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A LIFE THAT IS WORTH LIVING

By Inglis Fleming



O begin a life which is worth living one must have spiritual life—a new life altogether.

It was this which Nicodemus could not understand. Our Lord had said, "Except a man be born again, he cannot see the Kingdom of God." Nicodemus answered, "How can a man be born when he is old?" As a religious leader of the Jews he could understand ordinances and observances, but to be "born again"—to have a new beginning of life altogether—puzzled him completely.

But nothing less will do—what we are by nature is unfit for God—"that which is born of the flesh is flesh"—and "the flesh profiteth nothing." The mind of the flesh is enmity against God—"it is not subject to the law of God, neither indeed can be."

The one who believes that Jesus is the Christ is born of God—this new nature is his—he has begun to live and the Holy Spirit is given to him that he may live a life which is really worth while. This life is

A Spiritual Life

It is on another plane altogether from that which is natural. The Christian lives "in the Spirit" and consequently is exhorted to "walk in the Spirit." So doing he will exhibit "the fruit of the Spirit." "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control" will mark him in greater or less degree, according to his spiritual growth.

Our Lord Jesus Himself has "left us an example that we should follow His steps." In John 12 we read His words concerning Himself and concerning us, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; but he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him shall My Father honour."

Our Lord has died that we might live. He must be lifted up upon the Cross if life—eternal life—were to be ours. His death is our life. His suffering is our salvation. We are some of the many grains of wheat, the result of His falling into the ground and dying. He abides not alone—we live of Him—we live in Him. He has become our life. Thus He can call us to follow Him in His pathway. And following Him we shall live a life worth living. That life is

A Saved Life

Have you ever thought that even a believer may, in a sense, live a lost life? It is true. You may live a life that will not count at the judgment seat of Christ. You may live a life which will not count in eternity, whatever it may appear to be worth now. One may be forgiven and blessed of God, justified from every charge and assured as to a heavenly home and yet, as to the present, live a lost life. All that man builds of fame and fortune; all the "castles" erected

by him at such cost of thought and toil, all will fail and pass. One man lives for science, another for music, another for business, another for money, but when it comes to the last analysis of any of these, "self" is found. As some one has put it,

"I lived for myself,
I thought for myself,
And for none else beside,
Just as if Jesus had never lived,
As if He had never died."

To the extent that the Christian lives for self his life is lost. But the one who hates his life in this world, who refuses the self-life, keeps his life to an eternal day. Such an one seeks not self-exaltation, self-gratification, self-aggrandizement here; he is set for that which is for the glory of Christ, his Savior, and of God, his Father, and for the good of others on all sides. Honor shall be his in another world.

So it was with the Apostle Paul. He could say, "I through the law am dead to the law, **that I might live unto God.**" His old life had been brought to a close in the death of Christ who died for him at Calvary. The law had done its work and had slain the sinner

LIVE DAY BY DAY

**I heard a voice at evening softly say,
Bear not the yesterday into to-morrow,
Nor load this week with last week's load of sorrow.**

**Lift all thy burdens as they come nor try
To weight the present with the by and by.
One step and then another, take thy way—
Live day by day!**

—Julia Harris May.

in the person of his sinless Substitute. Now a new life was his—that he might "live unto God." He adds, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Brought to an end in judgment as to his old existence—he now still lived. Yet it was not old Saul the persecutor, the blasphemer, the foremost of sinners, it was Christ living in him—the Christ-life being continued on earth in Paul, he drawing all his strength for this life worth living, from Christ Himself. Thus he adds, "And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

The trolley pole of the street car draws down the power for progress and light and usefulness, and does this moment by moment. Apart from this power the car would be valueless for service and only a block to the traffic. But through this it is enabled to assist many on their way. So the believer living by "faith of the Son of God," faith which has Him as its object, will have force to succor others as the Christ-life is expressed. His life will be

A Serviceable Life

A simple incident may illustrate this. A child was asked the question, "Where does

the Lord Jesus live?" The answer looked for was, "In Heaven." The questioner wished to turn the thoughts of the child to the Saviour seated now in the glory of God because the work of redemption had been perfected at Calvary.

But the child gave a new turn to the teacher's thoughts, as she replied, "He lives down our court." What did the child mean?

A girl named Bessie had been converted. As a sinner she had come to the Savior. He had received her and she knew that her sins which were many were all forgiven. Now she drew her strength from her Savior and in that dingy slum-alley her life shone as a bright light for Christ.

If a neighbor were sick Bessie would be found caring for her, sweeping her room and ministering in other manners. If an errand were to be run Bessie was willing to be the messenger. In any way in her power Bessie was at the service of those around her. It was Christ living in her. Hers was a life worth living.

Some one may be saying, "I have tried to live such a life and have failed again and again. For me it is impossible; I admire it in others, but cannot produce it in myself." Stay, friend! **You** have not to produce this life. It is Christ living in you. Only maintain communion with Him—abide in Him—and that life will be expressed. As He Himself said, "Abide in me, and I in you."

Put your life into His hands. Keep in contact with Him and all unconsciously to yourself His life will be seen shining out of you, as light shines from the electric lamp. "Abide in me, and I in you." Mark well the order of His words. We abide in Him. We commune with Him. We maintain our link of fellowship with Himself, then He abides in us for life and power and victory. The virtue of healing went out from Him of old when He was touched in faith. The virtue of spiritual force flows from Him when He is touched by faith to-day.

If the enemy cannot rob us of salvation, he will seek to rob us of power for witness. If he cannot pluck us out of the hand of Christ, he will endeavor with all his wiles to hinder our being for the honor of Christ. He minds not what it is, however "harmless" it may appear to be, if only our living by faith of the Son of God is checked.

A mountain between us and the sun will hinder our seeing it. The leaves of a book may shut out our view of it as fully.

So **anything** which checks the flow of our communion with Christ will suit the enemy's purpose. He knows that apart from this abiding communion with Christ we are powerless and valueless in service and testimony. The more innocent the thing which comes between our hearts and Christ the better it will suit the devil's purpose.

"He that abideth in Me, and I in him, the same bringeth forth much fruit" (John 15:5). May it be ours thus to abide and so to live a life worth living.—Scripture Truth.

It may be your prayer is like a ship, which, when it goes on a long voyage, does not come home so soon; but when it does come it has a richer freight.—Spurgeon.

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THREE SCENES IN THE NIGHT

By Ada Zimmerman



It was ten minutes until midnight in the Wellington City Hospital. The long halls on the four floors lay silent and dim, with the exception of an occasional muffled groan of a restless, weary patient.

In room two twenty-five on the second floor a dim light was burning. Slowly a trembling hand tucked back a few stray hairs that had fallen across the face on the pillow. A figure in blue and white noiselessly entered the room and placed a glass of water upon the table. The face upon the pillow turned. It was a pale one, but it had lines of sweet happiness and contentment.

"Miss—Miss—"

"Miss Devon," prompted the nurse.

"Miss Devon, may I please see the baby now?" a low voice pleadingly whispered.

The nurse hesitated. "Perhaps, Mrs. Long, you had better rest now. It is just eight minutes till midnight and you have been here just a very short time."

"Please," and clasping the nurse's hand in her two she said, "Please, Miss Devon, I'm going to die."

"Oh no, you are not going to die. Why, Mrs. Long, you are quite all right."

The shadow of a smile that lingered on the face of the patient faded. Instead there arose in her eyes a look of frantic earnestness. It was that look that swiftly sent Miss Devon to Miss Martin, the night supervisor.

A minute later Miss Martin appeared in the doorway. The very sight of her inspired hope, and provided a comfortable benediction for her patients. She bent calmly over the patient, and said quietly, "Mrs. Long, it is not the baby hour. Should you not like to wait until all the babies are brought out of the nursery?"

The patient slowly shook her head and more firmly than before said, "Nurse, I am going to die. Won't you let me see my baby now, and please send in my husband too? He said he would wait in the solarium."

Miss Martin left the room and gave orders to Miss Devon. "Take the baby to her and I will call her husband. She seems slightly nervous, but I can find no real cause for alarm. She may be satisfied then."

Just as the baby was laid into the young mother's arms, the bells of the city announced the coming of the New Year. It was the ringing of the bells on this silent night and the great joy of being the father to a tiny son that made the young Mr. Long enter

his wife's room with a sparkle in his eye.

"Happy New Year, Mary," he said cheerily. "Won't it be a happy year for us?"

"Yes, Happy New Year to you, Lou." Then in a low voice she added, "Be a good father to the baby, Lou. I'm going now. I'm going to die. Good-bye." And her hand fell from his.

The young father stood like a pillar of stone. What? What had he heard? He stared at the still form of his wife. Then suddenly, like a mighty avalanche the meaning of his wife's words swept over him. They rang in his ears, "I'm going now. I'm going to die."

"Mary! Mary! You cannot mean it. Mary! Speak to me."

There was no response.



A PRAYER FOR THE NEW YEAR

By Ferne Smith

Dear Father, as we come to Thee at the opening of a New Year, we pause to reflect on the events of the past, and to breathe a prayer for guidance in the future. Our stumblings and failures overwhelm us, and we are afraid to think of the coming year without Thy help. How many times have we failed to do the things we knew to be right, to give a friendly smile or a helping hand to one in need, to be more kind and patient to those working about us. But Father, we do pray for forgiveness most of all from Thee. In the feverish excitement of life, perhaps we have been ungrateful, and, not willingly, we have put other things first, and still heavenly Father, Thou hast not withheld Thy blessings.

Kind Father, with the prospect of the New Year before us we ask that Thou wouldst be ever present with us, that whatsoever we do, wherever we may be, we may be conscious always of Thee. We do not pray that the New Year may be free from trials, for we have profited much from the heartaches of the past. We are truly grateful to Thee for the beginning of a New Year. Help us to be considerate and loving to those about us, to manifest in our lives more of the spirit of Thy life, that wherever we may go, it might be said that we know Thee. Dear Father, help us to find a joy and lure in our labors, to create a love for doing and accomplishing difficult things, that each night we may rest with the assurance of having done our best. Above all, may we be of service to Thee. Amen.

Eureka, Ill.

"Oh, God, my God! . . ." but his prayer was unfinished. With one piercing "O-o-oh," that rent the air, sending echoes through the long corridors, he fell across the lifeless form.

Three white-capped nurses stood aghast in the dim hall. For a moment there was a dead silence. The shock surprise of such an incident swept them from their senses. The tallest one stirred—then all three sped to duty.

* * * *

An hour later in the east corner of the second floor solarium sat a young man. Bent over with his face in his hands, he was a true picture of dejection and gloom. Three times in the past hour he had stirred, only to again sink into mental oblivion. Finally he arose, and, staring blankly, began to pace the floor. "Oh, it cannot be, it cannot be," broke from his anguish torn soul.

Miss Martin entered the room. "Mr. Long, you had better try to rest," she said gently.

"I cannot, I tell you, I cannot. Life is unjust. God is unjust," and he dropped into a chair and sobbed in tearless misery. The sympathetic expression on the face of the kindly supervisor drew forth the man's confidence. "A New Year is ahead of us—ah—of me. And what shall it mean? Nothing." He ended bitterly.

"But Mr. Long, God has left you a son. You see that is not so unjust after all."

"But Mary meant more," he rejoined. "Life with her was so full and complete."

"The Lord will not withhold one good thing from them that walk uprightly."

"We have been faithful and tried to be true to Him," was the answer.

"We know that all things work together for good to them that love God. There is much consolation in that verse. I believe that for the present you cannot understand God's hand in this. But, 'Trust in the Lord with all thine heart, and lean not on thine own understanding.' Then God will reveal His will to you."

There was a short silence as the man sat with bowed head. As Miss Martin was leaving the room he stopped her.

"Thank you," he said with less bitterness. "God's Word does make it a bit easier. I believe you are a Christian. Will you please pray that I may be resigned to God's will?"

The simple, prayerful answer was, "I will."

* * * *

The New Year was exactly one hour and fifteen minutes old when Miss Martin appeared in the doorway of the nurses' dining room. Her large brown eyes swept the room for a table where she might find a nurse or two with whom to enjoy her lunch. Two aisles away to the right she caught sight of Miss Devon and

two other nurses apparently in serious conversation. None had begun to eat; they were listening to Miss Devon. Miss Martin quietly slipped to their table.

"Miss Martin," they all said in a surprised manner as they arose, "we will be glad to have you join us." Miss Martin was a favorite among the nurses, because, as one of them said, "She knows so much and still is just one of us." "Yes," said another, "and she always is so kind."

"How is it that you have not begun your lunch?" Miss Martin inquired, glancing from one to another.

"I—I," faltered Miss Devon, "I cannot eat to-night. Miss Martin, I shall never forget that scene in room two-twenty-five."

"Yes, it was an unusual death," was the reply.

"I wish I had not happened by just then," said a dark-eyed nurse across the table. "It must be terrible to die."

"And she was so young and had so much to make her happy," added the other.

"I think it must be terrible to die. There are so many things to live for, so much to look forward to—and—and—nothing when one dies." Then turning abruptly to Miss Martin, Miss Devon said, "Aren't you afraid to die, Miss Martin?"

The supervisor looked grave, but a light shone in her eyes. "It is pleasant to live, but death you see, is not really so terrible when one is prepared for it."

The dark-eyed nurse shuddered, "Perhaps it isn't so hard when one is real old, but when you are as young as Mrs. Long then — but Miss Martin, what do you mean by being prepared? We don't always know when we shall die."

The Christian nurse's heart ached. Her eyes looked into the shadowed faces of the nurses before her. She wondered how any one could be so ignorant of the true things of life. Sympathy and pity rose up to meet her deepest feelings. Slowly and simply she began.

"When you were born as a little child God gave you your life. And when He gave that life, He made a plan for your life. That plan He knows and is keeping it in His own hands. But you may know what it is if you keep certain requirements."

"Do you mean," interrupted Miss Lewis, the dark-eyed nurse, "that God has a plan for Miss Devon, Miss Jacobs, and me, and for everybody in the world?"

"Exactly that."

"And the requirements, what are they?"

"That you lay bare your life to God and so completely give it into His control that He may speak to you. Also you must be willing to live your life in any way that He may ask you to. In this way He will day by day give you a knowledge of His plan for you."

"It never occurred to me that I owed my time to God," said Miss Devon.

"Nor I that my life was planned," said Miss Lewis.

"But what of the future?" asked the other nurse.

Miss Martin smiled. "That is the best. It helps make death easy. But the most wonderful thing of all is that Jesus Christ by His death and resurrection has taken away the sting of

death. Those who follow His plan, as He has made it, will enjoy in the future the glories of heaven."

Miss Martin arose to go. "Girls, think about this matter. Life with God has a fullness that none but those who serve Him may know. I wish that to-night each of you might find that fullness in Christ Jesus. There is no better time than now. The New Year has just begun."

The girls at the table sat in silence. There was nothing to be said.

* * * *

When the daylight broke upon the city it revealed a wealth of whiteness that had softly and silently come through the night. In her room Lettie Martin watched the silent flakes pile up upon the window sill, but her mind was again reliving the three scenes of the night. The faces of the three nurses rose before her. "It must be a terrible thing to die," they had said. She wondered how many more

in that great hospital might confess the same feeling should they be brought face to face with the question. She had a vision of men and women on dying beds seeking for truth and light in her hospital. But who was there to lead them to the light? Heretofore she had trusted in the nurses.

She sought for an answer. Suddenly there came to her soul an overwhelming sense of her vast responsibility. "God, O God!" she breathed in penitence, "forgive me for the narrowness of my past visions. Breathe Thy Holy Spirit on every nurse here that she may see the sacredness of her calling and her responsibility to her own soul and to the souls of her own unsaved patients. But, most of all, make me willing to be used to bring them to the Light. Lord God, make this New Year one of great spiritual infilling for me and those in my charge. For Jesus' sake, Amen."

Ephrata, Pa.

BOOK REVIEW

The Hutterian Brethren, by John Horsch

Reviewed by Paul Erb

The heart of Christianity is warm with love. As the moon reflects the rays of the sun, so the Christian reflects to those about him the love of God which is shed abroad in his heart. This love impels us to share with others the good gifts which the Heavenly Father so bounteously gives us. As one has recently said, "The native air of the Christian religion is sharing."

It was so in the beginning. The early church in Jerusalem had all things common. To every one who had need distribution was made according to that need. A special order of church officers was appointed to see that no widow was neglected in the daily administration of food. When persecution and a great famine brought poverty to the church at Jerusalem, the disciples at Antioch, "every man according to his ability," sent relief to the needy. For this same need, the poor of Jerusalem, Paul made a collection among the Gentile churches which he had established. Paul wrote to the Philippians that "once and again" they had contributed to his necessities as he was traveling about preaching. "Distributing to the necessity of saints" is a New Testament command, as is "To communicate (share) forget not." John wonders how the love of God can dwell in a man who shuts up his heart of compassion from a brother in need. Such failure to share is an essential contradiction of the spirit of the Gospel which we profess.

As the church has come down through the centuries, there has been a great tendency to grow cold in love; to absorb the unloving conventions of worldly society. Race prejudices have entered into the Church so that the white brother looks for another seat when a negro comes in and sits beside him. National antipathies are developed until two armies of professed Christians pray to the same God to bless their murderous strokes. Class feelings are fostered by circumstances of wealth and birth with the attendant conditions of jealousy, scorn, and bitter hatred.

Looming large on the horizon of the world

to-day is communism. There is a feeling in many quarters that the old capitalistic order is doomed. If communism is on the way, there can be little question that it comes as the logical reaction to the unchristian selfishness of the old order, the order of "rugged individualism" in which the few grew rich at the expense of the many poor. Some of us will have few regrets at the passing of a social and economic order which has been provocative of such great inequalities, which has condoned such greed and such oppression. But we are alarmed at the type of communism which is taking its place. Instead of the disinterested sharing of Christian people pictured in the book of Acts, we see emerging an atheistic, blasphemous society, flouting the moral standards of the Bible and displacing one evil system with another a great deal worse. Is there no Christian communism, righteous and beneficent? Must communism be the atheistic blackness that threatens the world to-day?

The history of the Hutterian Brethren is one answer to this question. For four hundred years these people have maintained a communistic society which is based on the Christian love of regenerated hearts. During the very years that capitalism has been developing they have demonstrated the practicability of both consumptive and productive communism. Surely theirs is a story that the world needs. And that story we have in *The Hutterian Brethren, a Story of Martyrdom and Loyalty* (Mennonite Historical Society, Goshen, Indiana).

The author, John Horsch, is well fitted for his task, and he has laid his readers once more under great obligation to him. For few men would have been in a position to write this book. All of the sources are in the German language, and many of them are yet unpublished. To appreciate and understand properly the Hutterian movement one must be familiar with the entire scope of Anabaptist history. And since the Hutterites appeal to many people as uncouth and peculiar, their

history needed to be written by one who is sympathetic and fair in his appraisal of the movement.

The beginning of the Hutterian Brethren is the same as the beginning of the Mennonites. They were Anabaptists who felt that the reformers did not go far enough in freeing themselves from the error and corruption that had come into the Catholic Church during the Middle Ages. The Swiss Brethren were organized by Conrad Grebel and others in 1525. They protested particularly against infant baptism and the union of church and state. These believers were immediately scattered far and wide by severe persecutions. Some went north and west into Germany and France, establishing many congregations which in a later period were influenced by the work and the writings of Menno Simons, who had begun to preach for Anabaptist believers in Holland and northern Germany in the year 1536. When the Swiss Brethren came to America they adopted the name Mennonite. Probably most of the Mennonites in America are descended in this way from the Swiss Brethren, although some come from Menno's followers in the north.

Others of the Swiss Brethren fled east and north, to Tyrol and to Moravia. One prominent leader among these refugees was Jacob Hutter of Tyrol, who suffered martyrdom in 1536. There came to be known by his name a group of the Brethren who had decided on the principle of community of goods. The first bruderhof (congregation or colony) was established in Moravia in 1528. Thus we see that the Hutterian Brethren are not, properly speaking, Mennonites, since they were never under the influence of Menno's teaching, but they do have a common origin with most of the Mennonites. Their only doctrinal difference with the Swiss Brethren in their tenet of community of goods, which the Swiss Brethren never taught or practiced, although they always emphasized the necessity of sharing as stewards that which God has entrusted to us.

After dealing with the question of origin, Bro. Horsch presents in great detail the story of the growth, the persecution, the decline, and the migrations of the Brethren. For nearly three quarters of a century Moravia was relatively tolerant of these nonconformists. Even when the rulers tried to exterminate them, the nobles on whose land they lived took their part, as they were very industrious, and the lords could find no people like them to take care of their estates. And so in this favorable time for the Church the bruderhofs increased to forty or fifty, and the total membership to something like 15,000. Refugees from less tolerant districts came here, and in most cases joined the Hutterian communities.

During this period the colonies flourished, both spiritually and economically. Spiritual teaching and careful discipline kept the life clean and honest. Industry and application to daily tasks made for economic stability and developed many trades to a high state of perfection. Though ridiculed by the world, the Church left a consistent testimony of a real Christian life. They were faithful and zealous missionaries, preaching wherever there were open doors. The brethren had skillful physicians among them, and education was so well

developed that there was little illiteracy in a generally illiterate age.

But the favorable time could not last. The differences between these pious people and their neighbors were too fundamental. Wars came and engulfed the colonies in terrible trials. Martyrs came to be numbered by the hundreds, often going to their death after the most cruel tortures. The properties were confiscated, and finally the Brethren were driven out of the country into Hungary. Both Moravia and Hungary are within the modern Czechoslovakia. Although the settlements in Hungary and Transylvania lasted for many years, a time of spiritual decline seems to have set in, so that the people were ill prepared for the persecutions which again came upon them. Determined efforts to bring these people within the fold of the Catholic Church were successful with many of them. Those who were faithful had to leave everything behind them again. They fled to Wallachia (modern Roumania), which was then Turkish territory. But it was not many years until unsatisfactory conditions there caused them to move once more, this time to Russia. Here they remained for another seventy-five years. But all was not well. Dissension caused decay. For a time community of goods was abandoned. But again two bruderhofs were established. In 1874 these two communities came to America, settling in South Dakota. Here they prospered, but because of very severe treatment during the World War almost all of the colonies migrated to Western Canada. There are now in America thirty-three colonies. In recent

years there has been established a colony in Germany. This colony was described by H. S. Bender in the Christian Monitor of January, 1931.

The last chapter of the book is a full presentation of the doctrinal position of the Brethren and a description of the method by which the colonies are managed. Of interest is a list of all the colonies with their location and total population. There is an extensive bibliography for those who are interested in sources and other treatments.

(This book may be obtained from the Mennonite Publishing House, Scottdale, Pa. Price \$2.00.)

Hesston, Kans.

AS WE FACE THE DAWN

The year of 1933 is now largely a matter of history. Another chapter of life has been written for each one of us, and its record shall stand for all eternity. Whether there has been success or failure has depended upon the attitude which we have assumed toward the great principles of life, principles which are as abiding as God Himself.

With each of us there is something either of appreciation or regret as we contemplate the passing of the old year. Regardless of what has been our experiences during the past twelve months, experiences of success or failure, we may turn these to account for the year which is now dawning. Whatever else we may say about the record of the past year, we should be able now to say that we have been to school and that as we greet the new year we enter upon an advanced course in the school of life. Whether we have rated high or low, certainly there has been much in the old year that will help us to be better students and reach a higher standing during the new year than at any other time during past experiences. Life must ever be considered a school, and with the coming of each new day as well as each new year, there should be much of determination to incorporate into life's program the underlying lessons of life's experiences.

It is a fact accepted by all that the new year is veiled to us but, notwithstanding this fact, we have the assurance that its pathway is securely guarded by divine promises. Life would not be life if we could see the end from the beginning. Neither would we be satisfied if such were the case. In this respect, 1933 will not be essentially different from the year which passed, but its successes may be determined to some degree by the mistakes which we have made during other years.

Not conditions but consecration will determine the assets to every member of the human family during 1934. Not vicissitudes but vision will order the way to happiness and spiritual prosperity during the new year. Failure is bound to ensue in the life of anyone who permits spiritual values and success to be determined by circumstances and material things. The dawn of the new year challenges us to rise above all conditions and circumstances, and to make victorious every turn of life during the cycle of time which we now begin.—Adapted,

FAREWELL TO THE OLD YEAR

Farewell, old year; we walk no more together;

I catch the sweetness of thy latest sigh,
And, crowned with yellow brake and withered heather,

I see thee stand beneath this cloudy sky.

Here in the dim light of a gray December,
We part in smiles, and yet we met in tears;
Watching thy chilly dawn, I well remember
I thought thee saddest-born of all the years.

I knew not then what precious gifts were hidden

Under the mist that veiled thy path from sight;

I knew not then what joy would come unbidden,

To make thy closing hours divinely bright.

I only saw the dreary clouds unbroken,
I only heard the splash of icy rain,
And in that winter gloom I found no token
To tell me that the sun would shine again.

Oh, dear old year, I wronged a Father's kindness,

I would not trust Him with my load of care;

I stumbled on in weariness and blindness,
And lo, He blessed me with an answered prayer!

Good-by, kind year, we walk no more together,

But here in quiet happiness we part;
And from thy wreath of faded fern and heather

I take some sprays, and wear them on my heart.

—Sarah Doudney.

Editorials

"Looking to Jesus"

Life is compared to many things. The Scriptures are full of such comparisons. The patriarch Israel in appearing before Pharaoh referred to his life as a pilgrimage or a journey. Job compared it to a flower that is cut down. Solomon speaks of it as a shadow; Peter as grass that withers away. But one of the most interesting similes of the Christian life is that of a race. The Apostle Paul uses this figure a number of times, an instance of which we find in connection with the words quoted above, from Hebrews 12:2. We shall quote a larger passage and give some of the context: "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

This is a good text to meditate upon at the season of the New Year. We have just about passed another milestone in the race of life. We are about to enter another section of the course that lies before us, if the Lord spares us. Can we learn anything from the experiences of the past year that will help us to run a better race in 1934 than we did in 1933? We certainly can, and the writer of the Hebrew letter suggests some things that we should do. First, we should lay aside everything that impeded our progress in the past. The runner in a race lays aside every weight that would hinder his speed. And so let us dispose of all the weights that have hindered us so much in the past.

What are some of these weights? Naturally, they are not the same for all of us, but no doubt quite a catalogue could be given that would practically affect every one in some way or other. Pride and prejudice, selfishness and strife, grudges and greed, unkindness and unfaithfulness, dishonesty and discouragement, are some of the more subtle things that grow upon us and weight us down until we lose out fearfully in the Christian race. Then there are the more open sins that also may overtake us unless we are on our guard. Also, each one may have some particular sins that beset us more easily than others. All of these that have hindered us in the past we should lay aside, so that in the coming year our progress may be free and unhindered, for the Christian life should be one of liberty from sinful impediments.

So much for the past. What of the future? Once again the inspired writer has some good advice for us. We must continue on. We must not think of giving up the race. The running may be hard, but we must go patiently on. And then we must have something to spur us on to greater endeavor. We must look to the One who has put us into the race, "whose we are and whom we serve," in this greatest of all events in which any person may be engaged. "Looking to Jesus"—that is the secret of success in the race of the Christian life.

In what ways should we look to Jesus? First, let us look to Him in faith. We cannot see Him with our natural eye, but we can see Him with the eye of faith, as our Savior and Lord, and look to Him for the pardon of our sins of the

past and our Leader and Guide in the days and years that are ahead. As our great Leader we see Him beckoning us on to better things ahead.

Again, let us look to Him as our Example. We should follow in His steps. He ran the race before us. He, in His human flesh, had the same things to contend with that we have. He endured all the hardships of this life, the cross and the shame, looking ahead to the joy that awaited Him at the right hand of God. Let us do likewise.

Then, also, let us look to Him in prayer. When things go well or when they go wrong—in joy or sorrow, in prosperity or adversity, in every circumstance in life, we should look to Him in prayer. Unless we obey the spirit of the injunction to pray without ceasing, we can never hope to win any laurels in the Christian race.

And then, let us look to Him in hope. What greater incentive to Christian faithfulness, and service than the hope of His coming again to take us to Himself! Looking forward to His coming as our blessed hope, we deny ungodliness, purify ourselves, and labor diligently, so that we may give account of our sojourn and stewardship here with joy.

"Looking to Jesus, the author and finisher of our faith"—let that be our motto for the New Year. Let us look to Him for strength and help and guidance in our own lives, for leadership in the Church, and for blessing in all our service, so that His kingdom may be extended and many more may find in Him life, light, peace, and joy.

Where Are Your Treasures?

"For where your treasure is, there will your heart be also." In these few words Jesus expressed a great truth. He knew the human heart. He knew that our affections are sure to be set upon the things that we treasure. And there is nothing said against the idea of having treasures. The desire to possess and lay up is present in every person, to some extent, and is not wrong if directed in the right way. For these earthly possessions, if used in the service of the Lord, will be the means of winning souls for Him and thus laying up treasures in heaven. And that is the kind of treasures that Jesus not only commends and approves, but actually commands us to lay up.

He first tells of the folly of storing up earthly treasures. History and experience add their testimony to the wisdom of the words of Jesus. Ages past have known many men that were tremendously rich. Some of the ancient monarchs of the East might have made our modern millionaires look like paupers in comparison, but of what value were their earthly treasures, after all? Solomon's annual income has been computed to have been about twenty-five million dollars, and yet his testimony concerning all his earthly treasures was that "all was vanity and vexation of spirit."

Recently a former coal baron of western Pennsylvania passed to his eternal reward. At one time he was a millionaire with immense holdings and was looked upon as the foremost man of the region. His palace and its spacious grounds constituted the show place of the community. But in the course of years all was changed, and he died a virtual pauper, with tremendous liabilities but only comparatively inconsequential assets. He had laid up great treasures upon earth, but the moth and rust and thieves, in a figurative sense, had robbed him of them all. It is true indeed that

"riches certainly make themselves wings; they fly away as an eagle toward heaven."

How much better, then, to heed the Savior's command to lay up for ourselves "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal!" Heavenly treasures are safe and secure. They are sound investments. The bank of heaven never fails. We shall, of course, only realize their full value in the "sweet by and by," but we can enjoy them already here and now, for with our affections set upon things above we have a joy that we can never have if our hearts are dwarfed by being set upon the fleeting treasures of earth.

Be careful where you have your treasure, for your affections will be at the same place. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."

Liberty versus License

Liberty may be said to lie at the very heart of the Gospel message, since its outstanding purpose is to bring liberty to those who are in the bondage of sin. The prophet Isaiah, hundreds of years before the advent and ministry Christ, told how the Messiah should "proclaim liberty to the captives, and the opening of the prison to them that are bound." Jesus in speaking in the synagogue of Nazareth told the assembled people of his home town that that Scripture was fulfilled in His own ministry. And we are glad that every one who is living in the bondage of sin may have glorious deliverance through our Lord Jesus Christ. If we accept His atoning blood our sins will be washed away, and we shall be free from their penalty. Then, living for Him through the power of the Holy Spirit, we shall also be delivered from the power of sin.

And so we rejoice in that "glorious liberty of the children of God." All who have experienced the deliverance from sin which faith in Christ brings should, like the Psalmist, render joyous thanksgiving to the Lord for the loosing of their bonds. Psa. 116:16, 17. And we should constantly stand fast in that liberty and never allow ourselves to be again entangled in the yoke of bondage. Paul warns very emphatically against this, and then gives another very necessary caution: "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:13). And so we gather that it is of utmost importance that we do not abuse the liberty which is ours through Christ. We may boast of our liberty and thus be tempted to think we have license to do things that are wrong. It is folly to think that because we have confessed Christ and He has freed us from our burden of sin that now we can live to suit ourselves. Paul makes it very plain that Christians "should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:15). Let us remember, then, with all the inducements to wrong which the world has to offer to us, that we do not get a wrong conception of our Christian liberty and think that we have license to do that which is evil or has the appearance of evil.

"Where the Spirit of the Lord is, there is liberty," but there is no license to do that which is wrong or would bring reproach upon the name of our Savior and Lord. A timely warning in this connection might be, that, since the federal

government has again legalized the sale of alcoholic liquors, we do not think that as Christians we now have the liberty to indulge in these things which the world seeks after. Under no circumstances dare we construe liberty as meaning license. "But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22).

Beginning Volume XXVI

With this number the Christian Monitor begins the twenty-sixth year of its existence. Now that we have reached a certain degree of maturity we trust that this will not mean a lessening of activity and aggressiveness. On the other hand, it should mean that, in this day of great spiritual need and of vast opportunities to spread the Gospel through the printed page, we will increase in zeal and determination to do our best in supplying sound, helpful, Christian reading matter to our readers.

We want to call attention to some of the good things in this first issue of the twenty-sixth volume. Do not fail to read Bro. Thut's article on **The Need of Prophetic Study**. This is the first of a series on **The Prophetic Word** which Bro. Thut will supply throughout the year, and you will want to read them all. In this introductory article he outlines the material which he intends to give us. We also begin a series of articles on **Modern Sin**. Bro. C. F. Derstine, our World News Editor, furnishes the first article, on **Unbelief**. Watch for these articles from month to month. Next month the subject will be **Lawlessness**, with Bro. J. Irvin Lehman as the writer. Bro. Paul Erb gives us, this month, a very interesting review of **The Hutterian Brethren**, a recent historical work by Bro. John Horsch. We are planning to publish reviews of important books at various times throughout the year.

We want to call attention also to the **Tabernacle Studies**, conducted by Bro. S. F. Coffman, which have been running in the Monitor for some time. These will be continued during the coming year. Some of the most important and interesting subjects in connection with this study are yet to come. Deep spiritual applications will be discussed in the coming installments. Many people are interested in the typical teaching connected with the Tabernacle. Watch these studies from month to month, and you will enjoy the spiritual truth Bro. Coffman will bring to your attention. You will also want to follow the **Studies in Hymnology** by Bro. Hartzler, which will continue throughout the year.

The **Young People's Meeting Department** is one of the important features of the Monitor which you will not want to miss. Read the discussions of the topics, and you will be better prepared to enjoy the meetings. Watch for the discussions of the **Sunday School Lessons** by Bro. Bressler. He gives many of the main teachings of the lesson in a small compass. During the year the **Sunday School Activities** of the Church as sponsored by the General Sunday School Committee will be presented by various Sunday school workers. This month be sure to read the article on **Present Work and Objectives of the General Sunday School Committee** by Bro. A. J. Metzler.

We trust you will enjoy the Monitor during 1934. If you do, tell your friends about it so that they may enjoy it also. And remember our liberal offer for clubs of ten or more. See prices on the back page.

CHRISTIAN MONITOR PULPIT

NEW YEAR SERMON

By Jacob K. Bixler

TEXT: Speak unto the children of Israel, that they go forward.—Exodus 14:15.

Israel had been delivered a few days prior by the sprinkling of the blood of the paschal lamb, and all their first-born had been spared. While every Egyptian family mourned the death of their first-born, Israel marched to the borders of Egypt and were now facing the waves of the Red Sea. Verse 3 suggests that their present location was in the wilderness in which it was easy for them to become "entangled in the land." Pharaoh's army was hotly pursuing them. The major portion of Israelites were women and children unable to offer defense. Evidently there was no escape humanly possible. God calmed their fears and told them to stand still and see the salvation of the Lord. He then ordered Moses to give the command to advance.

I. Our Present Status May Become Our Prison

Israel had dwelt in Egypt about two hundred and fifteen years, a number of years toward the end of their stay in abject poverty. To remain in Egypt was to continue in serfdom of the severest kind. Canaan was their Promised Land, pledged to Abraham and his descendants by God nearly four hundred years before. Not to go forward now would result in failure to attain to God's goal for them. To view the land, to hear its praises sung, to know its worth, and yet to fall short of enjoying its experiences would be a tragedy. There is no slavery so great as to face unattained possibilities.

Paul wrote concerning one of his former disciples, "For Demas hath forsaken me, having loved this present world." Millions are so entranced by the ease of the present and are so afraid of the problems and tasks of the future, that, like Demas, they love and linger with the present and fall short of the highest goal possible for them. Like Israel, the morale of multitudes in our day is broken down. The flesh pots of Egypt, with slavery, are preferable to them to the land of milk and honey, with liberty. To have bodily wants supplied, and that in the easiest way possible, is all they care for. No patriotism for the Land of Promise awakens in them a desire to go forward to attain to God's possessions for them. Their lethargy becomes their ball and chain, their lack of vision their handcuffs, and their present satisfaction becomes their cell. No person is so hopeless as the one who has no hope to spur him onward.

This condition describes not only men of the world, but also many professing Christians. While the Master agonized in Gethsemane, the inner circle of apostles slept.

While this world sits upon a bomb with the fuse smoking, many Christian professors are calmly and lazily frittering away their time, hobnobbing with the world, void of understanding and of the Holy Spirit, filled with selfishness, and lacking submission to His will. Some, like Lot in Sodom for material gain, may escape the burning city, losing family and finances, and save themselves only to be later plunged into sensual sins that bring reproach upon Christendom.

The present is a reality to be reckoned with. It will be to us either a stumbling-block and cause us loss, or by His grace it may become a stepping stone to nobler heights. At the close of this old year and at the threshold of the new, let us make an honest evaluation of our present status in the light of the future. Not to go forward means defeat. Defeat without honest effort is disgrace and treason. To Israel, and to us, is the promise, "The Lord shall fight for you."

II. Where God Calls, He Leads

Israel's salvation by blood was now followed by salvation through His power; the waters of the Red Sea parted and Israel passed through on dry ground. The time for God's clock to strike the hour for Israel's deliverance had come. Their sojourning in Palestine and Egypt had come to a close. God really does not delay His promises. He is always on time. Whatever physical hindrances are before us, we can rest assured that if it is His will that we go forward, He will open the way and lead us to victory. God's greatest obstacle in leading us is man's lack of faith and insubmission.

Our future is an untrodden path, an uncharted journey. We can not see the way, and much less have we the strength to travel it. Nor can any fortune teller reveal to us the mysteries of coming days. We can not know the future, but, thank God, we can know the God of the future! What matter if trying events are beyond our horizon? The Eternal God is our Refuge. Underneath us are the Everlasting Arms. The Creator of all the universe is our Strength and Guide!

What we need now is not sight but faith, not strength but trust, not knowledge but submission to His will. When Israel was commanded to go forward, the pillar of cloud by day and of fire by night directed them. When it stopped, they encamped, and when it arose and moved onward, they journeyed. Oh, the blessedness of walking step by step with our God! When dark days come, and they will come—the Unseen

Captain of the Lord's hosts is our vanguard and rear guard.

We have no promise that this world will become more favorable to the propagation of Christian faith and more congenial to God's real followers. The Scriptures paint for us a picture just the opposite of world peace and spiritual times. Coming events, casting their shadows before, seem to indicate that the civilization of the world is about to collapse. The Stone cut out of the mountain without hands is about to fall upon the image and crush it to powder. Man instead of being his own savior has gotten himself into an awful muddle, physically, financially, morally, and spiritually. Our only hope must be sought for in One higher than earth. The Deliverer of Israel is also the God of the Church.

III. The Christian's Duty in Spite of Present Circumstances Is To Go Forward

It is not ours to debate whether we shall go on into the new year. That matter is in the hands of our God. If He spares our lives, we will, a year hence, be that much nearer to eternity. During the coming year, all will undergo changes. Many aged people will become more feeble, and some will pass over. The youth will grow more mature, and some likely will become unstable and go into pleasure and sin, while others will take life more seriously and grow in His grace. It is possible that during this year, this age may come to a close and the saints be raptured home. Some are predicting tribulation and great persecution to the saints, which even now are a reality in some parts of the world. But it is not ours to question what may or may not occur. Man may speculate and conjecture; God only knows. It is our duty as believers in the Lord Jesus Christ to commit our future into the hands of Almighty God, and by His grace and strength go forward.

If we live, what will this year mean to us individually? That depends upon the measure of our yieldedness to Him. No doubt, stern realities face us, but He is the Master of realities! This year should, however, mean to us advancement along several lines. It should find us richer in faith, more yielded and submissive to His Word and Holy Spirit, manifesting a greater contrast to the world, caused by our separation from it, enjoying a great awakening and delight in Bible study, sharing in a more fervent love binding God's people into unity of purpose, and greater zeal and activity in the Master's service. And, finally, all these should result in the salvation of thousands of lost souls.

Whether the coming year becomes a prison to us, or an entrance into God's possessions will be determined by our choice. If we look back with longing and satisfaction to past

(Continued on page 13)

Christian Life

THE PROPHETIC WORD

I. The Need of Prophetic Study

By John Thut

We are living in distressing times. Accepted standards are crumbling; well recognized interpretations of life are disappearing; highly cherished ideals are vanishing; social conventionalities are abandoned; and moral principles are disregarded. Events of world-wide magnitude and stupendous significance are occurring with wonderful rapidity. The public regards the instability of the present with dread and looks into the future with fear. Statesmen seem to be unable to deal with the situation; their efforts of adjustment are futile—apparently so, at least. They are decidedly pessimistic with reference to international conditions, and their gloomy predictions are creating a public spirit that is disheartening.

Man, unenlightened by the Scriptures, cannot read the future because it is securely veiled from him. The prophecy of the Scriptures was given to us for just such an emergency as this. The fact that men's systems are ineffectual is no evidence that God's plans are failing or that His promises are untrue. Amidst the universal collapse of things human and the failure of man's efforts at readjustment, God is working out His purposes for mankind. In overthrowing man's schemes and intrigues, He is guiding the human race to its predetermined destiny. "I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him" (Eze. 21: 27). How important, then, that we learn to appraise men's systems at their proper value and study the secure and eternal purposes of God!

The Word tells us that we have "a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (II Pet. 1:19). The prophetic Word, then, is a light, and how we ought to avail ourselves of its cheer and comfort in these days of gloom! It is not always as bright and clear as we wish it might be, but a dim and flickering light in a deep darkness is better than no light whatever. If we use it intelligently we can look into the present dismal, weltering chaos of economic and political disturbances with a spirit of assurance that there is still a Providence controlling the affairs of men, and we can know with positiveness, in a general way, the destiny of the troubled issues before us. Statesmen, instead of employing an attempt-and-discard method, could, if enlightened by the Word of prophecy, pursue a national and international policy intelligently and confidently to rehabilitate to some degree the world's con-

fused economic and political order. God's purposes, as revealed by the prophets, are as secure as ever; they will be accomplished, in fact, are being accomplished, in the upheavals of the present. How our faith in God and man would be stabilized if we would but study the prophetic Word! Let not our faith in God waver and our confidence in man be shaken by the world's present distress and turmoil.

It can be established beyond a doubt that some prophecies of the Scriptures have been fulfilled. Predictions were made by the Old Testament prophets concerning the decline and destruction of certain cities and nations, which prophecies were, decades and centuries later, literally fulfilled. The accomplishment of these predictions is adequate evidence that the prophecies which have not yet materialized will be also fulfilled. Thus we have the Word of prophecy made more sure; an unfailing guarantee that it is true.

A true study of prophecy is not supposition nor speculation; nor are we dealing with historical idealisms or vagaries. The prophets were not hermits nor recluses, dreaming daydreams or building air castles; but they were statesmen conversant with the policies of state, keen observers of the corruption in society, who deplored the inadequacy of idolatry to sustain the spiritual life of man. They discuss and portray for us the sternest, the most relentless actualities known to human experience. They revealed to Israel and the world that persistence in sin and the deliberate transgressions of divine law would wreak upon themselves the judgments of a righteous God. The desolations caused by wars, the disgrace and degradation produced by the various forms of intemperance, the grief and distress effected by the inhuman tactics of covetousness, the follies of the formation and worship of idols, the resentment aroused by pride and self-assertion, the causes of the decline and fall of cities and nations are the subjects usually discussed by the prophets. And these are not imaginary world conditions. They are the realities that have produced unspeakable suffering in the world.

"Whereunto ye do well that ye take heed," is the apostle's injunction. It is the one reliable guide through the dark and intricate labyrinths of this world's philosophies, speculations, and failures; the one outstanding warning against this world's blandishments. It continues to shine as a beacon above the confusion and revolutions caused by men's hatreds, jealousies, antagonisms, ambitions, and greed for gain. We are therefore enjoined to follow the guidance of this light

until the dawn of a better day, the rise of the day star in our hearts; the time when the animosities and intrigues of man shall be quelled and righteousness reigns supreme. No other part of Scripture is urged upon us with such frequency and ardor. How frequently one reads the expressions: "Hear O heavens; and give ear, O earth," or "Hear ye this, O house of Jacob," and similar expressions. What deep anguish over an obstinate and inhuman world is expressed in the prophet's words: "O earth, earth, earth, hear the word of the Lord" (Jer. 22:29). At least seven times do we read in Revelation: "He that hath an ear, let him hear what the Spirit saith unto the churches." Twice Paul uses the expression in connection with prophetic truths; "I would not have you to be ignorant, brethren;" first, with reference to the order of the resurrection (I Thess. 4:13), and second, with reference to the succession of Israel and the Gentiles in God's economy to bring the Gospel to all men and extend mercy to all. Rom. 11:25. The indifference and neglect of the professed Christian Church to this part of God's Word is inexcusable.

Peter, however, states a reason for this lack of interest in this part of God's Word. It "came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." It was given contrary to the will and aspiration of carnal man, and its proper interpretation and application continues to be antagonistic to unregenerate man's desires and hopes. The will of God, not the wishes of man, pervades this part of the Scriptures. Man's attitude towards it is aptly described by these Scriptures: Isa. 30:10; Jer. 18:12, 18; Amos 7:12, 13; Jer. 5:30, 31. What cleansing from the corruptions of the self-life, and what purging from self-interest is implied in such experiences as came to Isaiah. Isa. 6:6, 7.

In these prophetic studies the writer is not giving expression to his hopes, wishes, desires, or preconceptions. Were he to do so he would write messages of an entirely different character. Preconceived ideas and personal wishes must herewith be abandoned; we are discussing the ruthless course of history, the relentless drift of human events which so frequently pursue a course that overwhelms all personal likes or dislikes. The World War came unexpectedly, wrought its fearful destruction of human life and property in utter abandon of human wills or wishes; and mankind must learn to adjust itself to the desolations and changed conditions caused by that world cataclysm. No one is delighted by the present prolonged depression, the public is weary of it, but it drags on regardless of mankind's wishes, likes, or dislikes. In prophecy we study these ruthless actualities in an unbiased or disinterested spirit; personal interests and likes must not enter into consideration. There is no other study under the sun that requires such complete self-effacement as does this, demanding a thorough abandonment of personal interest, wishes, likes, or preconceptions.

In discussion of prophetic themes at present, both oral and written, great stress is

laid on current events as "signs of the times." There are signs of the times, and then some more signs of the times. Such has been the case in generations and centuries past, and continues to be so now.

These are always regarded as evidences that the dispensation is drawing to a close, that the coming of Christ is at hand. Much of this type of discussion or prophetic teaching is mere "calamity howling," and has done much to bring the grandeur of the prophecies of the Scriptures into disrepute. One can very readily misinterpret current events as signs of the times; too much importance is attached to local conditions. Because these events occur when we live we see them out of all proper proportion with events that happened in the past. We are in contact with the present, are a part of it; its personalities, events and movements assume proportions of great magnitude. The past, its conflicts and personalities, are dim in our memory; or we are ignorant of it altogether. The importance of current events must be considered in a proper relation to the magnitude of past events; they must be seen in a true historic perspective in order

to be of prophetic significance. Overstressing present events or movements and considering them out of proper historic perspective is the bane of prophetic study, and must be conscientiously and studiously avoided.

We will, therefore, include in our discussion of prophetic themes, first, a description of the major historic forces and systems. Having laid this secure foundation, we will proceed to analyze the present world situation, consider the furor of its discontent and discuss the significance of its teeming activities. In what respects is it like previous world conditions? in what respects does it differ? Current events or signs of the times are important only in the prophetic sense as they indicate the direction of the drift of the stream of history, and the rapidity of the stream. Not every epochal event or crisis is a sign of the end of the age or dispensation. There are, however, some specific events mentioned in the Scriptures as signs which shall characterize the close of this age, or mark the consummation of the times of the Gentiles.

Harper, Kans.

MODERN SIN

I. Unbelief—Its Modern Manifestations

By Clayton F. Derstine

Unbelief and doubt, its offspring, both make "cynics." It is so easy to doubt—and, by the way, in this modern world, quite fashionable. There was a day that the infidel covered up his unbelieving tracks, but to-day doubt and unbelief have come into the open, calling themselves smart, liberal, tolerant, and modern. These smart doubters also have become first-class sneerers. These cynics prattle on, thinking what bright boys they actually are, while making many another person's heart sink lower and lower.

Unbelief, whether lodged in the breast of the high-hat cynic or the pantless savage, is the selfsame thing. It is the manifestation of a heart estranged from God. It is the ship of life sailing away from its safe moorings, into an ocean without haven or port. Unbelief is an evil thing. It is giving Satan a home in the human heart, commandeering every room and holding the key, after locking the door to God. Unbelief is an old sin. It was born in the heart of Lucifer. It dropped that archangel from the height of heaven to the pit of hell. It degenerated him from a servant of the Living God, into the mystery of iniquity, which is waging a controversy against the throne of God. Unbelief is putting Satan in the throne-room of the human heart. Unbelief was sown in the heart of Mother Eve, and ever since has been sprouting in the heart of mankind, bearing its evil fruits of multitudinous kinds. While it has its modern manifestations, it springs from the same root, regardless of the time, person, or age. However, in this message we want to point out its manifestations, or the livery it wears, to-day so that it can be detected by young and old.

Unbelief as It Relates to God and His Providence

"God? Pooh! God is just a silly fable which men have made to comfort their loneliness." So said one high-hat cynic. "God is just force as it exerts itself in the universe," said another. "God is just the name we give the life that is resident in us, in animals, and in every plant." This nearly sounds like the idea existent in the heathen world, where men worship the sun, moon, and other planets.

How different is all this from the Christian conception of God, which is based on the teachings of the prophets, of Christ, and His divinely chosen apostles. To these God was indeed the Mighty Creator—the origin of force—but still more; He was a **Person**. Jesus urged His disciples to call this Person "Father." Note the tender touch, "Our Father who are in heaven." Jesus carried out this idea into the realm of providences of God in His world when He said, "The very hairs of your head are all numbered." What a tender heart throb must there be in a Creator who "notes the falling sparrow," and attends its funeral in the silent places of earth! Jesus, the Son of God tabernacling in a house of flesh, taught men that God can be trusted for guidance momentarily. That classic of faith, found in the immortal "Sermon on the Mount," needs to be given a home in every heart, "The lilies of the field, . . . toil not, neither do they spin;" "the fowls of the air: . . . sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." "If God so clothe the grass of the field, which to day

is, and to morrow is cast into the oven, shall he not much more clothe you?"

Just place the above inspiring words beside the rantings of some intellectual in evening dress, whose words are printed in a five-dollar volume, and the latter will fade away into oblivion because of their nothingness in comparison. Doubting is no proof of a brilliant mind. The best doubters in the world are savages. But men say, "He's just a poor, ignorant creature." But what hope is there for us in our bewilderment and ordinary misery, if there is no God to hear our prayers, no love to stand by you through the long, dark night, no justice that will make all things come right some time, somewhere in this great cruel world? God **IS**. God is **STILL IN HIS WORLD**. This God will ultimately **TAKE OVER THE CONTROL OF THAT WORLD**.

The senseless, silly, childish theory of evolution in creation is also a by-product of unbelief. The object is to rule God out of His universe.

Unbelief as It Relates to the Bible

The idea that the Bible is inspired—in other words a **SUPERNATURAL BOOK** is one of the chief targets for the shafts of unbelief. To such the Bible is a mixture of folklore, fables, antiquated writings, and Jewish fancies, full of errors, unscientific, not authentic, not reliable, not sufficiently advanced for this enlightened age. This list might be lengthened considerably, but enough has been said.

Thousands of times the Old Testament Prophets spoke these forceful words, "**Thus saith the Lord**." Jesus Christ placed the stamp of approval upon the writings of these God-inspired men. He read their writings. He taught the Word of God from the sacred scrolls of the Old Testament. When He finished His teaching career, He informed His disciples that the "Spirit of God" would take charge of their faculties, and would bring to their remembrances the words which He had spoken. When these apostles closed the canon of the Scriptures—the New Testament—it was found that from the first to the last writer that there was a natural order, a systematic setting forth of the Gospel and truth, with a climax in the last book. In this grand climax the Spirit of Christ, speaking to and through the Apostle John, warns men not to subtract from nor to add to the Word of God. In spite of the "**Seven Wonders of the Sacred Scriptures**," many still cavil, doubt, and refuse to believe. The wonders of its authority, unity, infallibility, prophecy, influence, teachings, and Redeemer never cease to charm us. Let us thank God and take courage. Millions have believed—we find ourselves in good company.

"Last eve I paused before a blacksmith's door
And heard the anvil sing the vesper chime,
Then looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had?" said I,
'To wear and batter all these hammers so?'
'Just one,' he said, then with a twinkling eye,
'The anvil wears the hammers out, you know.'

"And so I thought the anvil of God's Word
For ages skeptic blows have beat upon,
Yet though the noise of falling blows is heard,
The anvil is unharmed, the hammers gone."

Unbelief in the Deity and Unique Lordship of Christ

Unbelief must lay its foul hands on the Person of Christ. It must deny His Lordship. It must besmirch His essential Deity. The picture of Christ is found only in "The Album of the Bible." His character is stainless, with a perfection as high as heaven. Jesus Christ is the embodiment of every truth found in the Bible. He is the Alpha and Omega of the sacred writings. He must be rejected as the manifestation of God in man. No wonder that Jesus said to men of His day, "If ye believe not that I AM, ye shall die in your sins." Men that refuse to believe in Christ are bad men, be they literate or illiterate. One might just as well say, "I don't believe in purity, honesty, nobility, temperance, love, goodness, or other cardinal virtues," as to say that he does not believe in Jesus Christ.

A proof of the Bible and the Deity of Christ is found in the character of those who reject it and Him. Behold, Gibbon, Voltaire, Rousseau, Tom Paine. Some of had no regard for the welfare of the human race. They never rose higher than a heartless, sordid vainglory. Voltaire was a sensualist of gross type, and a blasphemous. Rousseau, by his own confession, was a habitual falsifier, thief, and debauchee. Tom Paine, in spite of the wit of Robert Ingersoll, was intemperate, violent, and illicit. The best people have always believed in Jesus Christ.

Unbelief in the Efficacy of the Atonement of Christ

Unbelief does not fear to deny the Lord God that bought them, and tramps under foot the blood of the Son of God, counting it an unholy thing. Just two such blasphemies must suffice. One rants about "a slaughterhouse religion." "There is as much virtue in the blood of a frog's foot, as in that which flowed in the veins of Jesus Christ." Horrible—you say. Unbelief is horrible. It is more than that—it is damning. Unbelief will stand at the foot of that "Old Rugged Cross," and scoff at the efficacy and power of that blood to pardon, or to change the heart of man. The Cross is the "stumbling stone and rock of offense" to the religious Jew, and is still "foolishness" to the learned Greek, just as it was in bygone days. Think of that death—the appalling midnight of a sinless soul, a horror of gray darkness, exceeding desolation, the Father's house obscured, the Father's hand vanished, the Son of God in utter darkness and in the agonies of a consuming loneliness. That death, which none of us which believe need ever experience, unbelief will set aside, and refuse to rest in the efficacy of "THE FINISHED WORK OF CHRIST."

Unbelief in the Resurrection of the Lord Jesus Christ

Lately, a Y. M. C. A. secretary said to a ministerial friend of the writer, "I don't want any Sunday school teacher to tell my chil-

dren that Jesus Christ actually rose from the grave." There you have another form of modern unbelief in all its stark nakedness. It will refuse to have the stone rolled away. It will seek to make the world believe that Jesus Christ is still dead in an **unknown Syrian grave.**" This foundation stone of the Christian faith must be set at naught to please these liberal modernists. This rejection of one of the clearest declarations of the New Testament makes Jesus Christ an impostor, a liar who foretold His own resurrection, and then failed to come forth. If Christ did not rise then the Gospel is vain, the apostles are liars, all our preaching is useless, men are still in their sins, and those that fell asleep are perished. In other words, pull down the gravestones, push the point end of the plow into the graveyard, forget the dead, for we shall never see them again. This is taking us far enough along the "Darksome Road." **NOW IS CHRIST RISEN FROM THE DEAD, AND BECOME THE FIRSTFRUITS OF THEM THAT SLEPT.** Blessed be God.

Unbelief in the Consequences of Sin

"Fools make a mock of sin." Christian Scientists call it an hallucination of the mind. Sin in the movies, theater, and many books and magazines is a joke. Millions do not even use the word. Nevertheless, sin goes on doing its destructive and damning work. Unbelief in the deadliness of a poison will not save a man from death. Unbelief in the



MY PRAYER

Our Father, who art in heaven,
Help us to bear our pain;
To trust the Blessed Savior
In sunshine and in rain.
When storms rage all about us,
And darkness gathers in,
'Tis then, O Lord, we need Thee
To keep us out of sin.

In times of human weakness,
When worldly pleasures call,
Where Satan hangs his baubles
To lure us to our fall;
O, be Thou ever near us
And lead us to a place
Where we may see the portals
And enter by Thy grace.

Thy love shall never fail us,
And blessings we may share
If we will only humble be
And earnest in our prayer.
But while we share Thy blessings,
Lord grant that we may be
Both loving and forgiving
To those who do not see.

Again, O heavenly Father,
We ask that Thou bestow
Thy blessing on not us alone,
But on all, both high and low.
We thank Thee for Thy mercy,
And for Thy tender love;
And may we, after judgment,
Dwell in peace with Thee above.

—Maytie Newlove.

consequences of sin does not extract the sting of its deadliness. **As long as God is holy, sin will be sin.**

Call it by whatever name one will, it dare not be ignored. It was sin that slew Abel. It was sin that destroyed the antediluvian world. It was sin that destroyed the cities of Sodom and Gomorrah. It was sin that caused the downfall of past great nations and civilizations. It was sin that sent Jerusalem to the scrap heap, and its people over the world as the "Tribe of the Wandering Foot." It was sin that sent Judas Iscariot to the halter. It was sin that nailed Jesus Christ to the Cross. It was sin that made Nero's heart more brutal than that of a beast. It is sin that fills our jails. It is sin that sends millions to hospitals and to lives of misery here and hereafter. It is sin that sends a good proportion to the insane asylums, dotted here and there. It is sin that sends the souls of men in fear out of this life, to meet a holy and rightly offended God in judgment. Unbelief in sin and its results does not save anybody from its awful consequences in two worlds.

Unbelief in the Fact of a Judgment Day

"He hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained." The quoted passage from the sermon of the Apostle Paul, as he stood on Mars' Hill, at Athens, is flouted to-day. Some men say, "The only hell and judgment day there will ever be is the one in this life." If that were true, some bad men have certainly escaped much of it. Then also some good people have had an unjust judgment, the way matters look. Many an evil man spreads himself as a green banyan tree, while the righteous have passed through many a tribulation. This fact nearly caused the Psalmist David to doubt. However, the teachings of the Bible are a unit, that a judgment day lies ahead for the world and the individuals which make up that world. Unbelief will not stay the hand of God. He has spoken. May we quote, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (II Thess. 1:7-9). Unbelief in this day, will not stop the "Last Assize" from sitting.

Unbelief in the Fact of a Future Life

So remarkable a naturalist, a wizard in his sphere, as the famed Luther Burbank emerged from amid God's fields, woods, and flowers, and said, "When I die, I pass into the great silence, into oblivion. I shall not live again. I shall live in those which follow me; this is the only immortality to which man is heir." How dark! How futile! No wonder that Paul wrote to the Church at Corinth, a modern city of its day, "If the dead rise not, . . . we are of all men most miserable" (to be pitied). The theory of evolution, leads to the false philosophy of no hereafter. No creation in the image of God ends with the fatal philosophy of no Immortality with God. This false conclusion

is but the natural consequence of a breakdown of faith all along the line of Christian faith and doctrine. What a hopeless midnight of the soul the guesses of man certainly are, alongside the brightly lighted tomb, which Jesus Christ left empty! Written across that tomb in letters that glow, He said, "**Because I live, ye shall live also.**" The Apostle Paul puts it this way, "As in Adam all die, even so in Christ shall all be made alive. . . . Christ the firstfruits; afterward, they that are Christ's. Then cometh the end." The Apostle John adds to this revelation, that the "rest of the dead (wicked) lived not again until the thousand years were finished." Thus against the unbelief of the day we have the voice of the Son of God, and His major apostles. **Christ has risen. The good shall rise next. Afterward the**

rest of the dead. May we be ready for that momentous day.

Then why do some intelligent people doubt, scoff, and sneer? Because it is easier. Doubt is always easier than faith. Then also the only difference between the unbelieving intellectual and the jungle savage is that one wears trousers and a gardenia, and the other wears paint and a nose ring. Otherwise their viewpoints and their value to society are identical. One developed the body, the other body and mind, both starved the soul. May God keep us from what the Bible calls an "EVIL HEART OF UNBELIEF" which causes men to "DEPART FROM THE LIVING GOD," whether they live in hewn stone mansions or in a rude hut in the jungle.

Kitchener, Ont.

THE SERMON ON THE MOUNT—IS IT FOR THE CHURCH TO-DAY

By John H. Mosemann

This might seem to be a strange question to ask, to many folks who do not know that there are present-day popular Bible teachers who hold and teach that the Sermon on the Mount is not primarily for the Church of Christ to-day—but will be in force during the millenium. We should look into this matter to learn if such a view can be consistently sustained and supported by the Scriptures. Our first question naturally would be, "To whom did Christ preach this great sermon?" Upon investigating, we find that Jesus was teaching His disciples, and also the multitude. Matt. 5:1; Matt. 7:28; Luke 7:1. Over and over again Jesus says in that sermon, "I say unto you," using the words, "ye", "you", "your", "thee", "thou", and "thine" so very frequently, that it is impossible to inject the thought that His words were addressed only to such who shall live thousands of years afterward. As an example, please note the following language, "Blessed are **ye**, when men shall revile **you**, and persecute **you**, and shall say all manner of evil against **you** falsely, for my sake. Rejoice and be (**ye**) exceedingly glad: for great is **your** reward in heaven" (Matt. 5:11, 12). Such language cannot be made to apply **only** to such who shall live thousands of years afterward. If language has any meaning, **He was applying His words directly to those in His immediate presence**, which the language throughout the sermon will abundantly corroborate. In that same sermon, Jesus said to His hearers, "Why call **ye** me Lord, Lord, and do not the things which I say?" (Luke 6:46). Would not that same language apply very aptly to many of the professed followers of Christ at this time?

Again, we notice that this sermon was preached in the audience of the people. Matt. 7:28; Luke 7:1. The people hearing such a sermon were astonished at his doctrine, for He taught as one having authority and not as the scribes. His doctrine astonishes people to this very day, or people would not seek to pass it on for future generations and thereby try to rid themselves of any responsibility of obeying His words. True, there are hard say-

ings in that sermon, to the carnal mind and will of man. It surely does require a surrendered will and changed mind for people to accept all that is in that sermon and to be willing to make it practical in their Christian lives, by the help of God. Is that a probable reason why some men dislike it and seek in some way to get rid of it and to relegate it to some future dispensation?

Since the Sermon on the Mount contains commandments to His disciples, it is evident that these commandments are included in the words of Christ in the Great Commission, in which the Savior said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, **TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU**" (Matt. 28:19, 20). The above scripture carries sufficient weight to bring down all of Christ's commandments given to His disciples to us, who are believers. And what shall be said about persons who wish to claim the **promises** of Christ, and refuse to accept His precepts? Jesus said, when tempted by Satan, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Do we not acknowledge that Jesus is God? If, so, why seek to annul any of His words? Did Jesus not say, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself"? What right have men or saints to refuse any part of the words of Christ addressed to men in general, as is the case with the Sermon on the Mount? Several strong passages of scripture indicate that to fail to consent to the words of Christ, or to fail to abide in the doctrine of Christ, is gross error. Note these remarkable passages of scripture. "If any man . . . consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness; he is proud, knowing nothing" (I Tim. 6:3, 4). "Who-soever transgresseth, and abideth not in the

doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (II Jno. 9-11).

How shall the commands of our Lord Jesus Christ be looked upon, in the Sermon on the Mount, in the light of what the Savior says about keeping His commandments in the following scriptures?

1. "If ye love me, keep my commandments" (Jno. 14:15).

2. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (Jno. 14:21).

3. "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me" (Jno. 14:23, 24).

4. "Ye are my friends, if ye do whatsoever I command you" (Jno. 15:14).

Did our blessed Lord make a distinction here as to which commands He referred to, or did He make any statement, any time, anywhere, that He intended that His commandments in the Sermon on the Mount were not to be obeyed by His followers in this dispensation? I find nothing to warrant such a conclusion! Not finding anything anywhere in the language of the Savior to indicate such a thought, we turn to the apostles to see whether there is anything in their writings to establish such a conclusion. Finding nothing of the sort in their epistles, we do note, however, that there is strong language used by the loving Apostle John regarding the importance of obeying His commandments, as well as the result of failing to obey them.

"He that saith, I know him, and keepeth not His commandments, is a liar, and the truth is not in him" (I Jno. 2:4).

"And hereby do we know that we know him, if we keep His commandments" (I Jno. 2:3).

"Whoso keepeth his word, in him verily is the love of God perfected: hereby know we what we are in him. He that saith he abideth in Him ought himself also so to walk, even as He walked" (I Jno. 2:5, 6).

"He that keepeth his commandments dwelleth in him" (I Jno. 3:24).

"This is love, that we walk after His commandments" (I Jno. 6).

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

In the light of such strong and solemn scriptures, who of God's people desires to annul any of His holy commandments found in the Gospels or in the Epistles? Jesus said, as before noted, "My doctrine is not mine, but his that sent me." Also, "He that rejecteth me, and receiveth not my

words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (Jno. 12:48). But what does Jesus say about His own people? "My sheep hear my voice, and I know them, and they follow me" (Jno. 10:27). "He that is of God, heareth God's words, ye therefore hear them not because ye are not of God." If Christ is God, let us hear His word. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven" (Matt. 7:21). And what is the will of the Father in heaven? Did He not speak from heaven saying, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5)?

All the scriptures, quoted above, are absolutely opposed to the idea of relegating the Sermon on the Mount to some other dispensation, and thereby robbing the believer of what properly belongs to him here and now. We must therefore conclude that such teaching is erroneous, and totally unsound. Christ definitely warns His followers against being deceived. Matt. 24:4. Deceivers are said to abound in the last days, teaching things that are the very opposite as taught in the Holy Scriptures. Remember that Jesus said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" (Matt. 7:24, 25). But remember likewise that Jesus also says, "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matt. 7:26, 27).

Since "all scripture is given by inspiration of God, and is profitable for doctrine, reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," let us treasure every part of God's Word, and the words of Christ for our profit, neither adding thereto, nor taking therefrom, both of which will be duly penalized. Rev. 22:18, 19.

It might not be amiss to ask the advocates who wish to relegate the Sermon on the Mount to a future dispensation a number of questions. Shall the Beatitudes of the Savior be thought to be of no value to the Christian, since they are taught by Jesus in the Sermon on the Mount? Who as a Christian having been ill-treated has not found consolation in the words of Jesus in this great sermon? Are not the Christians the light of the world and the salt of the earth? If they are not, who is? Shall we reject the words of Jesus in reference to divorce as taught in this sermon? Shall we ignore His teachings in this sermon as to nonswearing of oaths, nonresistance, etc.? Militarists who are not converted from their war spirit would no doubt tell you to re-

ject such teaching in this dispensation and relegate the same to some other time in the future. If this teaching will not fit into this dispensation, how is it possible to fit it into another dispensation? This teaching will not fit the dispensation of law, for then it was eye for eye, tooth for tooth, hand for hand, foot for foot, and life for life. It will not fit into the millenium period, for then the Lord Jesus Himself will execute judgment, and His followers will be associated with Him, in so doing. Matt. 19:28. It fits this dispensation because God is dealing with men in grace, and He asks every one of His followers to do likewise—deal with them in mercy and love. "While we were yet enemies Christ died for us." Therefore we shall love our enemies, do good to them that hate us, and pray for them that despitefully use us. Luke 6:31-36.

Shall the words of Christ mean nothing to us as Christians regarding almsgiving, prayer, and fasting? Shall we ignore His teachings as to trusting our Heavenly Father, serving two masters, the teaching regarding false prophets, the two gates, the two destinies, the warning as to profession without possession? Shall we refuse to be taught the meaning of the two foundations, two kinds of builders, and the inevitable results? Shall we set aside the teachings of Him, in whom dwelleth all the fulness of the Godhead bodily, and in whom are hid all the treasure of wisdom and knowledge? Where men differ from Him let us not fear to differ with them. That is our only safe way as we go through this world. Let us prove all things, and hold fast that which is good. May our adoration, our love, our obedience, our fidelity, and loyalty be to Him, as to none other!

Lancaster, Pa.

THE FAR SIGHT

A young man living in New York, whose eyes had been troubling him, consulted an oculist.

"What you want to do," said the specialist, "is to take a trip every day on the ferry, or in New Jersey, Long Island—any place where you can see long distances. Look up and down the river, across the fields, or, if it comes to the worst, go to the top of a skyscraper and scan the horizon from that point. The idea is to get distance. You use your eyes a great deal and always at close range. You can't use them in any other way in town. Even when not reading and writing, the vision is limited by small rooms and narrow streets. No matter in what direction you look, there is a blank wall not far away to shut off sight."

Even so is it true in the matter of our spiritual vision. The reason so many of us do not understand the things of God better than we do is because we do not get distance. We confine truth; we limit the divine to what we know—to what is immediately about us. Get out and get "distance."—The Homiletic Review.

If youth learned to work and save there would be little poverty in the world.—Onward,

NEW YEAR'S SERMON

(Continued from page 8)

attainments, and remain there in our thought-life, we are already in bondage. If on the other hand, we measure our present attainments with the far greater possibilities in Christ Jesus and realize our shortcomings, there is hope for us.

There are two visions essential before we are likely to go forward. First, a clearer vision of our Savior and His great atonement wrought for all who will believe. Second, a more comprehensive vision of the field, the great mass of humanity away from God, lost eternally if not awakened and saved! These visions present a challenge to go forward.

Our physical and Christian lives demand progression. God placed our eyes into the front part of our heads to look forward. Our lower limbs are formed for forward motion. The Christian armor, as presented by Paul in Ephesians 6, has no protection for the back. Retreat has no place in the divine warfare. Paul refers to his goal as being ahead, and "forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." Jeremiah condemns the backsliding of Israel by saying they "walked in the counsels and in the imagination of their evil heart, and went backward, and not forward" (Jer. 7:24).

We stand at the threshold of the new year. It is physically impossible for us to turn back the pages and relive the events and experiences of the old. The present with its possibilities lies before us. The world needs the doctrines and experiences of Christian faith; Christ has commanded the Church to teach and to disciple all nations; and, the true followers of Jesus Christ possess the keys of the kingdom of heaven. Upon us, therefore, lies the responsibility of others' salvation. To hesitate now to go forward and to perform our task is to lose our opportunity, and the annals of heaven will record an ever widening stream of lost souls! On the other hand, if we go forward in faith, we shall be able to possess the land, souls will be gloriously delivered from the shackles of sin, and another year of victories will be recorded in the books of heaven. Therefore, go forward, "praying in the Holy Ghost," living in His presence and by His strength, and victory in Him will grace your coming days, and "as thy days so shall thy strength be."

Elkhart, Ind.

Everywhere the Gospel bids the Christian to take sides against himself. He is to stand ready to forego his surest rights, if only he is hurt by so doing; while on the other hand, he is to be watchful to respect even the least obvious rights of others.—H. G. G. Moule.

Christ has said, that through His poverty we may be made rich. Can we understand how it is, that when we are weak, we are strong? that when we are foolish, we are wise? that when we suffer, we shall sing?—R. E. Neighbour, D. D.

MISSIONS

CUSTOMS, BELIEFS, AND SUPERSTITIONS IN AFRICA

By Alice Miller

Some people may think that the heathen know nothing about God. They do know something be it very, very little. Let me tell you what some of the tribes believe. God, our Father, is to them but a far-away spirit whom they call a very old one or very great one. He made the world and everything in it and sends rain and sunshine, and is all powerful. But He is very far away and takes little interest in the people of the earth. He is felt to be so far away and so indifferent that He is passed over and forgotten in some tribes, so the spirit of the chief receives the homage due to God because they feel the chief's personal interest in them. When one dies his spirit goes to the land of the old one and the spirit of the chief is supposed to be on very intimate terms with this very old one and is allowed to do as he pleases with the affairs of the people on earth. So it is the spirit of the chief that receives the sacrifices and prayers of the people. As their ideas of worship are very elastic, there is no difficulty in including other departed spirits in the lists of those worshiped. All who left them could intercede for them in the spirit world.

The Life of the Spirits

The life of the spirits in the underworld is so like those on earth that the relatives need to provide for those who have passed away. The Chewa of Nyasaland fix a hollow reed from the mouth of the dead to the top of the grave and pour beer down for them to drink. Sometimes sacrifices are made at the base of a tree. Very often a small hut is built in which sacrifice is offered up. The offerings are of flour, native beer, and sometimes cows, chickens, or goats. They visit the graves from time to time to see if the offering was accepted. Sometimes the field mice have nibbled the porridge, or the cockroaches have been at the overflowing beer, or a snake was seen to enter the cattle kraal. So they say that the spirits accepted their offerings and came to live with them. They do not believe that the spirit partakes of the material things but takes the spirit of the substances offered and feeds upon it. For everything in the world is of the spirit.

In the night when a native travels through the woods and a twig breaks he knows the spirit is speaking. He hears distant sounds on the night wind and thinks that the spirits are drumming and dancing. The lightning and thunder, the clouds that pass overhead, the silent disease, all witness that forces are in the world that his hands and powers cannot guide.

If the spirits dwell in small things they also will in the greater things, as the deep pool, the ancient spreading tree, or the high hills that rear their heads into the clouds. These greater spirits are the gods of the clan and nation. The natives have seen the spirit enter

the pool in the form of a serpent and some have seen the mighty spirit of the nation come from the hill like a great snake with a fiery head. When the storms sweep over the maize fields, leveling the grain, they know that the god has gone forth on a journey to visit some distant cloud-capped hill or a dedicated woman offered to his use, who lives by herself in her lonesome hut. At his approach she sweeps out her hut and puts forth the burning embers of her fire, and with her head covered awaits the coming of her divine husband.

The world is peopled with the spirits of those who have gone from it. These seem to have a strange propensity for mischievous and petulant acts, for it is not the goodness of life that arrests men so much as the misfortune. When a plentiful harvest comes they praise the spirit that brought it. But far more frequent and startling are the evils of sickness, drought, and wild beasts that bring calamity. At one time a lad met a lion on the way. He did not try to run away or to fight it but began to call on the dead and promise them gifts. He did not know which spirit was in the lion so he called the names of grandfathers, grandmothers, aunts, and uncles who had gone before, hoping he might hit the right one.

Sacrifices and prayers are made for rain, for success in hunting, for safety in traveling and for freedom from sickness. Their prayers are generally very simple requests like the following one for safety, "Watch over me, forefather, who died long ago, and tell the great spirit at the head of my race from whom came my mother." Here is a short account of a sacrifice for rain. "The chief goes to the spirit hut and the people stand round about having brought the meat for the sacrifice. Then the chief begins to complain to the spirits saying, 'Give us rain and do not harden your hearts against us.' With many other prayers he continues to implore, while the people round about clap their hands and sing."

The Fetish Man

There is also the fetish man who is credited with the power to stop rain. The showers in central Africa are as a rule terrific downpours, but do not last very long. When it has rained for about an hour and looks like clearing off, a rain doctor will appear outside and, holding in his hands some charm, will wave his arms about frantically and cry, "Pass away, Pass away!" He will then tell it to go to some other village and will continue this till the rain stops, and so figures himself as a ruler of the elements. Sometimes the rains will continue in spite of his gesticulations. Then he will return to his hut, drenched, cold, and miserable and will attribute his failure to some other fetish man's contrary influence on the elements.

The fetish man is supposed to have power

over the spirits and can "bind" them into what is called "fetiches." A fetich may consist of any convenient sized object, as a small horn, a snail's shell, or a stone, but it has power only when he has imprisoned a spirit in it. These fetiches are made to meet every wish of the human heart, such as to make one wise, or brave, or cunning, or to prevail over the enemy, or to prevent theft, or to be successful in the chase. I will give you a few illustrations.

One is of a chief who was sewing together a box from the bark of a tree, into which he wished to place some previous fetish bones. He hoped that when he had made a charm with these bones certain desirable things would come to pass. He had a good many worries about his town and about some evil spirits that were troubling the people, so he was trying to make a strong "new medicine" against those evil spirits.

The other is of a sorcerer who wanted to check a certain disease that had taken the lives of many people. He made a pipe some five feet long, into which he put some noxious weeds, and walked round the courts, smoking the formidable charm. Magic is supposed to be one of the most unerring detectives in the world. Let me illustrate. A group of tired and weary travelers passed through a ripened maize field, and yet none of them stole a cob. There was no fence to protect the field from thieves, no guards to watch it, but at the entrance was hung a little magic bundle, and every traveler knew that if he should take of the maize his feet would begin to swell and a disease would come upon his family. Even the garden is protected from pigs and antelopes while the owner sleeps, for the boundaries are smoked.

To this I must add the story about the Golden Stool which came down out of heaven in a black cloud, amid the rumbling of thunder. It sank slowly through the air till it rested upon the king's knees without touching the earth. It contained the soul of the Ashanti people, (who are in the interior of the Gold Coast Colony, West Africa) so that with it was bound up their power, their honor, their welfare, and if ever it were captured or destroyed the nation would perish. It was worshiped for a magical change in fortune which it wrought. It became the embodiment of the nation's soul, and long after the encroachment of the white man, it was zealously guarded as the emblem and reminder of Oshanti national identity.

However, the fetish is not held as a god, but only as a medium through which supernatural power makes itself felt in the world. It is not the charm and the hideous juju, which contains the spirits, that the Africans worship, not the bundle of roots tied to his bow that gives direction to his arrow, but the spirit in them. He has sense of personal powerlessness but a strong faith in the spirits and he is but a passive instrument used by them. He may seek by his dreams and by the advice of the spirit in his dreams, or by the sacrifice to find out where the antelopes are. The success of his efforts depends upon his coöperation with the spirit.

The Medicine Man

In the same way the success of the medicine

man depends upon his coöperation with the spirit powers. It is about him, that I shall tell you now. To the benighted and superstitious minds of the heathen, sickness is caused by incurring the wrath or displeasure of demons. The story is told of the little baby, Mivangi, who had a severe cold. The frightened parents at once resorted to the witch doctor. Amid incantations and mysterious performances, the doctor proceeded to make a way of escape for the disease by piercing the baby with hot irons. Then a sheep was sacrificed in order to appease the wrath of the mysterious being who was causing all this trouble.

However, Mivangi did not recover, and not until his little life seemed ebbing away did the grief-stricken mother hasten to the missionary for help. When the child was relieved of the phlegm that seemed to choke it the native women were shocked, as if the act must be associated with some bad omen. To facilitate matters the babe was again taken to the witch doctor, and again the hot iron ordeal was resorted to, the whole chest and abdomen being either punctured with the hot awl or cut with a sharp knife. Imagine an innocent, helpless babe in the throes of a painful illness, add to it the pain of the punctures and incisions made all over its little body; see the unclean hands which perform the operation, to say nothing of the swarms of flies which deposit germs into many wounds unbandaged. To this little Mivangi's strength was not equal, for he passed away the next night.

For headache a string is tied tightly around the head. If the headache is very painful the sufferer is bled. Little cuts are made on the throbbing temples with a sharp knife. For mumps this is thought to be very effective. The sick person goes to another one's house in the evening and claps his hands. When the inmates reply the owner takes the mumps and the former sick one runs home supposedly cured.

The doctor has many weird mixtures which he calls medicine, made from roots and plants. Yet it is wonderful how well they are because of or in spite of these remedies. When a person is seriously ill, the Eya seeds are used to find out if he will recover or not. These seeds are thrown on the fire and if they merely burn away, the signs are bad; the patient will die. If, however, the seeds "pop and fly" the omen is good; the sick one will recover. If Eya says he will die, die he surely will.

But there are some Eya which are false, and some which are true. If Eya says that the person will recover, when a cow or a goat is killed, the people will not hesitate to make the sacrifice. They will call the medicine man and slay the animal. The medicine man first anoints the sick body with saliva. After the meat is cooked, the medicine man will take some out to the spirit house in order to propitiate the spirit. Then the men sit down and eat the rest of the meat. After the meal, they will discuss the case of the sick man. They recount his faults and seek out his wrongdoings, and try to find out why the man has been visited with the sickness. If the man assents to their accusations, he will confess all that he has done. If, however, he does not

tell the whole truth and death wants to take him he will die. If death does not want to take him he will live.

According to the Bantu people the cause of death is explained thus: the chameleon was sent to man from God, to say that they should live forever. While the chameleon loitered on the way, and climbed the trees for flies and fruit, God changed His mind and sent a swift running lizard to say that men must die. The lizard arrived first with his message and when the chameleon arrived, the people would not believe him, so death is in the world. Other tribes have similar stories but use different names of animals.

It is this belief that causes the Africans to seek magical causes for death. As soon as death has come the witch doctor is summoned, who proceeds to dissect the corpse and examine the organs, to determine if some sorcerer has been at work. Even death from drowning seems the result of magic to some. In northern Nigeria they say that in sleep a man's soul wanders forth and may be caught, detained, and beaten by an evil wisher.

Fear and self-preservation compelled the African to take strong measures to discover the enemy. A few of the tests used in discovering the enemy were by burning oil and poison. In the former case, a pot was filled with palm oil, which was brought to a boil. The stuff was poured over the hands of the prisoner, and if the skin became blistered he was adjudged to be guilty and was punished. In the latter case, the *eserè* bean was pounded and mixed with water and drunk, and if the body ejected the poison it was a sign of innocence. These tests were also applied to theft, or when a village wanted to know whose spirit dwelt in the leopard that slew the goat, or when a chief wished to prove that his wife was unfaithful to him in her heart. But it was confined chiefly to cases of sickness and death. They believed that sickness was unnatural and that death never occurred except in extreme old age. When one became ill or died, the witch doctor was called in, and one individual after another was chained and tried, and there was much grim merriment as the victims writhed in agony and their heads were chopped off. The skulls were kept in the family as trophies.

The Pomp and Cruelty Attendant to Royal Burials

In Uganda, only the souls of kings and of great men and women were supposed to live after death. Therefore, special care was taken at royal burials to give the dead the honor due them, for their spirits were supposed to enter into certain persons who then became witches. As it was the desire of every king to outstrip his predecessors, so it was with Mutesa when the queen died. He wished to make a funeral that would surpass in splendor any burial ever held in the country. It had been their custom to wrap the body, after mummifying it, in several thousand bark cloths, and to bury the great pile in a huge grave, building a house over all and appointing certain witches to guard the grave for generations. Mutesa, however, ordered fifty thousand cloths of bark and some thousand yards of English calico. Three coffins were made, the

inner of wood, the next of lead, and the outer of wood covered with cloth.

A chief thinks that to retain his position in the future world he will need as many attendants as he has been accustomed to in this world, so many are beheaded in order that their spirits may accompany him. Sometimes a few will provide amusement one day and a few the next until all are beheaded, but usually they are so arranged as to witness their fellow creatures decapitation and see their own doom gradually approaching. Thus many lose their lives.

Attire

Now I shall tell you about some of the African's costumes. This first one, I think, was a wedding garment, at least a picture of African beauty. It is of a young married Kikuyu girl. Her goatskin dress, sopped with castor oil and powdered with red clay, draped under the arm, was caught up and held in position over the right shoulder by a very narrow leather string and two leather rosettes, thus leaving the shoulder and neck bare, the dress falling in shining, graceful folds about her well-formed body. Across her forehead was a bandeau consisting of small chains and beads; an eight-inch girdle of the same material encircled her waist. Five wire rings, three inches in diameter, strung with small pink and blue beads, were arranged so as to cover the ears, being held in position by four strings of larger blue and white beads. Standing in the bright sunshine, against a background of bluest sky with the dark greens of the juniper trees, Nyakeiru was really beautiful.

However, not all are so beautiful. I will tell you what a few missionaries saw as they walked in on a heathen dance. Just as they came to Baijas village they heard the sound of ten thousand native bells jingling in a fiendish, frenzied rhythm. The people of Baijas were adorned with weird stripes and dabs of ashes on their faces and bodies. They were singing a Balendu dance song. The men were dressed with a tiny cap of straw on their heads, topped off with a spike about one foot high, at the end of which waved a tuft of feathers. A belt of cowhide about eight inches wide with a row of bells constituted the orchestra. From the belt loosely dangled a leopard skin, which followed the torturous movements of the body. The women wore heavy graceful garlands of leaves, reaching to the ground. The headgear, skins of some form, dangled upon their besmeared backs.

Among the more savage class of people a chief is described thus. He wore a headdress of feathers and around his neck, strings of human teeth. His wrists and ankles were ornamented with massive iron bangles which clatter and clash as he walks.

The Africans love to wear many anklets, bracelets and beads. Some are of brass, others of ivory. All kinds of grass bracelets are plaited and worn by young girls who cannot afford better ones, and who also wear necklaces of locusts' legs and heads. Some of their trinkets are bought from the sacred men of magic for then they are worn or hung above their doorways as a protection against the evil spirits.

(Continued on page 24)

Educational

HISTORIES OF LOCAL CHURCHES

XXIX. The Mennonite Church at Paradise, Pa.

By Jacob H. Mellinger

Paradise, Pa., is a village of several hundred inhabitants, situated about nine miles southeast of Lancaster, Pa., on what was formerly the Lancaster and Philadelphia pike, now known as the Lincoln Highway. The main line of the Pennsylvania Railroad passes near it, and the Pequea Creek flows close by. It is in the midst of a prosperous farming community. The religious interests of the place seem to be well taken care of. The United Brethren, the Presbyterians, the Episcopalians, the Reformed Mennonites, the Old Order Amish, and the Mennonites worship in or near the village. But, as in other places, sin abounds.

The first Mennonites to settle in this section are supposed to have been descendants of the earlier colonists who settled in Lampeter and Strasburg Townships in 1710 and later, as well as some who moved from elsewhere in the county, and others who came direct from Europe. There were many different names among these Paradise settlers, showing that they were not all descendants of the earlier Lampeter settlers. It is not known just when the first settlers came here, but after the Revolutionary War the new government encouraged the German farmers to settle because of their ability as farmers.

Church Houses in the District

The Mennonite Church is situated a short distance south of the highway, on the road leading to Strasburg. It is one of five churches comprising the Hershey district. The others are listed below. Hershey's, first called Hess's, which was built as a church and schoolhouse combined in 1814. The first separate church house was built in 1837. Old Road near the village of White Horse was built in 1841, Kinzers in 1897. Mt. Pleasant, formerly a United Brethren house of worship, was bought in 1899. Red Well at the foot of the Welsh Mountain, and the Monument on Mine Hill, also belonged to this district formerly. The former place has been merged with the Good Samaritan Home, and the latter, being a rented house, is now used by others.

The first house of worship at Paradise was built in 1806, two years after the house at Strasburg was built. Previous to this the brotherhood met for worship in private homes. The land for the new house was given by David Witmer. Apparently he was a school teacher, as he gave "land opposite my schoolhouse to the Mennonite Society gratis forever, for the purpose of building on it a house of worship for the said society." The church was first called David Witmer's church. The sum of \$828 was

subscribed to pay for the building of the house. Five trustees—Henry Brackbill, Joel Lightner, Samuel Herr, John Kendrick, and David Witmer, Jr.—were chosen to build the house by subscribers who gave \$8.00 or more each toward the building. The first service was held February 8, 1807. Preacher Henry Metzler gave the opening talk, Deacon Jacob Eshleman read the text from the nineteenth chapter of Luke, and Bishop Peter Eby preached the sermon.

This house was used about forty years, when it was torn down, and a brick house 31 x 43 feet was erected in its stead. The writer distinctly remembers this house, having often attended services there. It was built after the manner of many of the earlier Mennonite houses of worship. The pulpit was placed at the middle of one side of the audience-room, the main entrance being directly opposite. In front of the pulpit, extending away from it, was the singers' table, around which the singing leaders sat, and upon which the singing books were placed between services, there being no book racks on the benches. The women's cloak room and the minister's council room were at one end of the building. The audience room was heated by a large ten-plate wood-burning stove, which stood in the center. And it was a heater to those who sat near.

In 1885 when this house could no longer accommodate those who desired to worship here, it was replaced by a new brick house 45 x 65 feet. The first service in this house was held September 3, 1885. Ten ministers and bishops were present. The sermon was preached by Amos Herr of the Strasburg district, the pioneer English preacher of Lancaster County. However, this house was also soon too small to accommodate the rapidly growing congregation, and in 1909 it was enlarged to its present size, 46 x 89 feet. Usually it is filled almost or quite to its capacity at the Sunday morning service. Service is held every Sunday, morning and evening alternately. The membership numbers about 375. But recently the Kinzers brethren were organized into a separate congregation, which took quite a number of the members away. The present building is equipped with a good heating system and electric lights. The house is simply and plainly built and furnished.

Methods of worship have changed somewhat. The first services were conducted exclusively in German. Then both German and English were used. Now everything is English. The first hymn books were of course German. Then in connection with them a small book containing a collection of hymns without music was used, the lead-

er using any tune of a suitable meter that appealed to him. Then we used the small books, Hymns and Tunes, a Mennonite publication, published at Elkhart, Ind. Later the Church and Sunday School Hymnal, and now we have the Church Hymnal.

Bishops, Ministers, and Deacons

As nearly as can be learned the first minister who labored here was Henry Metzler of the Strasburg district, who later assisted Bishop Peter Eby in conducting the first service in the first church at Paradise. Joseph Horst ordained about 1795, died in 1856. Peter Eby was ordained minister about 1800, and bishop several years later. He died in 1843, having served the church almost fifty years. He was known as "The Great Mennonite Bishop of Pequea." He was a man of more than ordinary ability and energy, doing much to help build up the congregations over which he had the oversight. In connection with his work at home he made a number of trips on horseback to Canada (where he ordained his younger brother Benjamin to the ministry, and on a later trip to the office of bishop), to Maryland, to Virginia, and to different counties of his own state, looking after the welfare of scattered congregations. Bishop Christian Herr of Willow Street, succeeded Bishop Eby in the oversight of the Pequea district. Joseph Hershey, who had served as minister in the Hershey-Paradise district some years previous to his ordination as bishop, was ordained to assist Bishop Herr. He died in 1856. The date of his ordination as minister is not known.

Samuel Wenger was ordained minister in 1855, died in 1879. His work as minister was confined principally to the churches at Hershey and Old Road.

Jacob Hershey, son-in-law of Bishop Peter Eby, was ordained in 1843, died in 1883, having served as a minister forty years.

Jacob R. Hershey, his nephew, was ordained minister in 1858, died in 1910, having served fifty-two years.

Isaac Eby, grandson of Bishop Peter Eby, was ordained minister in 1876, and bishop of the Pequea district in 1878. He died in 1910, having served as minister and bishop thirty-four years.

John K. Ranck was ordained 1878, died in 1896, having served as minister seventeen years.

David M. Hostetler was ordained minister in 1886, died in 1899, having served thirteen years.

Amos H. Hoover was ordained as a minister in 1895.

Christian M. Brackbill was ordained minister in 1896, and bishop of Pequea district in 1910.

John B. Senger, grandson of Christian Gehman, a pioneer minister of near Adamstown, Pa., was ordained to the ministry in 1900. He died in 1932, having served thirty-two years.

Jacob H. Mellinger was ordained minister in 1911.

Abram L. Martin was ordained minister in 1913, and assistant bishop of Pequea district in 1921.

Ira L. Hershey was ordained to the ministry in 1920.

Charles E. Hershey was ordained as a minister in 1926.

George Y. Graham was ordained deacon in 1921, and minister in 1930.

All these brethren were ordained to serve over the entire district as well as at Paradise.

John Hershey, the oldest son of Jacob Hershey, the first of the Hersheys here, was the first deacon to serve in this district, officially, although Jacob Eshleman, deacon, was present and took part in the first service held in the first Paradise church. There is no known record of Brother Hershey's ordination, but he died in 1850. His son, John Hershey, was ordained to succeed him in 1855. He was killed by a railroad train near Rohrerstown, while returning from the spring church conference in 1869. He served fourteen years.

Sem Eby succeeded him as a deacon, being ordained in 1869. He died in 1881, having served twelve years.

Jonas Wenger was ordained the next deacon in 1876, and died in 1900, having served twenty-four years. Isaac E. Hershey was ordained his helper in 1895, and later became his successor. Owing to the size of the field, Landis Hershey was ordained deacon in 1898. He has charge of Hershey the size of the field, Landis Hershey has charge of Paradise, Kinzers, and Mount Pleasant.

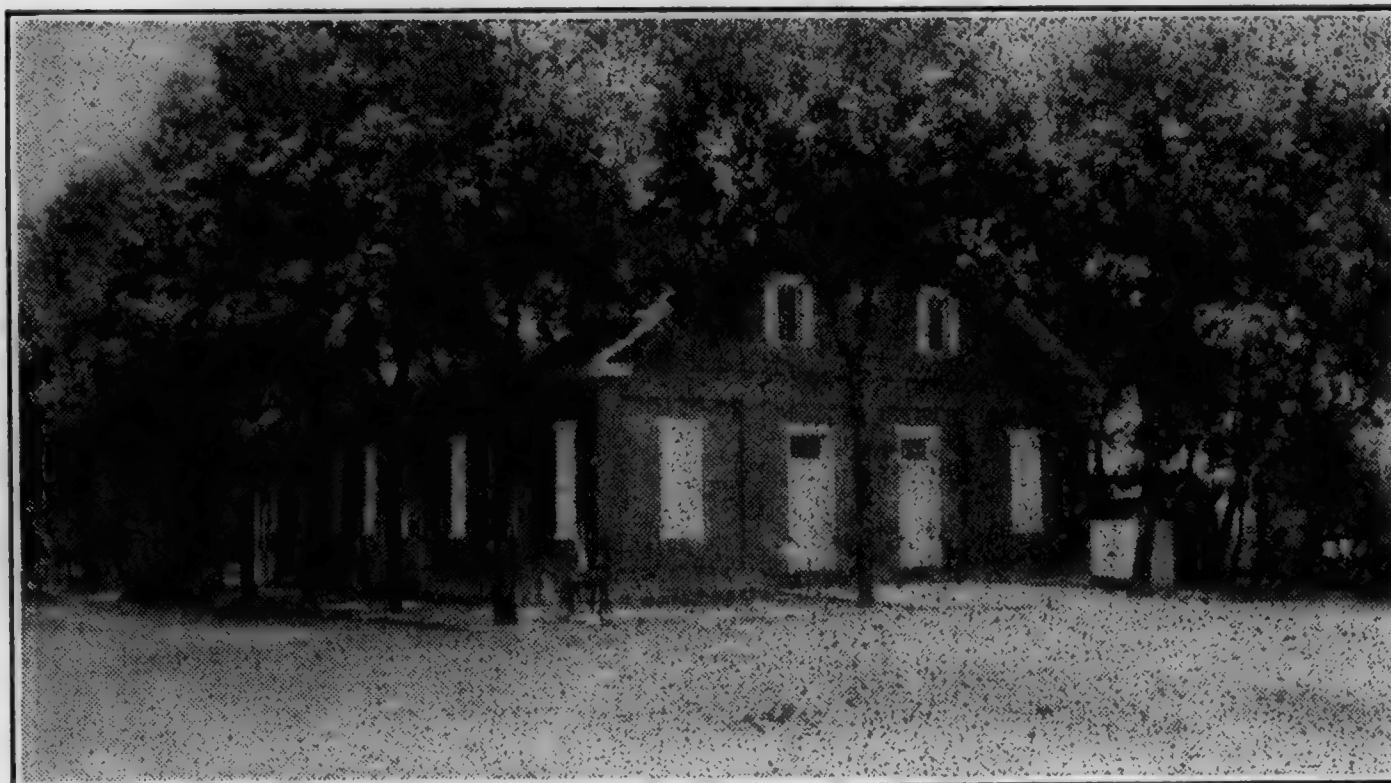
George Y. Graham was ordained to assist in the Paradise district in 1921. He was ordained to the ministry in 1930, and in 1931 Sem Eby was ordained to succeed him.

It is worthy of note that nearly all the present members of the bench in this district are descendants of former active church workers. Bishops Christian M. Brackbill and Amos H. Hoover are descendants of Bishop Hans Herr, first bishop at Willow Street; his son-in-law, Bishop Benedict Brackbill, first bishop at Strasburg; and his son, Preacher Ulrich Brackbill, also of Strasburg. Bishop Abram L. Martin is a great-grandson of Preacher Abraham Martin, formerly of Groffdale and Weaverland congregations. Ira L. Hershey is a grandson of the late Preacher Jacob R. Hershey, and great-grandson of Bishop Joseph Hershey. Isaac E. Hershey, Jacob H. Mellinger, and Charles E. Hershey, three cousins, are grandsons of Preacher Jacob Hershey, and great-grandsons of Bishop Peter Eby, and also great-grandsons of Deacon John Hershey, the first deacon of this district. Sem Eby is also a descendant of this line, only one step further removed. He is also a grandson of former Deacon Sem Eby. Landis Hershey is also a great-grandson of Bishop Peter Eby. But, as some one has said, "Grace does not run in the blood", and a godly ancestry is no guarantee against a sinful disposition, although it is a heritage to be highly prized.

Most of the ministers here, and a large proportion of the congregation, belong to the Hershey or the Eby family, or both. These are two very old families. The Hersheys can be traced back to Jog (Jacob) Hersche, born near Appenzell, Switzerland, about 1535. Tradition says our first Hershey ancestor was a Jew who had come from Italy to Switzerland. The Ebys are said to have come from Italy, where they were adherents to the Vaudois or Waldensian faith—between 1300 and 1320. The first Eby ancestor of which we have definite record was that of Jacob Eby, who in 1683 was ordained Mennonite bishop in Canton Zurich, Switzerland.

Sunday School Work and Leaders

The first Mennonite Sunday school at Paradise was organized in the spring of 1887, the same year that it was organized at Hershey and Old Road. John H. Mellinger was appointed superintendent, and B. F. Book assistant superintendent and chorister, and John H. Eby, treasurer. Bro. Mellinger continued in office eight years, when he



Mennonite Church at Paradise, Pa.

moved out of the district, and was succeeded by his brother, Jacob H. Mellinger, who served eight years, when he was succeeded by another brother, Ezra H. Mellinger, who served twenty-four years, when he declined further reelection, and in 1927 G. Parke Book, son of the first assistant superintendent was chosen, and has since served in that office.

As already mentioned, B. F. Book was the first assistant superintendent. After serving seven years he moved to the Strasburg district, where he was afterwards chosen superintendent. John K. Ranck was chosen to fill the place vacated by Bro. Book, and served until the spring of 1932—38 years—when he declined further reelection. His son, John H. Ranck, was elected to succeed him.

Jacob H. Mellinger, Heton P. Ressler, Aaron R. Hershey, and David R. Benner have filled the office of secretary. B. F. Book, Menno Hershey, Isaac E. Hershey, John H. Hershey, Amos A. Ressler, David E. Hershey, and Paul D. Neff have led the singing, while John H. Eby, Phares B. Buckwalter, and Ira M. Eby have taken care of the finances. The present officers are: Superintendent, G. Parke Book; Ass't, John H. Ranck; Secretary, David R. Ben-

ner; Treasurer, Ira M. Eby; Choristers, David E. Hershey and Paul D. Neff. Sister Nettie Leaman has charge of the infant department. There are at present enrolled 62 officers and teachers, and about 355 pupils. The school meets every Sunday morning.

Missionary Activity

Paradise was early a scene of missionary activity. The entire Hershey district was included in this movement, but at Paradise it first took definite form. In September, 1894 the "Home Mission Advocates" adopted a constitution and a declaration of principles. Several meetings were held and some literature published and distributed. But in November of the following year, at the request of the Lancaster Conference, the organization was disbanded.

At this same meeting a committee was appointed to formulate plans for the permanent organization of a society for practical mission work. The first meeting was held at Paradise Church, Jan. 44, 1896, as the Mennonite Sunday School Mission, and the following officers were elected. General Superintendent, John H. Mellinger; Ass't. Superintendent, John R. Buckwalter; Secretary, Amos A. Ressler; Treasurer, Ira L. Hershey. A number of Sunday schools were opened and cared for by this body, and quarterly meetings were held for the fostering of the mission spirit. These meetings were interesting and helpful. They were held mostly at Paradise, and in later years sometimes at Kinzers.

Among the local talent which added interest to these meetings were the brethren Bishop Isaac Eby (under whose care the meetings were made possible), C. M. Brackbill, Abram Metzler (later of Martinsburg, Pa.), Benj. F. Weaver, John W. Weaver, J. A. Ressler, Isaac E. Hershey, Noah H. Mack, John H. Mosemann, S. H. Musselman, John B. Senger, M. G. Weaver, and others. Beside these, quite frequently talented brethren from elsewhere were present, and helped make the meetings interesting and instructive. With the organization of the Eastern Mennonite Board of Missions and Charities, the Mission Meetings were discontinued in 1916, with the eighty-eighth quarterly meeting. The above named board now holds regular yearly meetings in different churches over the Conference district. The mission spirit is still active at Paradise, manifesting itself in the regular missionary offerings, and the support of one foreign missionary and fifteen orphans.

Sewing Circle Work

Paradise has for a number of years been an active center of sewing circle work. Sister Annie E. Ressler began the work in an informal way in 1895, beginning with ten sisters. Some time later a regular circle was organized with Sister Mary A. Mellinger as superintendent. She held this position for a number of years, and later was

chosen Superintendent of the Associated Sewing Circles of the Lancaster Conference district, which position she held until her death in 1927. Her place in the last named organization is now held by Sister H. E. Metzler. Sister Annie Metzler is head of the local circle. A junior circle was organized under the care of Sisters Anna Denlinger and Alice M. Rohrer. These younger sisters, like the older ones, are giving a good account of themselves, for which we praise the Lord. May we as brethren see that the sisters are supplied with the necessary funds that the work may go on without hindrance. Sister Anna E. Mellinger, living near the church, with the help of other sisters, operates the electric cutter, and sends out large quantities of cut garments to sewing circles all over the country.

Retrospective

In looking back over the past years we see that God has been very good to us, that He has blessed us both temporally and spiritually. Customs and methods have changed, but we still hold to the principles dear to our fathers, and which we believe are from God. We were told some time ago of a visitor at the church who expressed sur-

prise that we were still so wedded to form, or simplicity in attire. In other words surprise was expressed that we, a professing plain church, were still plain. We do not place salvation in plain attire, and we know that a plain garment as well as a gay garment can cover a corrupt heart. But we also know that simplicity and modesty in attire are scriptural teachings, and are a help to as well as an expression of godliness. We have no apology to make for our plainness, but rather in some cases mourn because of a lack of it. But at the same time we praise God for the loyalty, and the consistent living of so many of our members, young and old, and pray that we may all labor together in the unity that God desires among His people. With regard to what God has done for us we can say with Samuel of old—"Hitherto hath the Lord helped us." And in the words of the old Scottish hymn we pray—

"God of our fathers be the God
Of their succeeding race."

Many facts in this article were obtained from Martin G. Weaver's book, "Mennonites of Lancaster Conference," for which we express our appreciation.

Soudersburg, Pa.

FROM THE HOLY LAND TO THE HEART OF EUROPE

XXV. A Fortnight's Embrace in the Welcoming Arms of Wuerttemberg

By Anis Ch. Haddad

Summer lingers long in the south of Germany and comes as gently as a zephyr. Imperceptibly a deeper brush of color dyes the moors. At this season the sky has a pale diaphanous airiness. The air is tingling and bracing as sea water, and the surrounding landscape has the appearance of having been brought sharply into focus. The echoing notes of a cuckoo sound among the hills, and a misel thrush, perched on a clump of hazels, pours out its song. Wheatears flit with little jerks from stone to stone and lighting, stand curtsying to the world at large. Now is the time to see the county of Wuerttemberg. The sun is up and the wind is calling. Roam where you will!

Oh it is indeed a pleasant land, this of Wuerttemberg, a secluded pleasant land. For one who likes to potter about among rivers and geological formations, there can be few more agreeable regions. In autumn parts of Wuerttemberg are very beautiful, beautiful with streams running through them and distant glimpses of hills disposed strangely on the horizon. There is something curious about it all. It belongs to a different Germany from what we are familiar with, and the people too are kinder. If you want the sense of medieval things you can get it in Wuerttemberg as well as anywhere else. The people are medieval, and so are the towns and villages. They are quiet towns and villages most of them, and nothing much seems ever to disturb their uneventful day.

So much the better for us who travel. The

quiet composes our minds and gives a greater appreciation of little things. For there are little things galore in these towns of beautiful Wuerttemberg and we like them better because everything is slow. It gives an excuse to lie in the sun, to sit at a cafe table beneath an old tree, dreaming, to go following the river, through flowery meadows to some little out-of-way villages, which appear like old woodcuts.

That is how we come to Pfiffingen, where old folks go to bathe in the river. It lies at the foot of queer high rocks, and many of its houses have climbed up the rocks, which seems a risky thing to do. There is, then, Reutlingen, another place, that hangs low beneath a very high rock, though some of it aspires to the feudal fortress on top. Not much of the fortress is left except the keep, and that is splendid. With the glow of the evening sun upon its resolute stones it seems to grow taller and wider, and the village below grows less and less substantial because it lies in the darkness. Then I remembered the light of the setting sun on the fields, the river and the hills, with a ferryman beaching his little boat and a few cows coming in from their labors and a sweet little goose-girl conducting her charges up the village street.

More and more I began to marvel at this country of Wuerttemberg and how at nearly every place I had stood on some historic ground surrounded with an immense natural beauty. Here at Rottweil was the glimmering of peasant survival and I had only to walk out, climb

a fence, and I was in a green, sequestered dale, walking over a broad level mead, watered by a rippling stream, and enclosed with inviting woods and steep green pastures. It was of unsurpassable loveliness, a fine dale for poets and fairies, and it went on for miles until its footpath led round to an amazing high grassy terrace, from which we looked down through the woods in the valley and over the valley—what must be one of the greatest and grandest scenes in this lovely country.

One day we went by rail to Offingen—a pretty little village situated in a blue valley across a calm inviting way through the grim, bare hills. Here the verge became a veritable common, bright with blue harebells, with shaggy sheep wandering in the grass. A grey farm appeared with a few concave fields below; and a wood on the hillside, primeval in its silence and remoteness. To round the crest of the hill was to look down suddenly on the roofs of the village, to see the cottages scattered oddly about the green in this sheltered hole of the enfolding hills. There were larch woods, abrupt trees and pastures, and running streams. It was a last romantic flourish on the part of nature, before going out to the barren moors which rose purple with heather to the north of the village.

The sparkle of a brook winking in the sun in the moor below entices one to leave the path and stride over the rough ground to wander up the stream. The wrinkled leaves of the hazels are young yet, and the leaves of the birch trees open on their slender purple branches like the wings of small green butterflies. The stream bends and as we round it, comes the crash of a waterfall, as the water tumbles among the rocks and, pouring over the smooth stones, goes circling into the silence of a pool.

The flowers of the heather are tiny, but every branch and stem is thickly covered with small clusters; indeed the low clumps of lavender and rose sweep on in what seems an endless mass. As far as the eye can see the flaming heather delights the gaze, broken perhaps by clusters of juniper bushes or an occasional group of white-trunked birches. A smiling river may break the monotony, or a lonely sheepfold rise above a wind-swept dune. A great forest sometimes breaks the horizon line, or a road may lead to a small cultivated field, the result of incessant toil, and to a windmill by a stream. Remote villages retain these simple community customs, and the whispered secrets of the wind along the heath have become a part of the folklore of the German lowlands. Poets have sung of the spell which the vastness of the lilac-hued heather casts over the solitary traveler. One is also glad that the flowering heath which brightens the barren wastes clings also to the heartstrings of a humble and home-loving people.

I must indeed thank my German friend for telling me many things and taking me to out-of-the-way places in the mountains of this wonderful region, places that otherwise I might never have known. We were coming down from the mountains late one afternoon. Black clouds had been piling up. Then, as if their forms had gradually dissolved, a permeating mist sifted into the vale, hiding all but the nearest slopes in a blue haze. In the

gathering twilight, showers fell, filling little ruts that crossed our road, where streams flowed down the mountainside. The mist in the valley was now like a shifting film of fairy-like gauze. Showers passed, shutting out details as by a diaphanous screen. The great mountains rose in echelons of subtly varying values—phantasies that vanished in the mist. We stopped at a spring where a barefoot girl of about twelve was watering a great buff-colored ox. She prodded the animal to change his position so that we could approach the spring. Our intrusion aroused a touch of curiosity alike in the wide-eyed gaze of the great animal and in that of its youthful mistress. She led the docile beast away as unconcerned as though it were a pet lamb.

The road then wound through a dense forest, shadowy and open between great tree trunks, spiked here and there with dark cypress and strewn with boulders. As we neared this wood we heard the plaintive notes of a shepherd's flute and, peering into the shadows, saw coming down one of the mossy slopes among the boulders, first the dignified rams and the bleating sheep, then tottering helter-skelter in the rear, the lambs. The shepherd boy followed in his hooded coat of sheepskin. Then in the misty clearing the boy moved on ahead of his flock, picking up another trail that led down the mountainside toward a small group of stone huts. He vanished from sight as a faint echo of his pipes lingered in the evening stillness.

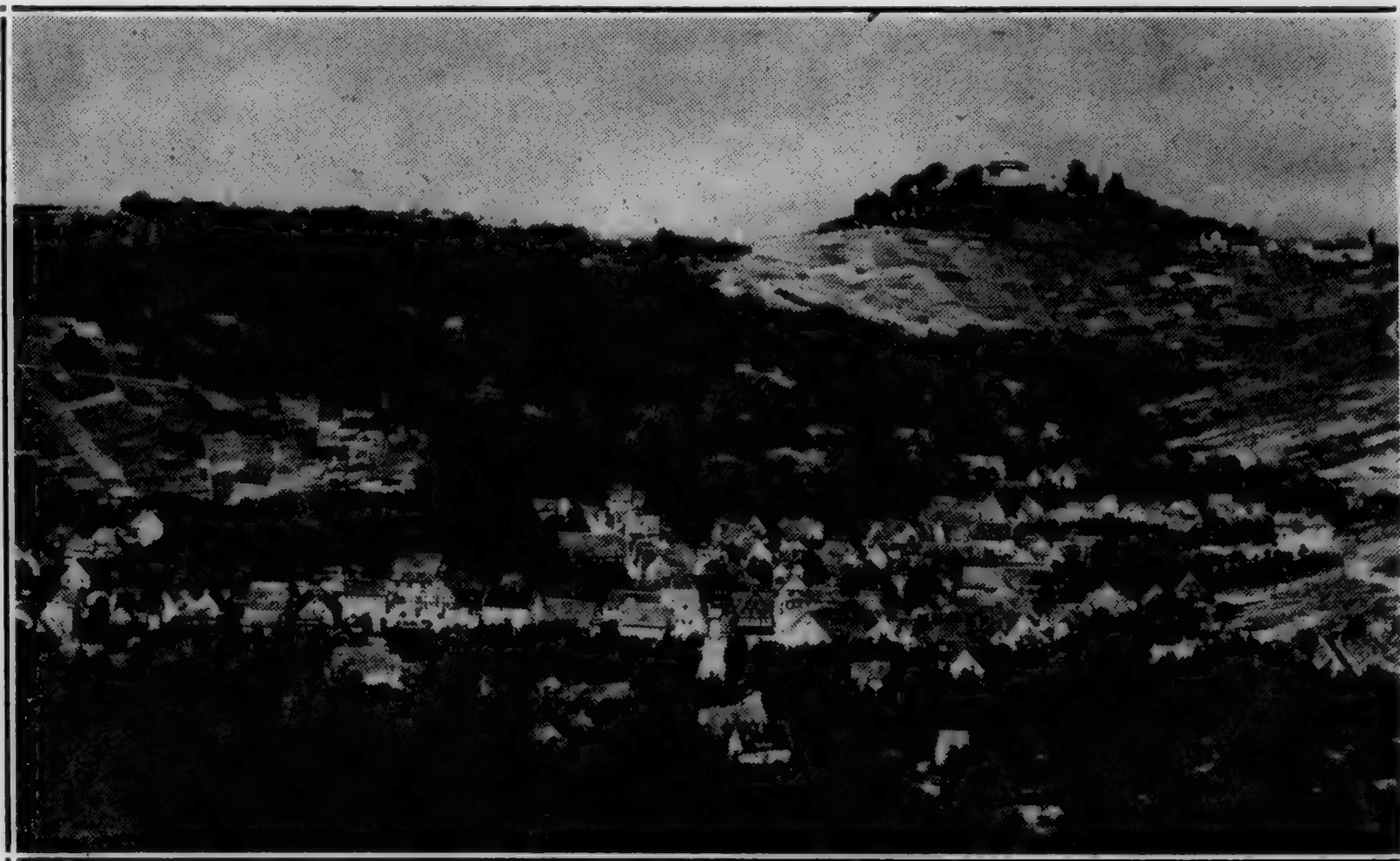
The fairy-like mystery of this region was emphasized in the coming of night. A mountaineer's hut of stone came into view. The long eaves of its pitched roof fitted over the small windows like a winter cap pulled down to protect it from the snow. At the doorway an old woman stood spinning, with a distaff of raw wool. By the inevitable sequence with which night follows day, nature peoples her settings with great consistency. The age-worn mountain, the ancient stone hut, the old crone spinning, presented a complete harmony.

A short trip brought us one day to Esslingen past fields of waving grain and pretty hills, shadows of green falling on velvety meadows, oats fields rising and falling like billows in the morning breeze. And then I remembered Bieberach, a pretty town given to factories and mills, with the ruins of its castle on the height and its memories reaching far back to Roman times. On the shady side of the castle, with broad reaches of fertile field and belts of wood lying before our contented gaze, we listened to the folk songs, so old and sweet that they carried our hearts back into the dim ages, and we strongly felt the tie that binds us to the race where such strains have their birth. Suddenly, as the singers ceased, a group of children sitting on a block of stone at a short distance took up the refrain—an irregular row of

flaxen heads against the light, their forms prominent against the deep, peaceful background, singing away with such zest that we could only be silent and listen. Song after song, in praise of their loved land they sang; all sweet, whether the smallest ones could always keep in tune or not.

I like these sweet villages and towns, for they give me a feeling of great satisfaction. But the one I remember best and for which I have the greatest affection is little known and is set on a hillock in a small dale, arrived at unexpectedly, by twisting lanes. It is Uhlbach. The majestic solemnity of the bare walls and the beautiful empty Gothic windows against a September sunset thrilled me as they could never have done, had I expected to see such a sight.

In August the peach blossomed here. The great old trees standing wide apart on their grassy carpet, barely touching each other with the tips of their widest branches, were like great, mound-shaped clouds of exquisite rosy-pink blossoms. There was then nothing in the universe which would compare in loveliness



Uhlbach Lies Charmingly in the Fine Valley of Wuerttemberg

to that spectacle. I remember my shocked and indignant feeling when one day a flock of green paroquets came screaming down and alighted on one of the trees near me. They were occasional visitors from their home in an old grove about nine miles away, and their visits were always a great pleasure. On this occasion at first I was particularly glad, because the birds had elected to settle on a tree close to where I was standing. But the blossoms thickly covering every twig annoyed the parrots, as they could not find space enough to grasp a twig without grasping its flower as well; so what did the birds do in their impatience but begin stripping the blossoms off the branches on which they were perched with their sharp beaks so rapidly that the flowers came down in a pink shower and in this way in half a minute every bird made a twig bare where he could sit perched at ease. There were millions of blossoms, only one here and there would ever be a peach, yet it vexed me to see the parrots cut them in that heedless way. It was a desecration, a crime even in a bird.

Even now, while I write at home on an August day, I recall the sight of those old flowering peach trees with trunks as thick as a man's body and the huge mounds of myriads of roseate blossoms seem against the blue, ethereal sky, I am not sure that I have seen anything in my life so beautiful. Yet this great beauty was but half the charm I found in these trees; the other half was in the bird music that issued from them. It was the music of but one kind of bird, a small greenish-yellow finch, in size like the linnet, though with a longer and slimmer body, and resembling a linnet too in its general habits. Thus in autumn it unites in immense flocks, which keep together during the winter months and sing in concert and do not break up until the return of the breeding season. The flock here numbered many hundreds, and you would see them like a cloud wheeling about in the air, then suddenly dropping and vanishing from sight in the grass, where they fed on small seeds and tender leaves and buds. On going to the spot they would rise with a loud humming sound of innumerable wings, and begin rushing and whirling about again, chasing each other in play and chirping, and presently all would drop to the ground again.

There are many, many treasured spots that I have found in my solitary wanderings. A goodly number of them, perhaps most, have been arrived at by such devious and twisting ways that I could never find them again. I do not know that I want to. They remain lovely memories that might lose their charms, did they become too familiar. Yet, if I find them again unexpectedly, they will surely be like the same jewels in a different setting.

Next month: Schloss Hohenzollern—A Castle Built In The Air. Jerusalem, Palestine.

RESOLUTIONS

Jonathan Edwards' resolutions were these: Resolved, to live with all my might while I do live.

Resolved, never to lose one moment of time, but improve it in the most profitable way I possibly can.

Resolved, never to do anything which I should despise, or think meanly of in another.

Resolved, never to do anything out of revenge.

Resolved, never to do anything which I should be afraid to do if it were the last hour of my life.—Selected.

Modern life calls for energy and more energy. It needs God more and more, even if it seeks Him less and less. Only in God is there an exhaustless reservoir of strength. "They shall run and not be weary" was said long ago of those who trust in God.—Sel.

STUDIES IN HYMNOLOGY

V. German Hymnody

By Jesse D. Hartzler

Germany has a rich hymnody. Julian says there are over one hundred thousand German hymns in general use, though only a very small part of them have been translated into the English. Some of the chief translations are by such translators as Catherine Winkworth in *Lyra Germanica*, 1855, *The Chorale Book for England*, 1863, and her *Christian Singers of Germany*, 1869; Frances Elizabeth Cox in *Sacred Hymns from the German*, 1841 and *Hymns from the German*, 1864; Jane Borthwick and her sister Mrs. Findlater in *Hymns from the Land of Luther* in four editions from 1854 to 1862; James W. Alexander in *The Breaking Crucible and other Translations*, 1861; Philip Schaff in *Christ in Song*, 1870; beside a number of lesser lights.

We know very little about German hymnody before the Reformation, but there were undoubtedly many hymns and religious songs before that time. Considerable of the errors of Catholicism as found in the Latin Church were prevalent in the German hymnody of that date. The Reformation had the effect of replacing the worship of the virgin Mary with the worship of Jesus as the Savior and Mediator of man. In translating the Latin into the German, often the Latin had mixed phrases as will be found in the Christmas hymn, *In Dulci Jubilo*.

"In dulci jubilo
Nu singet und seyt fro.
Unsres Herzens Wonne
Leyt in presepio
Und leuchtet in gremio,
Alpha es et O."

Martin Luther. 1483-1546 (52). John Brownlie says regarding Martin Luther: "Luther gave two precious gifts to the Fatherland—the Scriptures in the language of the people, and in the language so choice that to this day it is the standard of graceful German; and that inspiration which breathed in his own songs, and has given music to a succession of lyrists, who for extent, variety, and beauty of work, have not been equalled, at any time in any other land." While not all will agree in detail with his statement in the latter part, certainly Luther had a great deal of influence both as a translator of Scripture and in providing the church with material for congregational singing.

Although the song service in the vernacular did not originate during the Reformation, yet it was here that the popular religious song as sung by the congregation, may be said to have originated, with the German Reformation. As was noticed in a former article on English Psalmody, and yet more fully in an article several years ago on the Psalm-Hymn controversy, both Luther and Calvin were interested in establishing and reestablishing vernacular congregational singing, though their ideas varied considerably. Calvin contended that to use the methods of the Latin writers would be full proof that many of the evils of the Latin Church would also be continued, and hence permitted the singing of only psalms; songs in the very words of Scripture. Luther

had no objection to the use of even the Latin hymn, providing it was in the vernacular, but he too insisted that the common people must have the privilege of participating in the service of song. Hence out of necessity he wrote hymns for the people; and the people sang them.

Luther's hymns show up his real traits—he does things vigorously, he knows where he stands. One is reminded of his statement at the Diet at Worms where, in answer to questionings concerning his publications, he said, "So bin ich überwunden durch die von mir angeführten heiligen Schriften, und mein Gewissen ist gefangen in Gottes Wort: widerufen kann ich nichts und will ich nichts, die weil wider das Gewissen zu handeln unsicher und gefährlich ist. Ich kann nicht anders. Hier steh' ich. Gott helf mir. Amen."

By far his best known hymn, and the only one to be found in our hymnal is *Ein Feste Burg*. Among the numerous translations in common use, one of the most faithful and forceful according to hymnologists is the one by Thomas Carlyle as first printed in *Fraser's Magazine* in 1831. I will give the first stanza as translated by Carlyle:

A safe stronghold our God is still,
A trusty shield and weapon;
He'll help us clear from all the ill
That hath us now o'ertaken.
The ancient prince of hell
Hath risen with purpose fell;
Strong mail of craft and power
He weareth in this hour;
On earth is not his fellow.

Possibly the most used translation is the one by Dr. Frederick H. Hedge first published in *Gems of German Verse*, 1852. This is the translation found in our hymnal.

A mighty fortress is our God,
A bulwark never failing;
Our helper He, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work us woe;
His craft and pow'r are great,
And, armed with cruel hate,
On earth is not his equal.

In order to compare the translations with the original, the original as found in an early text in High German is given:

Ein feste burg ist unser Gott,
Ein gute wehr und wassen,
Er hilfft unns frey aus aller not
Die uns ytzt hat betroffen.
Der alt bese feind
Mit ernst ers ytzt meint,
Gros macht und viel list
Sein grausam rustung ist
Auf erd ist nicht gleichens.

Julian mentions eighteen translations as being in common use, and forty-five as not being in common use. Very few hymns can boast of such a record.

Michael Weisse. 1480-1534. Michael Weisse was a monk who was led to join the Bohemian Brethren because of Luther's teachings. His hymn *Christus ist erstanden, Von des Todes Banden*, an Easter hymn, is translated *Christ the Lord Is Risen Again*, by Miss Winkworth, **Johann Walther.** 1496-1570 (146). Walther

was made "Sengermeister" at thirty years of age, and in 1534 he was appointed cantor (singing master) for the school at Torgan from which he retained the title "sengermeister." As a musician he was used by Luther to help in arranging and harmonizing the old church music used in Luther's services. The hymn which interests us, *The Bridegroom Soon Will Call Us* (146), is a translation by Dr. Loy from the original *Herzlich thut mich erfreuen*. Dr. M. Loy translated this for use in the *Ohio Lutheran Hymnal* of 1880. Another translation, *Now fain my joyous heart would sing*, by Miss Winkworth is more widely used.

Petrus Herbert. —1571 (246). Herbert was the author of a number of simple hymns, two of which have won prominence in the English language. *Die Nacht ist kommen drin wir ruhen sollen* is translated *Now God be with us, for the night is closing* by Miss Winkworth. *Faith is a living power from heaven* (246) is a translation by Miss Winkworth from Baron Bunsen's *O Christenmensch, merk wie sichs halt*.

Nicholaus Selnecker. 1532-1608.

Let me be Thine forever,
My gracious God and Lord,
May I forsake Thee never,
Nor wonder from Thy Word:
Preserve me from the mazes
Of error and distrust,
And I will sing Thy praises
Forever with the just.

Nicholas Selnecker was a German preacher who lived in an age marked with doctrinal controversy, this fact being borne out by the above verse from his confirmation hymn. He was prominently connected with some of the Lutheran confessions, particularly that of "The Formula of Concord."

He was born at Hersbruck, Germany in 1532. At the age of twelve he was chapel organist in the Kaiserburg at Nurnberg. He came under the influence of Philip Melancthon while attending Wittenberg University and was persuaded to enter the ministry. During this period there was considerable controversy between the Calvinistic teaching and the Lutheran teaching regarding the Lord's supper, in which Selnecker took the Lutheran side. Thereupon he was compelled to leave Dresden where he was second court preacher and private tutor of Prince Alexander of Saxony.

About 150 hymns are said to have been written by him, though scarcely more than a half dozen hymns have come into common use as translated into the English language. The hymns with which I have chosen to illustrate his writings is *Lass mich dein sein und bleiben* which was written as his own daily prayer, and is often used in German at the close of services. Two translations in common use are: *Let me be Thine forever* as translated by Dr. M. Loy in the *Ohio Lutheran Hymnal* of 1880 and found at the heading of this sketch, and *Make me Thine own and keep me Thine* as translated by Miss Winkworth in her *Christian Singers of Germany*, from which I append the first stanza.

Make me Thine own and keep me Thine
Thou faithful God and Lord.
Let naught seduce this heart of mine
From Thee and Thy pure Word.

Philip Nicolai. 1556-1608. Philip Nicolai
(Continued on page 24)

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The beginning of January ushers in another year, which we number in our calendars as A. D. 1934. The crossing of the threshold into a new year is not attended by any special demonstration over any other day on the part of God and the laws of nature. If there is any demonstration attached to New Year's Day, it is such as man has added to the day either for his own amusement and pleasure, or for his profit. The marking of time has been an old practice. God marked the days by light and darkness. He also set the sun, moon, and stars in such an order that they could be "for signs, and for seasons, and for days, and for years." When God wanted to have men attach significance to a time He chose a time that had to do with a great, spiritual blessing in the lives of the people. Ex. 12:1, 2. He asked for the observance of days for the benefits which right thoughts and remembrance would bring to the lives of the people. And we may likewise observe certain times with a similar intent. We should always be careful to emphasize the experiences and events of life which God would place as of the greatest importance. Paul warned the Galatians against the legality of spirit in which they entered into the observance of "days, and months, and times, and years." He feared that they were going back to these things that were only intended as a schooling to bring men to the higher things as given in Christ. They observed them as a necessity for their justification, when they had received that already in accepting Christ's complete work by faith, and had become partakers of the Holy Spirit. In our observance of special seasons, we do not want to make them a substitute for the reality of the spiritual life. Neither do we want to make them an occasion for the gratifying of the flesh in the boastings of men, and by glorying in human attainments. If we can magnify God and the cause of Christ by using special days for the emphasizing of certain duties and doctrines related to Christ and Christian living it will be very well for us to do so. May the program committee of the Young People's Meetings keep a clear vision of what is to be gained through the exercises of the Y. P. M. and shape their programs to the glory of Christ.

During the month of January we have certain topics selected and set forth for the use of our young people. We either had a certain season in mind or thought of certain experiences that would come to us, or were beginning a series of lessons along certain phases of life that need emphasis in the lives of all. The **first topic** is one with a good thought for the beginning of a new year. The **second topic** is the beginning of a series for the Junior mind especially, though it is designed for the adult mind also. The **third topic** is somewhat missionary in its sentiment and directs us to the fundamental thing that leads to a life for the salvation of others. The **fourth topic** is a doctrinal one which leads us to learn more of God through the names by which He is known or set forth before us. Dipping into the following month we have chosen a topic on the **Great Hymns of the Church** that our minds may be led to get greater appreciation and profit of our worship of God in song.

We very much desire that every program committee and leader and attendant make a prayerful study of the Bible and the thoughts that all should be exercised in and make the Young People's Meeting a means for the spiritual exercise and uplift of all.

BIBLE PRECEPTS AND EXAMPLES— OBEDIENCE (Jr).—Gen. 22:15-18; Rom. 6:11-23

Topic for January 14

MOTTO

"He that keepeth his commandments dwelleth in him and he in him."

MEDITATIONS ON THE TOPIC

I. **Obedience** is one of the first laws for the welfare of our being. Obedience to God as our Creator, Redeemer, and Father is sure to bring happiness and blessing into our life. Surely He who made us knows best what we need to do to be happy. He gives us no command that would do us any harm. Every command is the better and right way for men and women to follow. There is no precept of the Bible that is so fully exemplified as that of obedience. Obedience to God; obedience to father and mother; obedience to rulers of the land; obedience to those over us in the Lord—all these are both enjoined and exemplified by persons whom the Bible sets forth as an example.

On the other hand the sorrows and troubles that disobedience has brought into the

world are not only taught but examples are given that we may learn from the side of disobedience the evils of not heeding the laws which God has ordained for men and women to follow.

Experience has taught us that we are happiest when we obey all the known laws of righteousness. We are never degraded by submitting ourselves to any one who is given a place of leadership over any part of our affairs. God has wisely chosen some persons with the responsibility to lead, and we always get along well when we respect each leader in his proper place. Whoever enters upon the responsibility of leading cannot well discharge his responsibility if he has never learned the lesson of obedience in his own experience. Even Jesus, to whom all authority is given, "learned obedience by the things which he suffered."

II. **The Text.**—Gen. 22:15-18.—This gives the example of Abraham's obedience and the blessings God bestowed upon him because he met the test and did not falter because it seemed too hard to do.

Rom. 6:11, 23.—This passage shows how the success of the Christian life depends upon our obedience in yielding all our members to God instead of to sin.

III. Suggestions for Junior Programs.—

This is a specially selected topic for Juniors, and the adaptation will be comparatively easy. After leading their minds out into a full understanding of what is meant by obedience a number of examples may then be brought forth from those who may have been assigned such characters to present before the meeting. Not only may the boys and girls give the Bible Characters which the outline and Scriptures set forth, but they should be made to somehow translate the experience of these men into terms that shall apply to their own life. We sometimes hear such expressions from boys and girls which reveal that they consider their ideal characters so far beyond them that it would be next to impossible for the same experience to be in their own life. A few simple lessons in the class would make it plain. "Let all place their hands together." If all obey, show how beautiful a harmony obedience makes. If one disobeys the contrast will be shown. Lead on to the home where children follow the regular rules of the parents for rising, retiring, washing, combing, and being seated about the table, table order, etc. We should show respect to the commands of parents in prompt obedience to duty assigned. How much happier it is to be in such a home than in one where disobedience and disorder continually mar the peace. So in God's world, we need to follow God's order for our lives. Each one can do his or her part by obeying God's command and heeding His instruction.

OUTLINE STUDY

I. The Duty of Obedience.

1. The whole duty of man.—Eccl. 12:13, 14.
2. God requires it.—Deut. 10:12, 13.
3. Nothing can take its place.—I Sam. 15:22.
4. It is a proof of love.—Jno. 14:15, 21.
5. The only way of success.—Josh. 1:8.
6. Toward God as we obey those over us.—Eph. 6:1-6; Heb. 13:17; Rom. 13:1, 2.

II. Examples of Obedience.

1. Caleb.—Num. 14:24.
2. Noah.—Gen. 6:9.
3. Daniel.—Dan. 6:10.
4. Job.—Job 1:8.
5. Three Hebrews.—Dan. 3:16-18.
6. Abraham.—Gen. 22:18.
7. Jesus.—Heb. 5:7-10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Obey."
2. God's Commands Concerning Obedience.
3. How Fulfill God's Command.
 - a. In obeying father and mother or guardians.
 - b. In obeying teachers and pastors.
 - c. In obeying rulers.
 - d. In obeying the Bible commandments.
4. Examples of Obedience.
 - a. From the Bible.
 - b. From people I have known.

For Seniors.

1. The Importance of Obedience.
2. God First in Our Obedience.
3. The Blessings of an Obedient Life.

PERSONAL THOUGHT

Obedience is the law of order and right in everything. Am I a breaker of the beauty and the peace and the order of God's law? God help us all to learn the lesson of obedience and to enjoy its blessing.

SEED THOUGHTS

I believe that the fewer the laws in a home the better; but there is one law which should be as plainly understood as the shining of the sun at noonday, and that is implicit and instantaneous obedience from child to parent, not only for the peace of the home, but for the highest welfare of the child.—A. E. Kittredge.

This is the secret of Christ's kingship—"He became obedient—wherefore God also hath highly exalted Him." And this is the secret of all obedience and all command. Obedience to a law above you subjugates minds to you who never would have yielded to mere will.—F. W. Robertson.

By an obedient life open wide the channel between your heart and God's reservoir of blessing.—Samuel Martin.

"Thy will be done," is a prayer of aggression as well as of submission.—Sel.

The resources of God are promised only to those who undertake the program of God.—Selected.

"Hearing and doing we build on the rock; Hearing alone, we build on the sand. Both must be tried by the storm and the flood, Only the rock the trial will stand."—Sel.

OUR RESPONSIBILITY TOWARD THE UNSAVED.—Ezek. 33:1-11;

II Cor. 5:14-21

Topic for January 21

MOTTO

"We are ambassadors for Christ."

MEDITATIONS ON THE TOPIC

I. **The Saved One's Duty to the Unsaved.**—God has wisely entrusted men and women with responsibilities. The child is the responsibility of the parent. The pupil is the responsibility of the teacher. The flock of God is the responsibility of the shepherd of God. The saved soul is made responsible for the unsaved.

We are not responsible for all the actions and sins of the unsaved, but we are made responsible to make known the good tidings of the blessings of salvation which it is our privilege to enjoy. When others remain in ignorance of the way of life because we have failed to let our light shine then we are responsible for their sin which they ignorantly continue in. "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. 33:8). But if we faithfully do our part in warning them, we shall be free of the guilt of their blood, even if they still persist in going on unheeding of our warnings.

There are several ways in which we are responsible to the unsaved. We are always responsible for our own example. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." We are responsible for standing true to Christ under all circumstances. We may do this by confessing Christ with our mouth. We should also do it by taking our stand with the people of God

in church fellowship. The observance of the ordinances will declare where we stand in relation to Christ. We also are duty bound to use every opportunity to speak for Christ and His cause.

II. **The Text.**—Ezek. 33:1-11.—This passage tells of how God made Ezekiel responsible as a messenger to Israel. God revealed what He would do to Israel for their iniquity. Ezekiel was made a watchman to give them the warning of dangers which he knew of God.

II Cor. 5:14-21.—Paul here shows how as an ambassador for Christ he is beseeching them to become reconciled to God. The word of reconciliation has been committed to the ambassador. He is responsible to keep his commission.

III. **Junior Program Suggestions.**—The juniors who have been in Sunday school and in Christian homes since infancy have some conception of what it means to be lost. However, there is not always that clear sense of the perils of being lost as there should be. We think more of the final end of the wicked and the dangers are set at a far-off date which seems to take the terror out of it. Nevertheless we can do something to bring the peril of the lost much nearer by an earnest study of their condition. Those on the devil's ground are in the clutches of the devil and are exposed to all the perils which it is his opportunity to work against our souls. To be lost is to be a prisoner to sin and Satan. If we are still serving sin, though salvation may be yet in reach, we are in perilous hands, which may at any time trap our souls into still greater evils and fasten us with cords of sin from which it is more and more difficult to get away. With this the will becomes less and less inclined to try to get away. It is the great mercy of God to bring to the lost a sense of their present peril so that they may be delivered before too late. A drowning man may still be strong to swim and let the lifeboat pass by unheeded. But if he is in perilous waters and exposed to dangerous sharks, he is a fool if he does not take the first life line he can get hold of and enter the lifeboat. So if a man hears the call of the Gospel and is uneasy of his peril we are duty bound to warn him of the devil who "like a roaring lion walketh about seeking whom he may devour." These and similar illustrations will make the message clear to Juniors and emphasize the duty of the Christian to do his or her part.

OUTLINE STUDY

I. **The Requirements for a Steward.**

1. Faithfulness.—I Cor. 4:1, 2; Matt. 25:14-18.
2. Accountability to God.—I Cor. 4:3-5; Matt. 25:19-28.
3. Concern for the interests of the Master's cause.—I Pet. 4:10, 11.

II. **The Peril of the Unsaved.**

1. Man knows not what is coming tomorrow.—Prov. 27:1; Jas. 4:14.
2. The sinner may be caught in his sin.—Matt. 24:48-51
3. The unprepared may be shut out.—Matt. 25:10-13.
4. Sin may harden the heart.—Heb. 3:12, 13.
5. Satan blinds the mind.—II Cor. 4:3, 4.
6. To be lost is to inherit eternal punishment.—Rev. 20:15; 21:8.

III. **God Makes Us Lights to the Lost.**

1. We must let our light shine in good works.—Matt. 5:14-16.
2. We are to hold forth the Word of life.—Phil. 2:14-16.
3. We are to be full of compassion and fear.—Jude 22, 23.
4. We are to consider one another.—Heb. 10:24, 25; Rom. 14:21.

IV. **Salvation and the Eternal Results if Accepted or Rejected.**

1. A soul is saved from death.—Jas. 5:19, 20.
2. The death of the sinner is eternal.—Matt. 25:46.
3. It is impossible to rescue after death.—Luke 16:26.
4. The saved inherit all things.—Rev. 21:7.
5. The saved now become children of God.—I Jno. 3:1-3.
6. They shall be like Jesus.—Phil. 3:21; Rev. 22:5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Lost."
2. What It Means to be Lost.
3. What It Means to Be Saved.
4. What God Has Done to Save the Lost.
5. How Much God Loves the Sinner.
6. God Wants the Saved to Help the Unsaved.
7. What Can I Do to Help Others to Find Salvation?
8. What Account Must We Render to God Concerning Duties toward Others?

For Seniors.

1. The Service of the Christian in the Cause of Salvation.
2. According to our Gifts.
3. The Responsibility of Unused Gifts.
4. The Evil of Neglecting Opportunities.
5. The Joy of Soul-winning.
6. The Blessing of Salvation.

PERSONAL THOUGHT

If by my neglect a soul goes down to eternal darkness, how can I feel clear of the blood of souls? If an unfaithful life should cause souls to enter the path of the wicked, how shall I be able to recover the mischief I have caused?

SEED THOUGHTS

Sin works by no set methods. It has a way of ruin for every man, that is original and proper only to himself. Suffice it to say, as long as you are in and under its power, you can never tell what you are in danger of. This one thing you may have as a truth eternally fixed, that respectable sin is, in principle, the mother of all basest crime. Follow it on to the bitter end, and there is ignominy eternal.—Bushnell.

O Christians! are you willing to walk the streets of heaven, and have no one greet you there? Would you be willing to go yourselves inside the gates and never have a soul to greet you and say, "I thank God for the kind words of sympathy and love you spoke on earth."—J. Cummings.

"Take my lips and let them be Filled with messages from Thee."
—Havergal.

"Go lift some soul from the haunts of sin, The treasures of grace display; Your mission here is to work and win, Go show to the lost the way."
Mrs. E. W. Chapman.

NAMES OF GOD.—Ex. 3:11-17; Rev. 3:12

Topic for January 28

MOTTO

"I am that I am."

MEDITATIONS ON THE TOPIC

I. **The Names of God.**—"Holy and reverend is his name." By whatever name we may call God, we may still hold fast to the great fact that His name is holy and reverend. If our conceptions and the name we use of Him fall short of these experiences in our hearts, we have failed to get a true conception of who He is and what He is.

A name when it is rightly given is expressive of the character of the person to whom it is applied. If we have no adequate conception of His character, we can hardly speak His name in the way that it ought to be spoken. In order that Israel might not think too lightly of God, they were commanded: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." There is great need of a revival of the thought of God and the holiness of His name to-day, because there is so much lightness in the use of His name; and it is known in profanity and in cursing more than in sincere use. There are many commands that we should **exalt** His name, and **praise** His name, and **magnify** His name, etc. Many of the names by which God is made known to His people are names which magnify Him before men. Great, terrible, blessed, holy, reverend, glorious, everlasting, etc., are adjectives that set forth the nature and character of God and His worthiness to receive our devotion and service.

Whatever technical names we know of God, the thing of greatest importance is that we know God in the essentials of His being as it touches humanity and that we have our lives in such a harmonious relationship to Him that His blessings flow out toward us and through us.

II. **The Text.**—Ex. 3:11-17.—In this passage Moses asked what he should say of the name of the God who had sent him to Israel in Egypt.

Rev. 3:12.—The overcoming saint shall have the name (or character) of God written upon him. In other words we will be "partakers of the divine nature."

III. **Junior Program Suggestions.**—Follow the suggestions for the development of the subject as directed in the Suggestive Assignments for Juniors. The passages of Scripture which set forth some of the attributes of God will be a helpful beginning to lead out on the thought of how to really know the name of the Lord. We cannot only know the sound of the word used, but must enter into an understanding of what God is in His relation to men. These conceptions can, to some extent, be imparted to the boys and girls even in their tender years. Many of us have not entered into all the meaning of God's name because we do not yet experience all that is in store for us in Him. But, blessed be His name, we can now enter into fellowship with Him through Christ Jesus and can learn more and more of Him as we grow in grace and knowledge. We believe that in the fullness of time, when we shall be in His holy presence in glory, we shall know Him in the fulness of His glory and shall be like Him. In that way His name shall be written upon us and the new name of Jesus shall be ours. After impressing upon the Juniors the meaning and importance of knowing His names, put some special time on the emphasis of the sixth and seventh. **Suggestive Assignments for Juniors:** Some very practical suggestions can be made and the Juniors may be asked to suggest something also as to how to reverence and love the name of the Lord.

OUTLINE STUDY

I. The Names of God.

1. The one mother taught me—"Gute Mann"—German for "Good Man."—Psa. 135:3.
2. He is known by His attributes.—Ex. 33:18-23; 34:5-7.
3. He is known by the name of our experience with Him.—Ex. 6:3; Psa. 14:1-7.
4. His name to Abraham—"Most High God" (El Elyon).—Gen. 14:22.
5. The name God taught Abraham—"Almighty God" (El Shaddai).—Gen. 17:1.

6. The name God taught Moses—"I Am" (Jehovah).—Ex. 3:14.
7. Called "Lord" (Adonai)—Gen. 15:2—"Lord God" (Adonai Jehovah)—Ex. 23:17—"Lord" (Despotes—Master).—Rev. 6:10.
8. Names with experiences:
 - a. Jehovah-jireh—"The Lord will provide."—Gen. 22:13, 14.
 - b. Jehovah-nissi—"The Lord our banner."—Ex. 17:15, 16.
 - c. Jehovah-shalom—"The Lord our peace."—Judges 6:24.
 - d. Jehovah-tsiddenu—"The Lord our righteousness."—Jer. 23:6; 33:16.
 - e. Jehovah-shammah—"The Lord is there."—Ezek. 48:35.
9. Names of the Trinity:
 - a. Father, Son, and Holy Ghost.—Matt. 28:19; 1 Jno. 5:7; Rev. 1:4-6.
 - b. Holy, holy, holy.—Isa. 6:3; Rev. 4:8.
 - c. The blessing upon Israel.—Num. 6:22-27.
10. Reverence due the Name of the Lord.—Psa. 111:9; 29:2; Deut. 5:11; Psa. 34:3.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "God."
2. Names, and Their Purpose.
3. The Sound of a Name Not Enough; We Must Know What It Stands for.
4. We Know not God's Name Till We Know God Truly.
5. Learning to Know God's Name.
6. Learning to Reverence God's Name.
7. Learning to Love God's Name.
8. Some Names and Their Meaning.

For Seniors.

1. What Does the Name of God Mean to Me?
2. God's Greatness and the Name.
3. God's Goodness and the Name.
4. Other Qualities with the Appropriate Name.
5. Making God's Name Known.

PERSONAL THOUGHT

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Do we have life eternal?

SEED THOUGHTS

God Himself—His thoughts, His will, His love, His judgments are men's home. To think His thoughts, to choose His will, to judge His judgments, and thus to know that He is in us, with us, is to be at home. And to pass through the valley of the shadow of death is the way home, but only thus, that as all changes have hitherto led us nearer to this home, the knowledge of God, so this greatest of all changes—for it is but an outward change—will surely usher us into a region where there will be fresh possibilities of drawing nigh in heart, soul, and mind to the Father of us all.—Geo. MacDonald.

Oh, when His wisdom can mistake,
His might decay, His love forsake,
Then may His children cease to sing,—
The Lord omnipotent is King!—Conder.

GREAT HYMNS OF THE CHURCH.— Col. 3:16; Isa. 12

Topic for February 4

MOTTO

"O magnify the Lord with me, and let us exalt His name together."

MEDITATIONS ON THE TOPIC

I. **The Great Hymns of the Church** are the hymns that have been used to bear the message of the Gospel to the souls of men and to help them in the great struggles of

life to lay hold of truths that bear them ever onward in heavenly ways.

"The essential marks of a good hymn," remarks Earl Nelson, "are: 1. It must be full of Scripture. 2. Full of individual life and reality. 3. It must have the acceptance of the church. 4. It must be pure in its English, in its rhyme and its rhythm." He adds: "A hymn coming from deep communing with God, and from special experience of the human heart, at once fulfils, and only can fulfil, the tests I have ventured to lay down."

"The sacred poet, like the Levite of old, is still a minister in the temple; he still kindles the altar fires of holy feeling, and from his own spiritual indwelling, insight, and inner communings, he puts into language for us those emotions, dispositions, desires, that our hearts recognize and yet our lips fail of uttering. He takes us to mountain tops of feeling, into valleys of shadow, and leads by streams of refreshing, and into solitudes of restfulness and calm. But to understand him best, we must know the ways by which he himself has been led, and have the assurance that it is a trusty guide with whom we enter into holy companionship."

"The sacred writers were careful to preserve the history of nearly every psalm, from that of Miriam, when Pharaoh and his host were destroyed, to those of Mary, in the presence of Elizabeth and Simeon in the temple. We better understand the awful and shadowy grandeur of the ninetieth psalm, when it is explained that it is 'the prayer which Moses the man of God prayed' after the people had sinned in the wilderness. We can enter into the spirit of the eighth psalm, which describes the sublimity of the celestial scenery at night, with a clearer insight when we are told that it was written by the shepherd of Bethlehem, after he had proved himself victorious over the melancholy of Saul at home, and over the champion of the Philistines in the field."—H. Butterworth.

II. **The Text.**—Col. 3:16.—This passage declares a truth concerning our Christian experience which can be served with sacred singing.

Isa. 12.—This passage suggests a song for Israel to express her feelings at a time of spiritual triumph.

III. **Suggestions for Junior Programs.**—If the Juniors are in joint session with the older people they can join in the exercises of song which the older ones are using. But as a special exercise they might be given opportunity to recite some of the great hymns that are to be sung and take part with the others in getting the meaning out of it, and help bring out some of the scriptures that have been embodied in its sentiment.

OUTLINE STUDY

I. Great Hymn Themes.

1. Worship to God.—1 Tim. 1:17; Psa. 89:1; 103.

Illustrative Hymns:

"Come Thou Almighty King".—C. Wesley, 1757.

"Loving Kindness."—Samuel Medley, 1738-99.

"Holy, Holy, Holy."—Reginald Heber, 1783-1826.

2. Worship to Christ.—Phil. 2:10, 11.

Illustrative Hymns:

"All Hail the Power of Jesus' Name."—E. Perronet, 1780.

"Oh, Worship the King."—R. H. Grant, 1833.

"Oh, Could I Speak the Matchless Worth."—S. Medley, 1789.

"Love Divine, All Love Excelling."—C. Wesley, 1741.

3. Christian Experience.—1 Cor. 10:4; Ex. 15:13.

Illustrated:

"Rock of Ages."—A. M. Toplady, 1776.

"Guide Me, O Thou Great Jehovah."—W. Williams, 1745.

4. Love and Fellowship.—Col. 2:2.
Illustrated:
"Blest Be the Tie That Binds."—Jno Fawcett, 1772.
5. Heaven.—Jno. 14:2; Rev. 21:2.
Illustrated:
"Sweet By and By."—S. F. Bennett, 1867.
"Jerusalem, My Happy Home."—Aurelius Augustine, 353-430.
6. Missions.—Acts 1:8; Matt. 28:19, 20; Isa. 40:9.
Illustrated:
"From Greenland's Icy Mountains."—Heber, 1819.
"O Zion Haste."—Mary A. Thomson, 1834.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Sing."
2. Commit a Well-known Hymn to Memory.
3. Give Some of the Thoughts That Make it a Great Hymn.
4. Give Scripture to Show Its Truth.
5. Sing with Your Leader Some of the Hymns.

For Seniors.

1. Assign Certain Hymns to Individuals for Study and Explanation.
2. What Makes a Hymn Live Among Spiritual People.
3. Memorize and Sing Some of the Hymns Selected.

SEED THOUGHTS

Perhaps no hymn is more sung on the water than Charles Wesley's, "Jesus Lover of My Soul."

It was written in 1740, shortly after Wesley's return from America to England, and during the first stormy scenes of his itinerant preaching. Whether the figures in the first stanza were suggested by the storms of the Atlantic, which the writer had recently encountered, or by storms of human passion, we cannot say. But most of the sea hymns of Charles Wesley were but the unfoldings of actual experiences.—Butterworth.

Music in the best sense does not require novelty, nay the older it is, and the more we are accustomed to it, the greater its effect.—Goethe.

The highest graces of music flow from the feelings of the heart.—Emmons.

NEW YEAR REFLECTIONS

How strange it is to look along
The road we've come together,
And think how often through the year
We grumbled at the weather.

The little things that seemed so big,
The cares by fear begotten;
The dreadful woes that never came—
Why, now they're all forgotten.

And if at times the way did seem
A path of hardship rather,
Yet it was precious then to prove
The love of God, our Father,

For through it all, in weal and woe,
Our Lord has failed us never;
And so we face the coming year
And trust Him more than ever.

What though we have our ups and downs?
Our soul can ne'er be riven;
For Christ came down to where we were
To lift us up to heaven.

The fortune built without the help of God,
can never be anything but a curse.—Onward.

CUSTOMS, BELIEFS, SUPERSTITIONS

(Continued from page 15)

It is also interesting to note that in some tribes the ears are pierced and in some cases the holes are large enough, so that they can be seen carrying a roasted mouse, hanging through the ear. Some old women are also seen wearing a huge ring in their upper lips. In girlhood her lip was bored and a bone placed in the hole to keep it open. Gradually larger pieces are placed in it until the full size is reached. The "pelele," as it is called, hangs down over her lower lip and the tongue and inside of her mouth are seen as she speaks.

The teeth of the boys and girls are also filed in some tribes, each having its own peculiar way. Sometimes all the teeth are cut into little notches. However, this custom is dying out and many are not made to submit to such indignity to-day.

The last I shall tell you of, is the tattoo mark, a tribal design. Cuts are made on the skin and charcoal rubbed in which forms broad, black, raised-up lines. With this picture of darkened Africa before us, is there nothing we can do to enlighten it?

We can give the glorious Gospel of our Lord Jesus Christ, "for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Middlebury, Ind.

GERMAN HYMNODY

(Continued from page 20)

is noted as a hymn writer and musician. He is best known for his glorious hymn, *Wachet auf, ruft uns die Stimme*. It first appeared in print in 1599 in the Appendix of Nicolai's *Freden-Spiegel*. From Miss Winkworth's *Christian Singers of Germany* we learn that the hymn was likely written during a terrible pestilence in Westphalia where he was pastor of a small town. Over 1400 persons died in the town in a short time, and from his windows he could see most of the funeral processions pass to the graveyard. A number of translations are in common use; ten being mentioned by Julian. The following is the first stanza of Miss Winkworth's version as first published by her in the *Lyra Germanica*, 1858, second edition.

Wake, awake, for night is flying:
The watchmen on the heights are crying,
Awake, Jerusalem, arise.
Midnight's solemn hour is tolling,
His chariot wheels are nearer rolling,
He comes, prepare, ye virgins wise.
Rise up with willing feet,
Go forth, the Bridegroom meet:
Alleluia.

Bear through the night your well trimmed light,
Speed forth to join the marriage rite.

Johann Michael Altenburg. 1584-1640. We are just now interested in the author of the famous swan-song of Gustavus Adolphus, and although the authorship of this hymn is somewhat disputed, the evidence at hand seems to weigh in favor of Altenburg, who was pastor of Gross Sommern Thuringen. Possibly he was inspired to write it upon hearing of the great victory gained by Adolphus in the battle of Leipzig in 1631. *Verzage nicht du Hauslein klein* is translated by several persons; the best known by Miss Winkworth is as follows:

Be not dismayed, thou little flock,
Although the battle's fierce shock
Loud on all sides assail thee.
Though o'er thy fall they laugh secure,
Their triumph cannot long endure,
Let not thy courage fail thee.

Thy cause is God's—go at His call,
And to His hand commit thine all;
Fear thou no ill impending;
His Gideon shall arise for thee,
God's Word and people manfully
In God's own time defending.

Our hope is sure in Jesus' might;
Against themselves the godless fight,
Themselves, not us, distressing;
Shame and contempt their lot shall be;
God is with us, with Him are we;
To us belongs His blessing.

Martin Rinkart. 1586-1649 (14). Martin Rinkart, the last of great Lutheran hymn writers of the Thirty Years' War period, was the author of that vigorous hymn, *Nun danket alle Gott*. He was born at Eilenburg, Saxony in 1586. He attended grade school at home and became a student at the University of Leipzig. The greater part of his active ministry was given during the period of the Thirty Year's War.

As far as is known the earliest text available of the hymn *Nun danket alle Gott* is in the 1648 edition of *Praxis* by Johann Cruger, whose tune is usually associated with the hymn. There are a number of translations in general use, but the most widely used one is the one by Miss Winkworth as found in the 1858 edition of the *Lyra Germanica*. The original is sometimes called the "Te Deum" of Germany.

Nun danket Alle
Mit Herzen, Mund, und Händen,
Der grosze Dinge thut
An uns und allen Enden.
Der uns von Mutterleib
Und Kindesbeinen an
Unzählig viel zu gut
Und noch jetzund gethan.

The first verse of Miss Winkworth's translation is as follows:

Now thank we all our God
With hearts and hands and voices,
Who wondrous things have done,
In whom His world rejoices;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours to-day.

George Weissel. 1590-1635 (73). Very little is known of George Weissel except that he is the author of three hymns—*Im finstern Stall*, *O Wunder gross; Macht hoch die Thur, das Thor macht weit; Wo ist dein Stachel nun, o Tod?*

Lift up your heads, ye mighty gates, (73) as found in our hymnal is a translation by Miss Winkworth from *Macht hoch die Thur, das Thor macht weit*, as written for her *Lyra Germanica* of 1855. It is the most widely known translation. In the Church Hymnal it is associated with a tune by John Baptiste Calkin (1827-1905).

Flaviland, Kans.

(Continued next month)

Statistics indicate that 26,000 cases of pneumonia die annually in the United States, that would recover were the patient not addicted to tobacco.

power of the Holy Spirit. We live with the same nature of life, but we live in a different spirit of life. It is this alone in which it is possible for us to follow the admonition of Paul: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

One should not overlook the fact that the flesh was eaten by the priests after they had been sprinkled with the blood and oil from the altar. One will not be able to serve the Lord or His altar without having been consecrated to the altar and receiving the new life from the altar.

Christ, a Peace Offering for Us.

There are three phases of Christ's ministry for us. First, as a sin offering to make atonement for sin and reconcile us to God. Second as a burnt offering, being acceptable unto God and proving our acceptance with the Father. Third, as a peace offering in consecration to God and His service. In each of these offerings we are offered to God, both through Him and with Him. He gave His life to the Father for us. The Father gave Him back His life by the resurrection of the Holy Spirit. He offered His own thank offering to God, and offered our thanks to the Father with His own, as cakes of oiled bread and unleavened bread of faith and righteousness. But He gave His life to all of us.

Before His death He said to the Father, "I come to Thee." He told His disciples, "except ye eat the flesh of the Son of man, and drink his blood ye have no life in you" (Jno. 6:53). It is indeed in perfect accord with the symbol of sacrifice that Christ poured out His life in atonement, and gave it unto the Father as a sweet savour offering. It is also true that He gave His life a gift unto His followers to accept by faith. Peter says, we are "partakers of the divine nature" (I Pet. 1:4). Christ becomes a feast for all believers who partake of His life and Spirit in their consecration unto Him and in service unto God. It is not the earthly life of Christ of which we become partakers; it is possible only to take part with Him of the life that was raised from the dead,—the life that was returned to Him by the resurrection through the Spirit. This is the life that was returned to Him from the altar of His consecration unto God.

Our Spiritual Priesthood

As we follow with Christ in His consecration we find our own consecration typified. We are initiated into the priestly service of God with Him and through Him. We have laid our hands on His head as a consecration offering for us. With His blood we have given our life blood to be presented on the altar, Christ. When we thus have poured out our life it is well to know that it is the life of, and after, the flesh that has been poured out. It should mean to every believer the end of flesh life and the absolute denial of self that is indicated in this pouring out of the blood upon the altar. It is a free will offering to God.

In the second step of this consecration there is the offering of fat, as expressing the inner faith and riches of the inner life which

is more to be desired than the expression of the outer life. It is only the inner that may be strengthened with might. Eph. 3:16. The blessed fruit of the Spirit is all spiritual excellencies that are not fully attained in the fleshly endeavors even by our best endeavors. This is the deep and rich devotion which every heart that loves God desires to present to Him as a thank offering.

From this presentation to the altar the Father returns from the altar the life that was given to it, but it is blessed with the grace and character as well as the presence of the Holy Spirit, the anointing oil. The life returned may be thus stated—it is the resurrection life of Christ accompanied with the Holy Spirit that marks us and seals us unto the altar for the service of Christian priesthood. Let Paul describe this consecration in his own wonderful language. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

It is not possible for one to give himself to others for service when one has not first given himself to Christ. The Macedonian Church gave assistance to the ministry of Paul. "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God" (II Cor. 8:5). This is the fellowship of the consecration which manifests the purpose of consecration,—the service of the Lord for others.

Our Consecration and Thank Offering.—Romans 12

When one notes the nature of the sacrifice mentioned in Romans 12, it will be seen that it cannot be a whole burnt offering because the body with imperfections could not fulfill its demands. The sacrifice may not be a sin offering, because Christ is the only one who can be a satisfactory sin offering to bear the judgment of sin and live. Paul places His plea for the consecration of our lives unto God on the fact of God's mercy, which He wrought in Christ to reconcile both Jew and Gentile unto Himself. Rom. 11:25-36. If God has thus been merciful, the believer should be thankful. The thank offering, or the peace offering is the expression of gratitude for mercies received.

Let the believer then consecrate himself to God in a priestly ministry by which he may be made holy and acceptable to God through the High Priest, Jesus Christ. And let him thus render the reasonable service which the Lord may require.

Presenting the Body

Have we not seen that the body of a peace offering does not go on the altar? Only the blood of the life and the fat of the inner part is placed on the altar; the body is placed on the hands of the priest and is waved or heaved before the altar. Thus the believer presents himself to the altar but not on it. All that was placed on the altar was consumed, and no one shared in the benefit but God, to whom such a gift was a sweet savour.

The life that is presented to the altar becomes transformed, which is the case as

typified by the thank offering and peace offering. The blood and oil returning from the altar and sprinkled on the priest manifests a transforming nature. And the life that is presented to the altar is revealed as a transformed life, as indicated in the passages of Romans twelve.

Presenting the body to the altar does not mean presenting the sins and the pollutions of life to the altar. It does not mean that one should lay his talents or his means and gifts on the altar, for the same reason that the body itself may not be laid on the altar. All that is sinful in one's life must be discarded as impure and must be refused and burned outside of the camp bearing the rejection and judgment of God upon it because it is sinful. All that is good and pure and useful God may use for the benefit of our fellowmen in service. Our talents belong to our bodies, and our money belongs to our lives as means of serving others. We may present bodies as living sacrifices and use every living power with them to do the will of God in Christian service.

In the consecration of our bodies to the Lord as living sacrifices we may give to God the breast portion, representing the purest affection and devotion we may find within us. We may devote to Christ, our Priest and Mediator, the right shoulder of our strength and power and the right hand of our fellowship and loyalty. But the rest of our being we must needs use as a source of fellowship,—a love feast with and for the joy of our brethren. No feast is enjoyable without the guests to whom we may devote our benefits. No life is enriched that does not impart itself to others. No life may be transformed without revealing its transformation. The great transformation of the human soul is from selfishness and sin to righteousness and unselfishness. The living sacrifice of the believer enables him to make a continual feast of loving service for the brethren and for all others. Even His enemies will feel the warmth of his unselfish life in the good that he does them. Rom. 12:18-21.

Could a life presented to the altar be less than a life of blessing? To belong to Christ and consecrated with Him is to be enriched with all Spiritual blessings in heavenly places in Christ. Eph. 1:3-6. It is a life that may continually grow and develop in Christian graces and in power. With no consecration there may be no transformation, but only a conformation that shapes itself after the pattern of the world in all of its selfishness and sin.

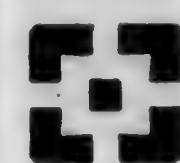
The Distinction between the Consecration Ram and the Thank Offering or Peace Offering

In the consecration to the Priesthood the ceremony was performed but once. That which is consecrated to the Lord is made acceptable to Him and is set apart for Him to be a continual service and to remain in His service. There was but one offering of Christ for the consecration of all believers unto Christ and His priesthood. Such should be the true nature of every Christian—once for

(Continued on page 29)



BIBLE STUDY



TABERNACLE STUDIES

XXII. Peace Offerings—Concluded

By the Bible Study Editor

The Peace Offering was one of the sweet savour offerings. It was acceptable unto God as a service of praise and delight, both on the part of him who offered the sacrifice and on the part of the Lord who received it from the worshiper who offered it with thanksgiving. "The Lord loveth a cheerful giver."

Should we not emphasize the fact that every approach unto God was in the spirit of willingness. There was no compulsion on the part of those who came with their offerings and gifts. Even those who brought their sin-offerings knew what was required of them, or, they came to the priest who appraised the value of their trespasses and designated the required offering for their trespass.

Th young ruler who came to Jesus to know how to inherit eternal life went away sorrowful, because he was not willing to come with a thank offering unto the Lord. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me is not worthy of me." The significance is, that the Lord is more to be loved than any thing else, and is to be approached in the spirit of love and devotion. In this approach to the Lord with reverence and devotion, all that is brought as a thank offering is not lost, but it is blessed.

Those who must approach the Lord through fear or unwillingly are those who must stand before Him in a time of judgment, and their hands will be empty of offering of love and devotion. Joab fled to the altar and laid hold of the horns of the altar to save his life, but he had brought no offering, and was dragged from the altar and was slain. He had turned away from the king whom the Lord had caused to sit on the throne of David. The day of judgment will be the occasion of the approach of souls in the presence of God by compulsion. They will present themselves before the throne because there is no escape from such an ordeal, but it will not be a time of forgiveness and reconciliation unto God. It may be that many will at that time, like Joab, flee to the altar to take hold of it for salvation, but, because they have refused the offering for sin in their life time, and rejected the right of the King of kings and Lord of lords, they will fall under His just condemnation and eternal banishment from His presence.

How shall one enter into the presence of the Lord? "Serve the Lord with gladness: come before his presence with singing.—Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name" (Psa. 100:2, 4).

In the spirit of our Lord Jesus Christ we may see the example of one who was the truest worshipper, and the example of all of our devotion and service unto the Lord our God. As our forerunner, as the High priest of our profession, as our example in all things that have to do with our relationship to God, we should see in Him the fulfillment of all that betokens our worship and service. Jesus fulfilled the type of the peace offering, and the type of the consecration ram which, as previously mentioned, was a special peace offering.

We shall first note the significance of the consecration ram, as used in connection with the consecration of the Priesthood of Aaron to the service of the tabernacle. See Scriptures, Exodus 29 and Leviticus 8.

Jesus as a High Priest was represented by Aaron: but the consecration of Aaron was similar to that of his sons, with one exception, for he also was subject to their infirmities. Heb. 5:1, 2. But without the consecration of the High Priest there could have been no consecration of the priests. The particular distinction in the high priest's consecration lay in the time and manner of his anointing and in the character of his garments. The anointing of the high priest occurred when the tabernacle was set up. When all was in order, the bodies of the priests were washed in the Holy Place, and Aaron was clothed with his special garments. Moses took the holy anointing oil and sprinkled the tabernacle and all that was therein, and also the altar and the laver in the court. He then poured anointing oil upon Aaron's head and anointed him to sanctify him. This anointing of Aaron with the holy anointing oil before any sacrifice was offered for him was of special significance. All of the tabernacle was made after the pattern of things in heaven. Aaron was also the pattern of one who came from heaven. There was a holiness in the Great High Priest that was peculiar to Himself. He needed no offering for sin, and needed no sacrifice of a mediatorial character to reconcile Him to God. Such was His holiness that it was without measure. He was anointed with the "oil of gladness above his fellows,"

The Holy Spirit came upon Him with the voice of God saying, "Thou art My Son, in whom I am well pleased."

Immediately there followed the offering of the sin offering upon whose head Aaron and his sons laid their hands; the blood and fat were ministered in the usual manner and the body burned outside of the camp. The ram of the whole burnt offering was likewise offered in its customary manner. Then it was that the consecration ram was brought and the hands of all were laid upon its head and it was slain.

Moses took of the blood and touched it first upon the right ear, thumb and toe of Aaron then upon the right ears, thumbs and toes of Aaron's sons, following this rite with the sprinkling of all of the blood upon the altar. The blood, the life of the flesh, was given to the altar to hear the Word of the Lord, to serve in the house of the Lord and to walk in the way of the Lord all the days of the life of this priesthood.

Giving Back the Consecrated Life

The fat was burned upon the altar, the inner or spiritual virtues are always an acceptable service to the Lord, for they emanate from the indwelling presence of Jesus Christ and the Holy Spirit. Such faith righteousness one may ever bring to the Lord and know that it is acceptable.

The pieces of the body of the offering for consecration were divided in the same manner as the pieces of the peace offering. The breast portion was waved before the altar and given to Moses, who acted as the Mediator for them. The altar represented our particular Mediator, and to the altar was devoted the right shoulder and the portions of the unleavened bread and cakes. They were burned upon the altar. The right shoulder of every peace offering was the portion given to the priest who offered the blood and fat on the altar. Lev. 7.

The remainder of the flesh was to be eaten by those who brought the offering, as did the priests with the flesh of the consecration ram. Lev. 8:31, 32. Thus the peace offerings also became the portion of the feast in the service of the Lord.

The blood of the consecration ram which had been sprinkled on the altar and was thus devoted to the altar represented the life of the consecration. Of this blood Moses took from the altar, mingled it with some of the anointing oil and sprinkled it upon Aaron and his sons and their garments. The life was returned to them mingled with the holy anointing oil which had been poured out upon the High Priest before the offerings had been made. There is no clearer figure of our death with Christ and our resurrection into newness of life, blessed with the gift and

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

BIRTH AND INFANCY OF JESUS.—

Matt. 1:1; 2:23

Lesson for January 7, 1934

Golden Text.—Thou shalt call his name JESUS: for he shall save his people from their sins. Matt. 1:21.

The supernatural child. A child partakes of the nature of both parents. If both parents are human its attributes will be strictly human; but when, as in this case, its parents are one human and one divine, the child will be both human and divine. Some deny His human nature and others His divine. I have just as much right to deny the one as the other, but—I have no right to deny either. Mary is plainly called the mother of Jesus by angels and inspired men, and the Spirit is called the begetter. In Rom. 1:3, 4, and Rom. 9:5 Paul is writing dogmatically and says that Christ is equally of the seed of David and of God—according to the flesh, and according to the Spirit. If the first is only apparent, what about the second? It is this son of David and Son of God who shall sit upon the throne of His father David unto the ages, Luke 1:33 that we shall study from the pen of Matthew for the next six months.

His name. The prophet foretold His name to be Emanuel (God with us) but the angels told Joseph to name the child Jesus (Jehovah the Savior), while to Mary the angel said He was to be called the Son of God, Luke 1:55, and to the Shepherds He is Christ the Lord. Luke 2:11. See what John says. John 1:14.

The time. Gal. 4:4, Gen. 49:10, Dan. 9:25, 26. In all the records of births in the Book, children are spoken of as the seed of the man but more than 4000 years before the Advent Christ was described as the seed of the woman. Woman submitted to the Serpent and brought sin upon the race; Mary submitted to God (Luke 1:38) and brought the Savior into the world to undo the work of the devil. When the temporal sceptre should depart from Judah, then He of whom Moses and all the prophets did write (Jno. 1:45, 49) appeared. But His way to the throne led by way of the hill of Calvary. Heb. 1:8, 9.

Matthew. Was this Levi the son of Alphaeus, a brother to James the son of Alphaeus? The thought is intriguing. Was he the black sheep of the family? If so, we have proof again, that blood and training will tell. Prov. 22:6. The alacrity with which he forsook all and followed Jesus showed how tired he was of his dishonorable

standing and his desire to avail himself of the one chance to recover himself. The same chance is open to every black sheep anywhere. Matt. 9:9.

The star. In scriptural symbolism "Stars" mean kings or rulers. Num. 24:17; Rev. 1:20. The prophecy of Balaam whose home was on an island in the Euphrates River was known throughout the east. The magi looked in the heavens and saw a star that convinced them that the Star had really risen in Jacob. We have no evidence whatever that the star led them at all until after they left Jerusalem for Bethlehem. Matt. 2:2 mentions that these men saw the star in the east; nothing is said of its leading them until vs. 9. God does not lead by special revelation unless we can not find the way otherwise. But special revelation was needed by the wise men (vs. 9 and 12) and by Joseph. Verses 13, 20, and 22. Despise not special revelation, but rather seek guidance through the Word.

Verse 16. Psal. 2:1, 2. Sinful selfishness always opposes its own good. But the whole world's forces of evil arrayed against God can not frustrate nor alter His purposes. Instead Psal. 76:10. Fighting against God is the most futile of man's efforts. Psal. 2:4.

The wise men. There are three things that show a man to be truly wise:

- (1) Seeking the Savior.
- (2) Worshipping Him when found.
- (3) Giving Him an offering of your best. Rom. 12:1.

BAPTISM AND TEMPTATION OF JESUS.—Matt. 3:1; 4:11

Lesson for January 14, 1934

Golden Text.—Wherefore in all things it behooved him to be made like unto his brethren. Heb. 2:17a.

Matt. 3:1-12. Mark says that the preaching of John is the beginning of the Gospel of Jesus Christ (Mark 1:1). The good news is not that we are sinners; but that being sinners (Rom. 3:3) God offers mercy to all who repent of and confess their sins. Rom. 10:10-15. Are we to believe that these (vs. 5, 6) who were baptized of John later turned against Christ? No, the contrary. Luke 7:29, 30.

Matt. 3:13-17. The purpose of baptism is given in Acts 2:38; 3:19 and I Pet. 3:21. Having no sin He yet took the sinner's place. II Cor. 5:21. From childhood He yearly partook of the Passover Lamb as though He also needed the atoning blood, yet He was

the Lamb (I Cor. 5:7); and here we find Him desiring baptism apparently on the same basis as all the rest, for He identifies Himself as one with humankind. Heb. 2:17, Phil. 2:5-12. It is the sign of our separation from the world and of our consecration to the service of God. John was full of the Holy Spirit but only God could give it to others. Though born of the Spirit Jesus needed to be filled with the Spirit. Jno. 3:34. Having met these fundamental conditions Jesus is now ready for the fray that will end in victory. Eph. 4:7, 8. The universal conditions to win are these: (1) Repentance, (2) Being born of the Spirit, (3) Baptism, (4) Being filled with the Spirit, (5) the Father's witness to my sonship, (6) Prayer, Luke 3:21, (7) Implicit obedience to the Word.

Matt. 4:1. The Spirit of God does not lead us to idleness and ease but to a life of conflict, but that same Spirit is the Comforter (Strong one) that always enables us to triumph through faith that is in Christ Jesus. II Cor. 2:14.

I John 5:4. If we struggled against sin as earnestly as Christ did (Heb. 12:4) the same Spirit that sustained Him would also give us the victory. The only sound reason for defeat is spiritual lethargy.

Matt. 4:2. There is something more important than food and drink; yea, even more important than life itself, and that is—keeping right with God. To win in that struggle you will occasionally forget bodily needs (you'll fast) and may even despair of life.

Matt. 4:3. The tempter is not a fictitious character as every one who wants to be right soon discovers. Our struggle is more than against flesh and blood. Eph. 6:12.

First temptation. vs. 3, 4. Physical hunger is an attribute of all living bodies. To satisfy those needs is no sin. God may even supply them in a supernatural way in emergencies. The sin lies in presuming upon our standing with God (sonship) being used to escape natural laws of provision and care. The Word is better food for the soul than pie and cake is to the body. Jer. 15:16.

Second temptation. The sin here is not in trusting God's care but in presuming upon it, and as a result of that to show off. The temptation to pose is very subtle and dangerous. Luke 17:20.

Third temptation. When other temptations fail earthly greatness and glory usually cause men to lose out with God. The effort to make others good by law rather than through grace has been tried for 1900 years. It has always resulted in failure and humiliation. Had Christ yielded to that temptation to make the world good by accepting temporal power, He would have failed the race and been a failure Himself.

JESUS BEGINS HIS MINISTRY.—

Matt. 4:12-25

Lesson for January 21, 1933

Golden Text.—Repent: for the kingdom of heaven is at hand. Matt. 4:17.

Verse 12. He withdrew. From His baptism until the arrest of John, Jesus preached in Judea. He did not flee for fear of His life, but perhaps conditions had become such that the people under Herod had become antagonistic to his preaching (Matt. 7:6) to the extent that it would have done more harm than good to continue at the time.

Verse 13. Leaving. We know why the Master left Nazareth. Luke 4:16-30, Jno. 1:11, Matt. 10:23. Nazareth had a bad reputation (Jno. 1:46) and by their treatment of Jesus proved that their reputation was merited.

Verses 14-16. Hierarchies govern by form and are opposed usually to anything different from the ecclesiastical orders. This was true at Jerusalem, later at Rome and now in Protestant governing bodies. In far away Galilee the ecclesiastical hold upon the people was slight, and spiritual teachers were conspicuous by their absence. Here among a people not tied to forms and hungry for truth the Master found people that gladly received the light, and the year of His ministry, known as the year of Popularity, began.

Verse 17. John began preaching the gospel. With the arrest of John, Jesus began to preach the same glad news. And that is our message yet. Acts 26:20. The kingdom of heaven is that spiritual kingdom of which Christ is the everlasting King. Col. 1:13. Are we pressing into it? Luke 16:16. Presseth in this verse means "energetic unto violence."

Verses 18, 19. God has four great calls to men. First, the Gospel call which is universal as in vs. 17 and Rev. 22:17. Second, the call to discipleship. Jno. 1:43. Third, call to service. vs. 19. Fourth, call to reward. Some of these men had become believers about a year earlier. Now they are called to a life of service. Vs. 20 and 22.

It is not wise to throw up a job as hurriedly as these men did if you ever expect to go back to it again, but when we leave the service of the world for the service of Christ, we should not plan to return. There is condemnation for those who do (I Tim. 5:11-15) but rich rewards for those who do not. Mark 10:28-30.

Verse 23. The threefold work of the ministry.

1. Teaching. Instructing in the truth to deliver from the universal condition of error in which the mind of sinful mankind is engulfed. Error springs up in the thoughts of men as weeds in river silt, but the truth has to be carefully planted and watered. I Cor. 3:6.

2. Preaching or heralding. Going forth and witnessing to things about Jesus. Isa. 52:7, Acts 4:20, I John 1:2, 3.

3. Healing. The whole world is like Israel was in Isaiah's time. Isa. 1:46-6. It is the duty of the messengers of the King to heal the open sores of the world. The message of love will enter the hearts of men through the messenger's labors of love. I Thess. 1:3.

STANDARDS OF THE KINGDOM.—

Matt. 5:1-48

Lesson for January 21, 1934

Golden Text.—Blessed are the pure in heart: for they shall see God. Matt. 5:8.

God does not give moral instruction before the time when it is to be obeyed. The Mosaic Law was not given to the antediluvians to study so that they might know how the Israelites were to live, but was given to the Israelites themselves when they entered into a covenant relation with Him. This sermon was not given to the church to study how people will be governed during the millennial age, but was given to the disciples as their Code of Conduct now.

If there is a future age wherein men will live under different covenant relationships the Lord will give them His code for them at that time. Let us not worry about what God is going to do by and by but rather find out, if we can, how He wants us to live now.

The best way to study the Sermon on the Mount is to read it slowly, reverently and prayerfully.

The blessings. Verses 3-12. Nothing better illustrates the warped mentality of sinful men than that they always think that the path of happiness lies opposite to the one the Master describes. And that contrary way has been trodden by millions only to end in sorrow at last. But God's way ends in happiness. Both ways have been proved. The fool will follow still in his own way, but the wise will follow the Lord. Matt. 7:24-27.

Poor in spirit. Without the sense of great soul need no man will ever seek after God. Isa. 55:6. And without seeking there is no finding.

Mourners.—Sad because of past sins. Isa. 66:13.

Meekness.—Meekness is not weakness, but strong kindness. The winds may blow and

bluster but the kindly sun always wins. Be a shining light, not a blustering storm.

Verse 6. What the soul hungers after the man becomes. By their wants God knows men.

Verse 7. In nature, action is followed by reaction and the second is a complement to the first. But in grace, the reaction is greater than the action—I get more than I give. I am merciful to men, and God and men are merciful to me.

Verse 8. Hab. 1:13, Tit. 1:15. The pure see the pure, and the impure see that which is impure. To be able to see God, then, requires a cleansing unto holiness. Heb. 12:14.

Verse 9. Neitzsche called the war makers the sons of Thor, the god of war. Christ blesses the peacemakers, and calls them sons of God. These men are constructive workers, not only peaceful themselves but laboring to bring peace where things which produce strife exist.

Verses 10, 11. The world cannot understand God's way of life. They think His teachings and practices destructive of national integrity. To save Judea, the leaders thought that they must get rid of Christ and His teachings. Jno. 11:48-52. Yet acceptance, not rejection, of Christ was the only thing that would have saved their homes from desolation. So to-day the sermon on the mount is rejected in human councils, and our own councils are carrying us on to world suicide. The sermon is not impractical; it is the only practical solution for all problems of human relation. To advocate the truth meant the Cross for Christ and persecution (sometimes unto death) for His followers. But religious persecution is not always for righteousness' sake.

Verse 48. To be satisfied short of Christ-likeness is to be satisfied too easily. Psal. 17:15, Phil. 3:21, I Jno. 3:3, I Pet. 2:21-25, II Pet. 3:18, Eph. 4:15-32. Lancaster, Pa.

PRESENT WORK AND OBJECTIVES OF THE GENERAL SUNDAY SCHOOL COMMITTEE

By A. J. Metzler

It is now nearly one hundred years since the beginning of Sunday school work in the Mennonite Church of America. During that time the Lord has raised up many faithful leaders in the work and has been pleased to bless it as a mighty agency in the teaching of His Word. It has also been greatly used of God as an evangelizing agency, as an institution of the training of Christian workers, and as a means of opening new fields of Christian service.

As a result of conviction and after a number of years of careful, prayerful planning the General Sunday School Committee was brought into existence eighteen years ago. The purpose of this new organization was to have a group of faithful, able, and experienced brethren constantly studying better ways and means to more effective Bible teaching, and to be ready to advise and direct the schools in attaining that end. This committee has done much faithful work a-

long these lines during the past years, although, due to change of personnel and other conditions, it has sometimes been somewhat hindered in doing its best.

During recent years new opportunities for service have presented themselves to our committee. Although the Sunday school still remains the Church's greatest single agency for the systematic teaching of the Word, yet there are other avenues for Bible teaching being developed which require much careful study, planning, and supervision.

The present and future sphere of activity and work, for which the General Sunday School Committee is responsible, might be clearly and definitely defined as follows: While the Mennonite Board of Education is responsible for the Church's Christian educational work as carried on at her centralized church schools, the General Sunday School Committee is responsible for the Christian educational work of the Church

in its various forms as carried on in the local congregations throughout the Church. This clearly defines our field of work, and it is a great field.

We appreciate the good work which has been done by the Church in providing definite Bible teaching for young and old in each congregation. But when we carefully study the Word to see God's plan for preaching to the world and for teaching the Church, and especially the children, we are made to realize that we have a long way to go until we come near to what might be done. This conviction of what might be and should be done is deepened when we realize that God has so constituted the child that its future for time and eternity depends largely upon its training in the Scriptures in early and tender years.

Up until a generation or two ago the young people between the ages of twelve and twenty-two years were given practically no place in the Church. The past generation has made the proper provision for them. There is splendid and Scriptural means provided for their evangelism, instruction, training, and service. Of course there is room for improvement.

In like manner we firmly believe that the Church's present and great task is to make the proper Scriptural provision for sufficient and effective Bible teaching for our youth below the age of twelve, as well as above that age. Again we want to acknowledge the good work already done. But in view of what should be done, in view of what God expects us to do, in view of what we must do, our past efforts are only the beginning of thorough, definite, and systematic Bible teaching for our girls and boys in every congregation.

In the studying, planning, promoting, and supervising of this division of the Lord's work lies the colossal task of the General Sunday School Committee. We keenly realize that it is not only a great but a sacred task. It is not only for time, but for eternity. It is not man's work, but God's. Divine wisdom and strength are needed, and only with the close coöperation of home, other phases of church work, and the church in general, can we have the assurance of God's blessings upon the work.

As previously mentioned the Sunday school is the Church's present most effective agency for the systematic teaching of the Word. We believe that it will be such for some time to come. And especially do we believe that it will continue to hold the central place in our Christian educational program in the local congregations, if the proper pains are taken to improve its efficiency and usefulness.

Ways in which the Sunday school will need constant improvement are as follows: Better administration, a stronger teaching force, improved curriculum, better adapted buildings and equipment, and a closer coöperation of the home and all church workers, local and in general. To this end our committee, through its officers and authorized subcommittees, is working.

Another valuable means of Bible instruction which has come into prominence during

the past decade is the Summer Bible School. The Lord is also blessing this work. A properly conducted Summer Bible School gives a congregation the opportunity of offering their girls and boys as much more Bible instruction as they are now receiving in the Sunday school. This work is gaining. During the past year one conference had Summer Bible Schools in about half of their Sunday schools. The same district has plans for additional schools during the coming year, which will mean the conducting of Summer Bible Schools in about two-thirds of their Sunday schools. What is being done in this rural district can be done in most sections.

Here, too, there are many problems. Much time and energy have been spent in this field during the past number of years. Its chief work has been the preparing of a course of study. This is being done through the Summer Bible School Committee and associated assistants, under the direction of the General Sunday School Committee. It is planned to have the entire course in ten grades in that number of manuals ready for distribution by the coming spring. This is truly one of the greatest single steps in Christian educational work which the Mennonite Church has undertaken.

Another important phase of our committee's work which has received new impetus recently is the Teacher Training program. As previously reported in these columns, a new course was approved at the last General Conference. This is receiving a hearty reception and meeting a real need throughout the Church. To date there are about two hundred enrolled in this new course. According to present plans there are indications that there will be another hundred enrolled within the next few weeks. The continued promotion and direction of this work will constitute an important part of the committee's interests and activity.

The General Sunday School Committee has always given much attention to promoting the mission interests of the Church. It has encouraged and aided in the providing and directing of mission study courses and classes. In coöperation with the Mission Board we have sponsored the quarter investments and saving boxes among the Sunday school girls and boys. This work has done more than provide thousands of dollars for orphans and other needy children at home and abroad. It has been a means of developing real missionary interest and conviction.

We have endeavored to outline a few of the things which engage the interests of the Committee for the present. It is the Lord's work. We are servants of God and of the Church. We desire your prayers. We invite your constructive criticisms and suggestions. May we work and pray unitedly in this important phase of the Lord's work.

Masontown, Pa.

"Knowing and doing—thinking and feeling—love to God and love to man—faith and works. In each of these pairs either member is inadequate without the other."

BIBLE STUDY

(Continued from page 25)

all. Yet it is possible to consecrate to, or devote to the Lord, gift after gift as they may come into our lives. This will be true of every one who has consecrated himself to the Lord once for a life time of service.

Consecration or reconsecration to the Lord in order to have peace with God is a misapplication of the truth and a hindrance in Christian experience. "If any man sin we have an advocate with the Father." Christ remains a sin offering, which every transgressor may have available, at the right hand of the Father. Consecration to God is the expression of thankfulness for the mercies of forgiveness through the sin offering, and hence may not occupy the sphere of a reconciling agency; it is rather the manifestation of a reconciled life.

The consecration of the believer to the service of God has in it the token of a regeneration and is dependent upon the work of Christ as the acceptable Son and Burnt Offering, and upon His ministry as a sin offering, and upon His giving His life to receive the resurrection in newness of life. Our consecration, then, is found in our full acceptance of Christ at the time of regeneration. Reconsecration would then imply a renewing of life from Christ, or a new regeneration. The two rams of the consecration service represented the same One, who was both our Burnt Offering and our Consecration to God.

Peace offerings were constantly offered by those who were faithful to the Lord, and desired the joy and fellowship of His ministry. By the presenting of our bodies, in daily expressions of gratitude to God for the life that He has redeemed and accepted for His service, we may continually offer the sacrifices of a saved life in a spirit of praise to God which will be enjoyed by all with whom we fellowship.

A DANGEROUS HABIT

The fault-finding habit is a bad one. It is easily acquired and not readily broken. We live in an imperfect world. Everything is flawed and defective. Institutions all blunder and fall short of the ideal. Persons are all erring creatures and their faults give us offense. But one should not pay too much attention to the faults of others or to the defects of the world in which he lives. He may become a chronic fault-finder, and in that case he will become a grumbler. If he is not careful, he will degenerate into a growler. And if he growls long enough, he will degenerate into a snarler, and in the end he will become a cynic. When a man has become a cynic, he has reached the bottom. There is nothing lower than cynicism. A cynic is of no account either to himself or to anyone else. He is a nuisance and a stumbling block. He did not intend at the start to become a cynic. He began by finding fault, and the habit grew on him until his mind became twisted and his heart sour. —Dr. Chas. E. Jefferson, in Gospel Herald.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE N. R. A.—THE AMERICAN SOCIAL EXPERIMENT

Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.—James 5:4.

The present universal economic and industrial unrest is not unexpected. The corruption in high places calls for a change. God Himself is against the robbing of the masses, by a few, to enrich themselves. James the writer of the Epistle quoted tells us that the cry of the poor, the defrauded is heard by the God of heaven. Usually, when God hears such a cry—He acts. The writer does not attempt to say that the N. R. A. is altogether of the Lord, but feels led to say that God will use men to the rectifying of the unjust status, now existent among men. With 17 to 18 wealthy families practically controlling the finances of the world it is time to call a halt. Russia to-day is but this seething unrest manifesting itself in violent form.

There is an insistent call for a social change of some sort as millions are losing their homes and farms, with the wealth of the nation piling up at the top, the vaults full of unused gold; as the Bible puts it, "the gold and silver cankered, and rusted." The present situation is evident as one reads the headlines in the news papers of the nation. Note the following, Crime Waves. Preparation for War. International Disorders. Puerto Rican Uprisings. Communism in the United States. Moral Degeneration. Spiritual Collapse. Empty Churches. Destruction of Prohibition. Farm Strikes. N. R. A. Ballyhoo. Jewish Dominance. Drift towards U. S. Dictatorship. Hugh Johnson's Cursings. Growing Disregard for the Constitution. State Socialism. Economic Experiments. Blue Eagle Boycotts. Acts of Violence. Inflation of Currency. Atheistic Education. Increasing Lawlessness. This list might be increased "Ad infinitum." Of such a list one could say as did Solomon concerning the making of books, "there is no end."

The National Recovery Act is this nation's attempt at adjusting the political machinery and social order so as to save it from complete collapse. We use the word collapse, advisedly. Something has to be done, and that quickly. The N. R. A. is such an attempt. We trust that it will alleviate some of the miseries of the masses. Unless help reaches them, a social upheaval will result. We somehow have always trusted the American good common sense to do the thing it should, and believe that it wants to do so in the present crisis. However, there are evidences that we are losing some of our finer national characteristics. Mobs are becoming too prevalent. Law and order are not the order of the day in many places. The people have lost the healthy respect for the "powers that be" on account of the corruption in politics. We have far too many politicians, and too few real statesmen.

A few remarks of warning may not be amiss. It does not look too well for Mrs. Roosevelt in a late address to praise a fantastic and revolutionary socialistic book, by Mrs. Prestonia Martin. Mrs.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

Martin is a Socialist, who advocates that all the young people between eighteen and twenty-six be organized into a perpetual army called "Commons" whose duty it shall be under "Scientific Direction" to produce sufficient foods and goods, without financial remuneration to feed the "entire population." Mrs. Martin seems elated that some six copies of her book have been ordered by the White House. Some of the "Brain Trust" quite close up to the White House are in need of watching as to their attitude to the Constitution, and democracy. The attitude of General Johnson by hook or crook to keep Henry Ford from getting orders that belonged to him, does not smell too good from a distance. We understand Henry Ford pays his men well, but fears the alliance of International Bankers. He has good reasons to do so, having suffered a serious boycott from them before, when they sought to corner him. We understand he fears the associations that are being formed under the N. R. A. It may be good that a well known, generally respected industrialist, is not willing to swallow hook, line, sinker and all at this time. It ought to be enough for the authorities that he is willing to abide by the spirit and the letter of the N. R. A. without being entangled too much in its meshes.

It may be good that it has trickled to the office of General Johnson that some people are suspicious that the "Blue Eagle" was the "Mark of the Beast" spoken of in the last book of the Bible. The following from the "Defender" is illuminating, the first paragraph being an utterance by Gen. Johnson: "I have listened with such gravity as I could command to the sermons of some eminent ministers, mostly in the hill country, who were pointing out that the Blue Eagle was the mark of the Beast prescribed in Revelation."

His reference to "the hill country" is too deep for us, but it is at least refreshing to observe that official Washington is at last discovering that there is a Protestant clergy in the United States. General Johnson deserves credit for the progress he is making and for the interest he is showing in Bible prophecy. It is hoped that he will stay with the thirteenth chapter of Revelation until he at least gets the content of the thought expressed in verses sixteen to eighteen.

When he does, he will discover that no clergymen are so foolish as to say that the Johnson Blue Bird is the Beast "mark". But he will learn, that his NRA program has many of the embryonic features that will develop into fullness at a later date when the world-wide Beast dictatorship is set up. He will come to understand that many world movements are heading up toward the fulfillment of Revelation thirteen with mathematical exactness.

We think it might be good for General Johnson to "listen in" some more.

Another thing that needs close watching is the "freedom of the press". With that gone, tyranny may run rampant, our liberty may be a thing of the past. Note the following:

FREEDOM OF PRESS is now gone in Germany, as in Italy and Russia. Hitler's Minister of Public Enlightenment, Dr. Paul Goebbels, recently called Germany's leading journalists together and administered the gag-rule as effectively as Mussolini ever filled a political enemy with castor oil. No editor in Germany, either religious or secular, can voice a word of criticism concerning the government's policies. No Jew can be an editor. No editor can discharge an employee without permission of the State. Every newspaper must be ready at any time to print any sort of propaganda the government may hand out. . . . Strange as it may seem, editors in all parts of the U. S. and certain statesmen in Washington say that in formulating the newspaper code, that some NRA leaders have sought the destruction of free speech in the U. S. Several prominent editors have expressed deep concern, including the Hearst papers, Chicago Tribune, etc.

We want to remember the fine words from the lips of the President during his inaugural address, "In this dedication of a Nation we humbly ask the blessing of God. May He protect each and every one of us. May He guide me in the days to come . . ." We also remember his excellent proclamation calling the nation to thanksgiving, and good living, when he made the annual proclamation for Thanksgiving. We also appreciate his insistence on liberty of conscience to be granted American residents in the land of the Soviets. With this and other evidences of the sincerity of our President, we pray for the blessings of heaven to rest upon his labors in behalf of the unfortunate, the jobless and the poor. On the other hand we pray that heaven may keep him from some of the workings of Satan, as are now evident in the gruesome experiments of Soviet Russia.

IMPRESSIONS OF THE NAZI REGIME AND ITS EFFECT ON THE CHURCHES

It is an abomination to kings to commit wickedness: for the throne is established by righteousness.—Prov. 16:12.

For some time we felt it would be advisable to write, and quote concerning the Nazi Regime of which Herr Hitler is the chief star in Germany. The first thing to do with Adolf Hitler is not to praise him nor to blame him, but to try to understand him and the movement at the forefront of which he stands.

A tide of Communism is sweeping across the world. Karl Marx is its "prophet," Russia is its Palestine, Stalin and a thousand more are its eager apostles and missionaries. Germany, like every other country, is being bombarded with its propaganda. But Germany, since the end of the World War, has been suffering from a psychosis which makes her peculiarly susceptible to Communism. In 1923, there was a terrible outbreak, people were taken out and shot. The public mind of Germany was startled. Since then there has been a growing dread of Communism. Who shall say that it is groundless?

The Nazi are militant anti-communists. They are somewhat like the Vigilantes of the old West, or the Ku Klux Klan, if you please. If the average conservative American Christian were to take a check list of avowed Nazi tenets, he would probably favor eighty per cent

of the items. They are for the home. They are for marriage. They are for children. They are against these sex-saturated moving pictures. They are for nationalism as against communism. They are for the peasant, and for putting back millions of people on to privately-owned farms, the re-establishment of a stout yeomanry. They are for an industrious, God-fearing body politic. They are for Christianity, through a vigorous ecclesiastical organization. These are the old German virtues which we ordinarily associate with Luther and the German Bible. That is their credo on paper.

What we are seeing, is this sentiment crystallized into a mallet and striking against the things it hates and fears, which things are, for the most part, the offspring of the minds of apostate Jews. The world bankers, the moving picture magnates, the apostles of communism, and the destructive teachers in almost every line are Jews. The Nazis claim that ninety per cent of the communists in concentration camps in Germany to-day are Jews. They were arrested for communism, not for being Jews. We have no way of knowing whether or not this claim is correct. The conscience of the world repudiated this violence. The Jew is in the care and keeping of God. God yet has plans for this peculiar people. It is the duty of every Christian to befriend the Jew, to preach to him not only by word of mouth, but by love and mercy. But the Jew who has forsaken his Scriptures, repudiated his faith, embarked on radicalism, and who to-day holds an enormous influence in the affairs of the world, an influence almost totally directed to revolution and the breakdown of everything Christians hold dear, is a force to be reckoned with, too.

An overwhelming majority of the people of Germany are behind Hitler. An overwhelming majority of this majority have their private doubts and many fears about many of the particular mandates which come from this highly centralized and sharply focused authority which is now on the stage. Neither Hitler nor any of his assistants are super-men. They make mistakes, commit follies, go to extremes. The end does not justify the means, but neither does the means altogether condemn the end.

Nazi Germany is a nation of strange phenomena. Everything in Germany seems bent upon the one goal of making Germany a "Totalitarian State." This term needs explaining. Hitler's objective is one of super-consolidation, in which Churches, Women, Labor Unions and everything else are molded to Nazi aims. Practically everything has been flattened out by the Hitler steamroller. The effort is now being made to flatten out the churches. It has been found out that Hitler is a better **Fireman**, than a **Bishop**. Hitler also makes a better **Police-man** than a **Bishop**. He has saved Germany from communism, at least for the present. This much we ought to say for the man. So far the Christian Churches alone have refused to surrender. It is true that Hitler had his way in having his own pet Bishop, the military Chaplain Mueller put to the forefront. But all has not been well in the camp:

The bolt of 3,000 pastors in Germany against the pagan element in the Nazi philosophy sounds a note of great promise throughout the world. Love of the Bible, a devotion to the Impregnable Rock of the Scriptures, a resolution to pay the price of loyalty to its blessed message of hope to a dying world are facts to be reckoned with in these decadent times. Interestingly enough, the Roman Catholic Church takes sides with these new protestant Protestants.

"Belief in Christ, the thing that Protestantism and Catholicism have in common, is at stake." So spake "Germania," the old line Roman Catholic paper, across its front page, a tremendously significant fact. Germany, resting her cause on Christianity without any of these strange pagan touches like the anti-Aryan clause, and the editing of the Bible in the interest of Norse mythology, can rise to an enormous height in this world, which is feeling the

tide of Atheism-Communism sweep over its treasured institutions. But Germany, with a crude barbarism, bereft of the Grace of Christ, as she blindly seeks to match Moloch with Thor, will go down to a dismal end. The struggle of German Evangelicals demands our prayers.

Those who profess the Christian faith declare that the swastika, the emblem of Odin, is supplanting Christ's Cross in Germany. They say that Nazidom is a religious revival of paganism itself. It disciplines the individual, gives ethical ideals that transcend himself and his passions, closes immoral night clubs and preaches the home and its duties.

If we may judge by the storm that has been raised by his attempts to prohibit all but a state-controlled religion, Herr Hitler would have been well advised had he taken legal advice before launching his program. The counsel of an eminent lawyer may still be had (and without fee): he would not be the first to profit by the wisdom of Gamaliel, Acts 5:38. Whether there is any essential difference between "godlessness" and a "State-god" which substitutes the "swastika" for the cross, experts must decide. Apparently many of the religious leaders in Germany itself are inclined to class the experiment of their Chancellor with that of Nebuchadnezzar. Dan. 3. Nor are there lacking those who will face the "fire" for their faith. Dan. 3:6, 16, etc.

One pastor in Berlin who had refused to beflag his church, found two companies of "Storm Troops" flanking his altar when he entered to commence the service while another company, in uniform, was scattered among the congregation. This did not deter the pastor from refusing to read the message from Pastor Hossenfelder, the head of the "State" church, and condemning the declaration of the State Commissioner, Dr. Jaeger, that "the existence of the church depended on the existence of the nation", as heretical. "Nations have come and gone" said the preacher, "but the Church of God remains"—"no religious community can be based on compulsion". The Storm Troops sat silent: "It may be" comments a leading Berlin paper, "that some of them were in sympathy with the pastor, since the Nazi party itself is divided on the church question".

The following gives the darker aspect of the situation:

The New Evangelical Church in Germany excludes non-Aryans from the ministry, thus setting up official race discrimination within the body of Christ. It also decrees that ministers must support the Hitler government. These actions clearly violate the spirit of Christ, and some think that the rest of the Christian world should simply refuse to have further fellowship with the Hitlerized institution which now passes for a Church in Germany. There is a better way, however, and it is being taken by representatives of the international Christian organizations known collectively as the ecumenical movement, which have decided to remain in fellowship with the new Church while at the same time expressing their unalterable opposition to racial discrimination and national domination. The reasons for this decision are: First, Germany is in a hysterical state of revolution. Revolutions are always extreme and modifications are certain to follow. Second, there are millions in the German Church, who, while remaining in fellowship with the new organization, are determined to overcome the evil effects of the racializing and nationalizing process. Third, there is so much of race prejudice and of nationalism in every Church, albeit not so openly and officially expressed, that an attitude of superiority and aloofness ill becomes the non-German part of Christendom. Fourth, the chance to make criticism effective at all is bound up with the attitude of friendliness. If we stand apart and condemn the German Christians it relieves our feelings but it only confirms them in their stubborn determination to emasculate Christianity. Fifth, it is plain that practically all commercial, social, cultural and possibly even diplomatic ties with

Germany are endangered and may break. The Church provides a bridge which must be kept open as long as possible. Complete isolation of a country does not have the same effect upon that country as upon an individual. Germany and her Church leaders must be kept in contact with the outside world through kindly disposed colleagues. It is a black hour for the Church. But it will be even blacker if this attempt at fellowship breaks down. The most hopeful aspect of the situation is that it is constantly changing and may be changed for the better.

Whatever the future holds in store for the Church in Germany it can be said historically that the German Conference dared to vote against the Bishop choice of Hitler, and vote for Dr. Von Bodelschwingh, instead of the Chaplain Mueller. It also can be said to the credit of the Church that in the midst of Nazi revolution and violence that they alone of all the forces in Germany produced a leadership that refused either to compromise or to surrender to the Nazi regime, and that 450 years after the Reformation days. Thus Protestants and Catholics alike have made common cause in defense of religious liberty. It was only after a popular election by the people, with the election supervised in the typical Nazi style, that Bishop Mueller, the Hitler choice took the place of authority. Then, also, the 3000 Pastors were not afraid to protest. The Church in other parts of the world should pray that God may bring out much to His glory, and much to Germany and much to the good of His Church, in spite of the complicated situation in the land of Teutons. **God bless the Church in Germany.**

THE BIBLE VERSUS NUDISM

And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:) Then Moses . . . said, Who is on the Lord's side? . . . —Exodus 32:25, 26.

And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing. . . . —Leviticus 20:17.

I counsel thee to buy . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear. . . . —Revelation 3:18.

In the Bible there are a hundred references to nakedness. All of them are a unit that the body should be covered, not that the body is vile, but from the standpoint of modesty and purity, the well-being of individuals and society in general.

The last ten months have seen the rise of a new cult, called the "Nudists," the members of this society having increased from 2,100 to 130,000 in that time, according to the figures of their Magazine, called the "Nudist Magazine," edited by Rev. Illsley Boone. This former supply minister was recently asked to resign from the ministry of the Reformed Church.

The Society claims that physical, educational, and social benefits are derived from exposure to the sun's rays, in the nude. Their colonies are mostly on the Atlantic Seaboard, in the Catskills, in Florida, and in California. Some fifty camps are located near New York City. Recently one near Kalamazoo, Mich., came into the public eye, through the arrest of its proprietor, the case being bitterly fought, with the possibility of its landing before the Supreme Court.

As to the beneficial effect of the sun's rays there is no argument. As to the wholesomeness of the physical body there is no question. But a huge question mark can be raised when it comes to the opposite sexes sporting together at the same camps, even if they are largely married people. The Biblical teachings of the Word of God are so plain that he who runneth may read, that the uncovering of the body to the gaze of the other

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70] CHAPTER 20
"AND God spake all these words,
saying,
2 I am the LORD thy God, ^o which
have brought thee out of the land
of E'-gypt, out of the ^phouse of
bondage.
3 'Thou shalt have no other gods
before me.
4 Thou ^x shalt not make unto thee
any graven image, or any likeness of
any thing that is ^y in heaven above,

Clt. Ro. 7. 7 & 13. 9. m 28. 11. 2. n For ever, 1-17, see Dt. 5. 6-21. o (ch. 18. 1). ch. 20. 46. p ch. 13. 3. Dt. 5. 6.
q ch. 19. 16. r ch. 19. 16. s ch. 22. 15. t ch. 19. 13. 16. u Lv. 25. 9. v ch. 23. 13. w ch. 19. 18. x ch. 22. 9.
z ver. 23. Read trembled, ch. 19. 16. Heb. 12. 21. y Cl. Dt. 4. 19. s ch. 19. 19. Dt. 5. 5.

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sex is criminal, and leads to immorality. Modesty calls for respect of the body. Purity calls for adequate covering of the sacred parts which have to do with perpetuation of the human race.

The near-nudism of the bathing beach, ball room, and elsewhere, is the next station to the nudism of the nudist colonies, and calls for rebuke from every person who believes in purity of heart. The age we are living in is foretold to end with a duplication of the impurity of the antediluvian age, and we are on the threshold of the same. The times call for Purity in all things.

DARKNESS CANNOT HIDE

England has again surprised the motion picture world by producing the first movie film to be made in darkness by the use of the infra-red rays. The Kinematograph Society was shown the picture, which is perfectly clear, but subject to certain limitations. Intriguing possibilities are opened up along this new path. Infra-red rays are invisible to human eyes. A ray lamp and camera may be set up in homes—burglars will be identified by pictures they didn't know were taken.

**OHIO UNIVERSITY STUDENT
GROUP SEEKS RELEASE
FROM MILITARY
TRAINING**

Fifteen students at Ohio State University have protested against compulsory military training. Instead of the two or three hours of drill required each week, they have asked the president to allow them to take a course in international relations and peace activity. —Christian Century.

TOPIC BOOKLETS for 1934

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By Ellrose D. Zook

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WHERE WILL YOU SPEND ETERNITY?

By Mary E. Frye



It was just fifteen minutes past seven o'clock when Karl Dewey drove up in front of the Owens' home in his new roadster. He honked the horn, and Sara, the young and pretty daughter, came running out and jumped into the car beside him.

"Well, Sally, where would you like to go to-night?" Karl asked. "There's a good show on down at the Lyric. How about it?"

"Karl, I'm really getting tired of shows. Let's do something else. How about going to revival meetings at the little church just down the street here? They say it's quite exciting."

"All right," agreed Karl. "Maybe we can stir up some excitement, if there isn't any."

When they entered, the church was almost full, but they managed to find room on the back seat. The congregation was singing, "What a Friend We Have in Jesus." Sara thought it was beautiful and joined in the singing, but Karl only scoffed and said that he wished they had gone to a show instead. Through the entire evening, Sara listened with rapt attention to the evangelist as he brought the beautiful message of salvation to the people. Karl spent the evening talking with a group of boys and girls in the back seats who were as irreverent as he, and who didn't care how much noise they made to disturb the meeting.

"Let us sing number 396," the minister was saying. "'Where Will You Spend Eternity?' This is a very important question which we must all answer, now or later. And while we are singing, if there are those here to-night who want to make their calling and election sure, and begin laying up treasures for a happy eternity in heaven, we will ask them to come forward, showing that they are willing to confess their sins and to take Jesus as their personal Saviour."

"Where will you spend eternity?
This question comes to you and me!
Tell me, what shall your answer be?
Where will you spend eternity?"

"What shall YOUR answer be? It's for you to decide."

Sara's head was bowed, and if you had looked just a little more closely, you would have seen the tears dropping from under closed lids, for God had called, and she felt the awful load of sin under which she was struggling.

"Lost through a long eternity!"

The last verse of the hymn was sung, and as the others left the church, Sara left also, but with a very heavy heart.

"Aha!" Karl sneered, when they were in the car, "I see you were about in the notion of falling for that stuff they call religion. If I hadn't been with you, I suppose you'd have gone out to-night. See what I did for you? Aha!"

"Yes, Karl, I did want to take a stand for Jesus to-night, but I didn't because I was afraid of what you and the others would think of me."

"Well, we'll go again to-morrow night, and we'll see if you'll be a Christian or if you won't. You won't if I have anything to say."

"But, Karl, I'm lost—lost," she sobbed.

By this time they were at the Owens' home, and Karl asked, "Shall we go again to-morrow night?"

"Yes, I'll go," was Sara's answer.

As they sat in the church the next evening, Sara was filled with a great longing which she could not have explained, and her heart ached, as it beat loudly against her breast.

"Let us sing number 396," the minister said again after the sermon. "'Where will you spend eternity?'"

As they sang that beautiful hymn, many hearts were lifted to God in prayer, and other hearts were heavy, because of the awful load of sin that had not been rolled away. Among the latter was Sara. She sat with bowed head, and the tears ran down her cheeks as they had done often during that day.

Again they sang the refrain:

"Lost through a long eternity!"

Sara knew she was lost, but failed to accept Christ because of the one who sat beside her.

The next thing she knew the faithful minister was standing at her side.

"Sara," he was saying, "the Holy Spirit is calling you. Won't you accept Christ now? Won't you be a Christian?"

"No, she won't! I won't let you force her into it," Karl spoke loudly.

"O, but Karl—"

"Come on, we're going," and grasping Sara by the arm, Karl drew her from the church with him.

"Saved through a long eternity!"

Yes, but two from that audience were not saved, but LOST! LOST! as they left that night.

Karl and Sara never reached home, because a car, driven by a drunken man, struck them, and they were both badly wounded. Other cars were passing that way, and the injured were taken to the hospital where Sara lived only a short time. Before she died, these were her words:

"O, I'm lost—lost! I'll have to spend a long eternity—lost! Karl, I did not become a Christian because of you, and it seems I cannot do so now, but for my sake, accept Christ yourself."

Karl heard her dying words, but even they could not melt his cold, stony, heart, although he knew he too was on his death-bed.



He lived until the next day, then passed on, repeating the words,

"Lost—lost!"

O, dear sinner friend, where will you spend eternity? Will you accept Christ, and spend a happy eternity—saved; or will you reject Him and be lost—lost through a long eternity?

Elida, Ohio.

MARRYING A DRINKING MAN

A secular paper once opened its columns to a symposium in answer to the question: "What should a girl do upon the discovery that the man to whom she is engaged is addicted to drink? Ought she break the engagement or try to reform him?"

Various answers were given. In general they warned against the marriage. We found the appended letter one of great pathos and suggestiveness, and think it eminently worth while to give to our readers as it is full of good sense and deals with a vital subject:

"I would like to appeal to the girl who wants to marry the man who drinks (perhaps just a little at first). Being the wife of a drunkard, also the mother of two, I could reveal heartaches and misery that are beyond belief by telling my own life history for twenty-five years past. If I could save one soul from being a drunkard's companion I would do it.

"I believe any girl who deliberately stands before a minister of God, taking the man's hand, saying, 'For better or worse, until death,' knowing he drinks, that girl commits murder, for she cannot reform him by her good example. If he won't quit before marriage, he won't after. Then, if she is willing to risk her own soul, she has no right to risk the souls of her children, for they are to be expected, and it is only one case in thousands that the children do not follow their father. I did not marry a man to reform him, as I scarcely knew what drink was, but I have tried, oh so hard, by kindness and loving affection, to get him to stop his drinking. When he is sober, which is very seldom now, he will tell you he has the purest, sweetest and best wife in the world, and when he is drunk he will come in before his children and curse us all until I almost doubt there is a God to judge. This man has fine talents, is well educated, and was once a prosperous business man. I say to any girl willing to marry a drinking man, let her go to the police court and there look at the broken down drunkards.

"Some say, 'Oh, I would get a divorce; I wouldn't live with him!' I think that is easier said than done, for the vows read, 'For better or worse, till death,' and if you know of the drink you will be pretty sure to get it worse, and the minister says, 'What God hath joined together, let no man put asunder.'"

A Drunkard's Wife.

—Biblical Recorder.

O use me, Lord, use even me,
Until Thy blessed face I see;
Just as Thou wilt, and how and where,
Thy rest, Thy joy, Thy glory share.

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No. 2

AN EXCEPTION

By Ellrose D. Zook



HE weary traveler with ragged clothes tramped heavily through the freshly fallen snow. It was evening, and the sun had already fallen behind the mountain. The quietness of the evening was disturbed by the distant tinkle of sleigh bells. The heart of the traveler beat a little faster. His face was unshaven, his clothes shabby, his hat shapeless. He pulled his hat lower and adjusted the black tortoise-shell spectacles.

Soon the sleigh was upon him but he did not turn his head to look at the approaching sleigh.

"Whoa, Bill," and the sleigh came to a standstill beside the traveler.

The stranger scarcely so much as raised his eyes.

"Care to ride along? It's easier to ride than walk in this snow." The voice was not strange to the traveler.

"That is very kind of you. A day's walk in such snow is a bit tiring," and he stepped carefully into the sleigh. He adjusted the spectacles and pulled his hat lower to shield his eyes from the flying snow.

"Traveling all day?"

"Yes, sir, and a long day it's been. Many a time have I been in this valley. God's people live here. In my travels from coast to coast I linger here longest. They always give a fellow a bite to eat and never turn him from a warm place in the hay mow."

"A fine compliment, sir. I suppose you know quite a few people who live here."

"Yes, a few."

"Do you know the Pardons? They live on the outskirts of the little village of Hampden. They live on the old Pardon homestead."

The stranger looked for the first time at the driver's face. The glance was too quick for the driver to return it.

"U-u-u-h, let's see. I-I-I-I believe I do. Is that the family who had a son to run off? It almost killed his mother when she found it out. I believe I do."

"Yes," came the quiet reply and the stranger felt the keen glance of his host.

After a short silence the man spoke again. "I am the young fellow's father. I cannot understand that I have never seen you before if you have often been in this valley. We have never turned a stranger down, never turned a hungry man from our door but once, and he left because we did not come

to the door right away. We always gave them a place to sleep in our barn."

"It's a hard life," agreed the stranger. "That's why I am just a bum, a plain ordinary tramp. I have observed the unfortunate circumstances often occurring in every home. I am alone with no one to bother me except myself, and he gives me trouble a-plenty sometimes. I have traveled over hills and across plains, over mountains and through valleys, seen many people of every kind and character. I bother no one, and no one bothers me."

The driver imagined he saw a tear in the heavy growth on the rough face.

"I realize it is a hard life, sir. Wife's heart still bleeds for the . . ."

He did not finish. The bells tinkled, and

WAS IT WELL?

Was it well to carve lines
On the old mother's brow?
I've no right to thus question
I freely allow,
And I utter no judgment,
I simply ask now—
Was it well?

Was it well to distress
A fond father's true heart,
By e'er walking in pathways
From good apart?
I am not passing sentence,
I only remark—
Was it well?

Was it well for a meal
A rare birthright to lose?
Or away in far country,
High gifts to abuse?
For pieces of silver
A God to refuse?
Was it well?

—W. B. Hinson.

Bill tramped slowly through the snow. He had slackened to a rather slow pace.

The stranger ventured, "Why did Harry, I believe that was his name, why did he run off? I know why I ran off when I left my home. Not enough life and action for me. I have long since changed my mind."

"It may have been our fault, but we did our best; at least we thought we did. If he would only just come back alive, we would do anything to help him get a right start in life. Many such prodigals come back physical wrecks and almost worthless. We would

give all" . . . and the man was silent.

"He may come back some time. One never knows just what fortune and fate have for God's people. The mothers in this valley are mostly praying mothers. I know it by the way a bum is treated when he stands at the door."

"I just thought of something. Probably you have seen him in your travels. Ah, but hardly. There are a lot of people in this great land."

"Where did he go?"

"I do not know."

"How could I tell him if I saw him?"

"He had a scar on his right cheek. It ran diagonally across the cheek. He received it by being hit by a scythe one day."

"A scar on the right cheek, you say?" demanded the stranger excitedly.

"Yes," was the anxious reply.

"Let me see. About six feet tall and he would have been handsome had it not been for the wasted body that came from drinking and gambling."

"Where did you see such a fellow? Did he have blue eyes?"

The stranger put his hand to his head to recall whether the eyes were blue or brown.

"Yes, blue. I remember now."

"It can be no one but Harry. Where is he now?"

"It is hard to tell. He was then in a western city and my mind has failed to keep the name. I remember well that night. We were there around a table gambling. He lost, for he was a new hand at it. He cursed his father and mother for giving him birth. Then like a flash one of the older men struck him on the mouth and told him he was to go home and get religion or he would land in Dante's Inferno. That may not have been your son, Mr. Pardon, but I believe it was. He got up, for the blow had knocked him to the floor. He walked out the door cursing that he would never come back to that place. That was about eight years ago, if I recall correctly."

"Oh, he is dead by this time. It cannot be otherwise," faltered the father.

"I remember, too, how he told a story about a dog he had before he let home. We were telling dog stories. Funny thing for gamblers, maybe, but we indulged. He said that he had never seen a dog like his Dick. He said that Dick would stand on his hind legs and put his forelegs around his belt and look right into his eyes. Ah, Mr. Pardon, that boy had a heart. I saw a tear roll down the boy's cheek before he finished

telling how Dick had saved him from drowning."

"I well remember how Dick used to do that. He never would do it to any one else of the house. I do not know why. It must have been a peculiar dog habit. After Harry left we thought we would have to shoot Dick. It took a longer time for Dick to get over it than for us. He made us feel all the worse."

"And the dog still lives?"

"Yes. A treat of my life would be to see the dog and Harry together again. But I am dreaming. Mother got the funniest idea last night over a picture she had seen in the Philipsburg Evening News. The picture did look a little like Harry, but such things don't happen on this earth. He looked too old. It was the picture of the new surgeon, Dr. Stillwater, who was put on the staff of doctors at the large hospital there. The article stated that he had gone to Canada for a vacation where he would spend a month hunting big game. Funny how mothers get that kind of ideas."

Just then they topped the hill that had kept the Pardon homestead hidden from view. The driver looked at the shivering stranger.

"Will you spend the night with us? I will give you a warm bed if you promise one thing: that is, that you do not mention to any one anything about Harry. It will kill mother for sure. She would rather have him dead than in such company."

The stranger hesitated. "I promise not to bring up the subject," he said.

The stranger was silent. Suddenly he heard the bark of a dog. That must be the Dick that Harry had spoken of.

The last words Mr. Pardon spoke before the sleigh stopped were: "If you ever see Harry again, let me know, and there'll be a nice little pile of money waiting for you."

When the stranger stepped from the sleigh he feared the dog somewhat. He was not quite sure why. Dick came up to the stranger, looked at him a moment, and then like a flash he was on his hind legs with his forelegs around the stranger's waist. Mr. Pardon was dazed. Dick was not to be fooled. Mr. Pardon let his horse stand and looked the "bum" over. He examined the right cheek. The scar was there.

Mrs. Pardon was on her way to the house when she met the two men. She too saw Dick hugging the stranger, and at once suspected something. Just then the spectacles dropped off and the son could no longer conceal his identity.

"My son! My son!" cried Mrs. Pardon as she dropped the two eggs she was holding in her gingham apron.

After the hearty greeting from father and mother had been given and the tears of joy had subsided, Harry Pardon placed his hands on his mother's shoulders and said, "Mother, I look like a tramp but I tried to come back almost as good as when I left. When I am shaved, and dressed like a citizen," and here his voice faltered and the words were choked off for a moment, "mother, you will notice a great resemblance between me and the picture of Dr. Stillwater."

His mother, keenly scanning his features and robust face, suddenly shrieked with joy, "Father, I told you that was Harry's picture. My son, can it be true? It is more than a dream."

KEEP UP YOUR COURAGE

By Grenville Kleiser

In these days of severe trial and readjustment, fortify your courage with new and stronger resolves. Determine to go forward with increased confidence and high expectation. Be faithful to your obligations, and discharge every duty with unflinching promptitude. Be alert to fresh opportunities now available to you. Stimulate your mind with clear, strong, uplifting ideas of what you wish to accomplish, and realize the immense powers and resources at your personal command. Make this day mark a distinct and important advance in your progress toward a great life ideal.

It is wonderful how even little daily victories over inertia, weakness, uncertainty, and depression, contribute ultimately to a successful life. The practice of rising above petty discouragements and seeming obstacles soon develops a habit of self-confidence equal to any undertaking. Work was never intended to be drudgery, but a source of pleasure and a stimulus to worthy achievement. Life is not a treadmill, a jail, or a place of punishment, but a beautiful and fascinating field of endeavor, with inspiring horizons of greater fields beckoning ever onward. Work, opportunity, effort, and service are blessings to enrich life and make it truly worth living. Blessed is the man who does his work joyously.

Rely upon your own resources. You have within yourself all the power necessary for a useful and successful life. Pluck and perseverance are the handservants of prosperity. Difficulties are for discipline. Problems promote progress. Right results and rewards come from indefatigable labor. Apply the abilities you now have and your powers will develop with use. You are now living in a time of wonderful opportunity, with practically no limit to your possibilities of growth and usefulness. Mighty influences within and without are at your command. Decide for yourself what you will do with these resources, and whether you will work to attain a place among the successful men of your day.

You are building better than you realize. When things appear to be going the wrong way, they may be shaping themselves for the best results. A temporary disappointment is often a blessing in disguise. Seeming failure has many a time proved a stepping-stone to real success. Every trial, temptation, mistake, and apparent failure can be made to serve a useful purpose. Turn such experiences to practical advantage. Your best guides and teachers are often those very disappointments which stimulate to better self-management. Meditate deeply upon a difficult problem, and the solution will often unfold itself. There is no such thing as failure

"Was it not an answer to your prayers, mother," he quietly assured, escorting her to the house.

She did not answer.
Scottdale, Pa.

to one of courageous purpose.

What you do with your present chances and abilities, you will be likely to do with larger powers in time to come. Prove the greatness of the qualities within you by earnest and enthusiastic effort to-day. Procrastination is not only the thief of time, but of ambition, initiative, and courage. Do not mislead yourself into believing that under other circumstances, or in a different environment, you could and would do better. In your present position you can prove your greatness of character. Where you are at this moment is the place to begin your best work and to translate your good intentions into actual deeds. Despite trial or hardship, loss or disappointment, keep up your courage.

Work on! Though mists obscure
The steep and rugged way,
And clouds of fear beset;
Soon dawns the brighter day.

Keep on! Though hours be long,
And days deep-fraught with woe,
Let patience have her perfect work,
And vanquish every foe.

Hope on! Though all seems lost
And storms beat high,
Have faith! Be still and know
That God is nigh.

New York City, N. Y.

THE COST OF DODGING DUTY

I have read of a king who placed a heavy stone in the road and hid to see who would remove it. Men of various classes came and worked their way around it, some loudly blaming the king for not keeping the highways clear, but all dodging the duty of getting it out of the way. At last, a poor peasant, on his way to town with his burden of vegetables for sale, came, and contemplating the stone, laid down his load, and rolled it into the gutter. Then, turning around he spied a purse which had lain right under the stone. He opened it and found it full of gold pieces with a note from the king, saying it was for the one who should remove the stone.

Under every cross our King has hidden a blessing. We can turn back from a cross, or go around it, but we are eternal losers if we do. We cannot dodge the cross without dodging God's blessing, and we cannot refuse it without endangering our crown—He is watching.—Unknown.

Sympathy and love go together as naturally as the perfume and the blossom; and just as the blossom under the influence of nature's forces ripens into fruit, so the love and sympathy of a Christian life develop into fruit for the blessing of humanity and the glory of God.—A. S. Gumbart, D.D.

THE LESSON OF THE WORLD WAR

A Book Review

By John Horsch

"Preachers Present Arms", by Dr. Ray H. Abrams of the Department of Sociology, University of Pennsylvania. Round Table Press, \$2.50. May be obtained from the Mennonite Publishing House, Scottsdale, Pa.

Here is a book which deserves general attention, in particular the attention of those who recognize the anti-Christian character of war. The Mennonite people had much to endure for maintaining the principle of non-resistance during the late war. This book gives convincing proof that the War has resulted in great spiritual loss to those denominations which took the popular attitude toward the War. It is well written and replete with detailed references to prove all statements made. The book shows that in the late war the church of America, with the exception of a few numerically weak, unpopular denominations, abandoned its message of love and good will for one of violence and sordid hate. The church on the whole became a tool of the state, in fact a subordinate branch of the war department.

Pacifism Under Test

We shall here give a brief resumé of the author's argument. He points out that previous to the World War, large sections of the Christian church, comprising a majority of American Protestantism, took an attitude of outspoken pacifism and opposition to war. He shows that at the time of the beginning of the War in Europe the Federal Council of Churches, and the leading denominations in particular, had declared themselves decidedly in favor of unlimited arbitration, condemning all war. Through the influence of ecclesiastical leaders and the peace societies (numbering upward of one hundred) pacifist sentiments, "the will to peace" came to prevail widely in the United States. The idea of the possibility of a great war in this enlightened age was held in general contempt.

But the war came, despite the seemingly successful anti-war activities. During the first stages of the war in Europe the American church continued to insist that America was educated beyond participation in it. And it is true, if war could be abolished by resolutions and by arousing popular sentiment against it: in a word, by education regarding its barbarity and futility, American participation in the World War would apparently have been impossible.

Our author shows how agents for the Allies set up elaborate machines for the dissemination of propaganda among the American people almost immediately after the outbreak of the War. The Germans came with propaganda also, but they came on the field later, and their propaganda was not so extensive or effective as that of the Allies. For a time, the church was able to withstand this organized attack against its principles of peace. Peace Societies together with the Church Peace Union and the Federal Council of Churches consistently maintained an

attitude of staunch pacifism. Many of the more influential ministers denounced the war in Europe as contrary to Christian principles. This attitude, however, became consistently weaker in the face of the Allied propaganda. The pulpits began discarding pacifism and drifting toward the war spirit. Some of the Peace Societies began wondering if theirs was really the correct attitude. Attitudes and sentiments were by no means unified, however, although many of the clergy permitted themselves to drift far toward militarism.

Then came the sinking of the "Lusitania." One thousand fifty-four lives were lost, of which one hundred and two were Americans. The book indicates that the ship carried a cargo of munitions of war valued at about one-half million dollars, and representatives of the German government in New York had published a warning of the danger of traveling on this particular vessel. The laws of war permitted sinking such a vessel, but it was not believed that the Germans in this case would risk to do so. From the time of the sinking of this ship forward pacifism was forgotten. Churches abandoned their neutral attitudes. Stories of horrible atrocities, to-day admitted to be concoctions of propagandists without a semblance of truth, stirred the people to fierce hatred, and to a persistent demand that the United States enter the war on the side of the Allies.

The Atrocity Reports

The author points out that, because of Lord Bryce's high standing, the famous Bryce report about the German atrocities in Belgium was received as gospel in this country as well as in England, and that the Bryce report is still quoted as authoritative, though subsequent investigations show that he was mistaken. Be it said in his honor that he was not the inventor of these stories.

The author shows further that among the atrocity mongers the late Newell Dwight Hillis, of Brooklyn, was seemingly most conspicuous. He was a prominent modernist preacher and an able pulpit orator. In the summer of 1917 the American Bankers Association, perceiving his oratorical talent, sent him to Europe to get first-hand information about German atrocities. In the second liberty loan drive Dr. Hillis spoke four hundred times in one hundred and sixty-two cities. We heard one of these addresses in a neighboring city. In the course of the address the speaker pulled out from his pocket a token about the size of a silver dollar made of aluminum. One of these, he told his audience, was given every German soldier. Then the speaker read the inscription: "I, the Kaiser of Germany, declare herewith on the authority committed to me by God Almighty, that the bearer of this token is permitted to commit any crime he may desire, and I, the Kaiser of Germany, will take upon myself the responsibility for

such crime and to answer to God for the same."

Dr. Hillis wrote a book on the German atrocities, which was published by one of the most prominent religious publishing houses, with chapter headings such as these, "The Judas Among the Nations," "The Black Soul of the Hun," "Polygamy and the Collapse of the Family in Germany," "Must German Men Be Exterminated?" Hundreds of pamphlets, all printed in very large editions, containing propaganda to educate the masses to the Allied viewpoint, were distributed free. When at a session of the General Synod of a prominent denomination some one related some of his pleasant experiences as a worker in a German prison camp, his hearers passed a vote of censure. The speaker who introduced the motion said, "Such talk poisons the minds of the people and might cause them to doubt the stories of cruelty and barbarity." According to the assertions of the propagandists there was danger of a German invasion attempting to conquer our land, in other words, the United States, in declaring a state of war to exist, acted in self-defence; the United States government, however, never made so absurd a claim.

"A Holy War"

The author further describes the rise of the "holy war" idea, which now gained ground; the supposition that all the world except the Germans was peaceful and detested war. Crushing the Germans meant that a peaceful society of nations would be established, which would punish any attempt to break the peace. Thus, lasting world peace would be attained. The war against Germany, therefore, became a crusade to end war forever and to make the world safe for democracy. As concerns attaining these ends the war proved a total failure. It had the very reverse results.

The records of the extent to which the cause of the Allies and of the United States was identified with the cause of Christ are carefully given by the author. The story would be incredible if it were not established by references of unquestionable reliability. Preachers of national reputation asserted from the pulpit and through the press that the Huns were the enemies of God. The editor of one of the most widely read religious papers said in June, 1918, "We are not called upon by our religion to love these people." In 1921 the same editor wrote: "The churches among the warring nations shared the sins of their governments. We hated as our governments bade us hate. We spread lies about our enemies, as those lies were meted out to us in official propaganda. We taught unforgiveness, even as our rulers and diplomats inspired us to do. Wherein did we show the Christian spirit in these things?" In general, as the author states, the ministers appeared to agree with Theodore Roosevelt that "the clergyman who does not put the flag above the church had better close his church and keep it closed."

A reviewer of this book, Dr. Samuel McCrea Cavert, editor of the Federal Council Bulletin, writes, "If our war-time state-

ments were not here so carefully documented, we could hardly believe that we ever uttered them." The same reviewer says furthermore: "Unfortunately we preachers, more than others, have one special thing to answer for—we interpreted the shocking butchery as a Christian duty. It is incredible that some of the things that are recorded in this book should ever have been said by men who spoke in the name of Christ."

Another reviewer, Dr. Frederick Lynch, says, "At a time when of all others the preachers should have been representatives of the Prince of Peace, of Him who preached forgiveness and reconciliation, they were as warlike as the masses and became apostles of force. At a time when the churches should have been concerned purely with spiritual things, they sold themselves outright to the government, helping it to prosecute the war and even auctioning liberty bonds. This book is after all a terrible indictment of Christianity, even if it has its humorous side."

Attitude of Peace Churches During the War

The so-called Peace churches—principally the Quakers, the Dunkards, and Mennonites—were, as the author indicates, by no means a unit in their war-time attitudes. Most of the more prominent ministers of the two first-named denominations did not advise the refusal of noncombatant service, some of the foremost leaders openly disapproved of the Conscientious Objector's position. Among the Mennonites of America the non-Fundamentalists on the whole advised acceptance of noncombatant service. In one of the Mennonite colleges a "service flag" was placed in the auditorium and a gold star was added whenever a student or an alumnus took some kind of service in the army.

The largest body of the Mennonites in America unitedly took a definite stand against any sort of service in the army as well as against purchasing Liberty Bonds. It was principally through the influence of our church organ, *The Gospel Herald*, that sentiment was unified and crystalized. The church presented a united front in maintaining our historical attitude on the principle of primitive Christian nonresistance. After the war reconstruction work of considerable proportions was undertaken in France.

The number of the Conscientious Objectors in the Pacifist churches were: Quakers, 13; Dunkards, 24; Mennonites, 138. The great majority of the Quakers did not differ from the American people in general in their attitude toward the war. When early in the fall of 1918 Germany made certain proposals for peace and an orgy of hate was indulged in by the press in articles demanding the continuation of the war, Dr. Henry Joel Cadbury, professor in Haverford College, the most prominent Quaker college, protested against these demands. In consequence the Board of Managers of Haverford and prominent alumni of the college repudiated Cadbury's statement and called for his dismissal. A prominent Protestant minister wrote in the *Philadelphia Public Ledger* that a man taking an attitude like Dr. Cadbury "has no right

to be regarded either Christian or patriotic." Dr. Cadbury left Haverford at the end of the school year.

The author, through prolonged and persistent effort, found definite evidence that, exclusive of pacifist churches, there were in the United States at least seventy ministers who held an attitude of disapproval of the war. Most of them were compelled to surrender their pulpits. While the war-like quotations which he gives are naturally the expressions of more eminent ministers, the above number of those maintaining an anti-war attitude include less prominent as well as more eminent ones.

Fundamentalists and Modernists

This book corrects a widely prevalent error, namely that the Fundamentalists exceeded the Modernists in manifesting the spirit of war and hate. The author, by the way, is not a fundamentalist. He records the facts with obvious impartiality. The book shows that the leading Modernists who had been ardent Pacifists—indeed most of them maintained their Pacifist attitude during the first years of the war—now not only abandoned their former position but became outspoken antagonists of it. Among those who in the latter periods of the war fully supported it and condemned conscientious objection to it were Shailer Mathews, Harry Emerson Fosdick, S. Parkes Cadman, Lyman Abbot, Charles Clayton Morrison, Sherwood Eddy, Joseph Fort Newton, and many other well-known Modernist leaders.

The Fundamentalists, with the exception of those of the so-called peace churches, did not differ from the Modernists in their attitude toward the War. However, they had not been pacifists before the War. Regarding the reason why the Fundamentalists just mentioned did not hold that war is contrary to Christianity there can be no doubt or question. Clearly the reason is that the Fundamentalists generally, except those in the churches which teach nonresistance, hold that all, or nearly all, the Mosaic law, except the ceremonial law, is valid and binding for the New Covenant. And yet, our Lord in the Sermon on the Mount, stated distinctly that His teaching on nonresistance and a few other points is at variance with the Mosaic law. "For the priesthood being changed, there is of necessity a change also of the law" (Heb. 7:12).

The Influence of the Sunday Schools

Exception must be taken to the author's statements about the general influence of the Bible as concerns the propagation of the war spirit. He expresses regret that portions of the Old Testament "bristling with the spirit of fight" are studied in the average Sunday Schools. His assertion that texts approving of war can easily be found in the Old Testament Scriptures must be granted. Furthermore it is, as stated above, a fact that many groups of Christians believe that nearly all the Old Testament Scriptures are as fully binding for the Christian Church as the New Testament. Nevertheless, even concerning such Christian groups it is apparent that the more serious-

ly they take the Scriptures and their Christian profession, the less they indicate an attitude of violence and warlikeness.

It would obviously be a groundless supposition that from the teaching received in the Sunday School some of the boys and girls are at the present time under the impression that the war spirit is a Christian characteristic. A certain writer makes the following pertinent statement about military drill in the army camps: "When I heard of the sergeant who called out to the lads fresh at bayonet practice, whilst instructing them how to stab and cut at the vitals of an enemy: 'Now, boys, you must forget all you have learned in Sunday school,' I realized that the Sunday school teaches one thing and the army another."

We should not forget that it required war propaganda of almost incredible proportions to kindle the war spirit among those who had received their religious training for the most part in the average Sunday schools. The author admits that those trained in Modernist Sunday schools, where the Old Testament Scriptures are discredited, showed themselves equally susceptible to the war spirit when the test came.

The author points out further that, as a result of the sorry record of the church in the late war, hosts of people have lost their faith in the leadership and guidance of the clergy and the churches. True, while the peace movement during the war collapsed to the extent that even the peace societies discarded their pacifist attitude, a peace movement is now again under way. A great many preachers, who have ardently supported the war, recognize their mistake to-day. A number of the leading denominations have again gone on record denouncing war in the most radical terms. But, as the author points out further, in between wars anti-war resolutions have been generally prevalent and exceedingly popular.

An Unjust Wholesale Indictment

Dr. Frederick Lynch, in the "Reformed Church Messenger," after mentioning that a large number of preachers, who were warlike in the last war, have since made vows that they will never have anything to do with another war, should it come, says:

"Well, I wonder. It is easy to make such vows in peace time. When the frenzy of war is on the nation, preachers become crazy just as do others. Even religion seems powerless before hysterical patriotism. Religion seems no more able to stand against the war fever when it seizes a people than a hut of boards in a tornado."

This is a terrible indictment of religion. It cannot be justly proffered against all American Christendom. It cannot be said of all types of Christianity that religion seemed powerless before hysterical patriotism. There were those who consistently maintained the attitude of primitive Christianity toward war. On the other hand, it is of course also true that refusal to have a part in war is not all of the Christian profession. There were conscientious objectors who were not Christians. Nevertheless the fact remains that the leadership exercised by the church, in

so far as it succumbed to the war fever, was not of a Christian character; it was the very opposite of that which our Lord would have given. The church's war-time record is a dark blot on its name.

The Lesson of the World War

What is the lesson of the World War? We should say, the history of the church's attitude in the war shows the curse of half-heartedness. Evidently it was "following Christ afar off" that resulted in drifting gradually into an attitude of denial of the truth. Christianity is the very reverse of that which was in evidence during the war. True Christianity means consistent consecration to the service of Christ, the determined acceptance of His teaching, and obedience to His commands. It means the realization of the fact that all other interests must be subordinated to the interests of the kingdom of God. Needless to say, citizenship in His kingdom is of an incomparably higher order than citizenship in a

kingdom of this world, and consequently two Christians of different nationality are bound together in far closer fellowship than is a Christian and a non-Christian of the same nationality. For a Christian believer to kill a fellow believer, or even an unconverted person, in war, simply because the governments under which they live happen to be at war with each other, implies a denial of Christian principles. It is a flagrant transgression of the command not to be conformed to this world.

We would suggest that the lesson of the World War is that for a church which would hope to stand true to its profession in times of special testing, it is essential to take the principle of nonresistance seriously enough to be guided by it in times of peace.

Concerning the real nature of war and its dire effects on those who engage in it much may be learned from the inside history of the World War, as presented by the author.

Scottdale, Pa.

RUTH

By Elizabeth Royer

This paper was read at the Ohio Mennonite Sunday School Conference, held at the Beech Church, near Louisville, Ohio, July, 1933.

"God moves in a mysterious way his wonders to perform." The tempestuous seasons of life, the storms of bereavement, are often the Father's way of drawing people to Himself. We notice that through the shadows cast by famine, sorrow, death, and sacrifice, the light and glory of God shone brightly to the working out of a wonderful providence, made all the more radiant because of the dark setting. This is found in what is accounted the greatest pastoral idyl in all literature—the book of Ruth.

A famine had stricken the land of Canaan, and a Bethlehemite family, Elimelech, his wife, Naomi, and their two sons, left their home and settled in the land of Moab to escape it. Their sons married two young women of Moab, Ruth and Orpah. Ten years passed—the father and his two sons had found their graves in alien soil, and Naomi and her daughters-in-law were left alone. Naomi determined to return to her native home in Bethlehem. Ruth and Orpah accompanied her on her journey for a little distance, and then she sorrowfully entreated them to return to their homes. The three desolate widows, associated in sorrow, attached by bonds which were fastened in the grave, paused on the little country road in the lonesome wilderness of Moab to weep once more together, and then to say good-by forever.

In response to Naomi's plea for them to return to their homes, Orpah obeyed. Moab with its idols and its licentious rites of worship was more attractive to Orpah than the distant land of Judea, with the long, dangerous, wearisome journey lying ahead. Thus with tearful departure Orpah turned her face toward Moab.

"Oft as he jogs along the winding way
Occasion comes for every man to say—

"This road?—or that?" and as he chooses then,

So shall his journey end, in night or day."

Orpah quickly chose, but Ruth pondered at the crossroad. Behind her, in the sweet light of reminiscence, was Moab, the home of her childhood, her mother and father, the scene of her friendships, the centre of her interests. Before her lay Israel with its dark, forbidding hills, its alien faces, its unknown trials. What calls her thither? To outward seeming, little. Ease, pleasure, even common prudence, as Naomi pointed out, bade her return to that land where love and hope were waiting for one so winning. Yes, but she "heard a voice we cannot hear." It was the voice of duty, of compassion, of faith, of love. This called her on, and would not let her go. It was no mere Naomi she saw standing before her in piteous farewell. It was her dead husband's mother. Nay, more, it was her dead husband's faith, her dead husband's Jehovah. Could she go forward to make these her own? She could, and even then she would. And the depth of her heroic resolve was revealed in the words of her noble decision:

"Entreat me not to leave thee,
And to return from following after thee;
For whither thou goest, I will go;
And where thou lodgest, I will lodge;
Thy people shall be my people,
And thy God, my God;
Where thou diest, will I die,
And there will I be buried:
Jehovah do so to me, and more also,
If aught but death part thee and me."

Ruth's words of tenderness are immortal. The deepest thoughts of loving hearts for all generations are expressed in these words of entreaty. Courage and sacrifice, love and devotion, breathe through them.

Ruth vows to share four things with her mother, her lot, her nationality, her religion,

her grave. When Ruth said to Naomi, "Whither thou goest, I will go," she deliberately faced against the entire current of her life, nationally, socially, and religiously, and made a choice which radically changed her life, character, and destiny. Going with Naomi meant hardships, and it meant going into a strange land to live among strange people. But Ruth chose the hard way.

"Where thou lodgest, I will lodge; thy people shall be my people." Ruth had severed her connection with her home and her people forever. She had chosen for herself Naomi's people, who were enemies of her own tribe. When Wesley chose the commons and the howling mobs instead of cultured ease and honor, "or High Church preferment" he chose immortal fame and everlasting blessedness. Moses chose to be with God's people in their affliction and hardships rather than to enjoy the pleasures of sin for a season—in Egypt.

Not only did Ruth forsake her people, but she turned her back on the tribal deities of Moab and accepted Jehovah as her God. The Apostle Paul said, "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ." Jesus' challenge comes to us: "Verily I say unto you, There is no man that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." How fully was this truth of Christ's fulfilled in Ruth's consecrated life!

Ruth's noble love reminds us of the way in which missionaries unlearn the love of the old home, die to their native land, and wed their hearts to the people they serve and win; so that they cannot rest in the homeland but must return to lay their bones where they spend their hearts for Christ. "How vulgar the common patriotism seems beside this inverted homesickness, this passion of a kingdom which has no frontiers and no favored race, the passion of a homeless Christ."

Mary Swail Taft, writing of life in India, has this to say about the greatest sight in all India. "It was not Mount Everest, or the Taj Mahal. It was a lone American woman physician, daughter of a university professor, living alone in one of India's sacred cities. In Brindaban, on the Jumna, thronging with garlanded sacred cows, chattering, sacred monkeys, vile priests, temple women to the number of eight thousand—a haunting nightmare of a city—she was carrying on her work. We had taken lunch with her. Never can I forget that good-by as she stood on the veranda of the bungalow. It seemed so impossible to leave her there, lily-faced, lily-souled, in that cesspool of iniquity, with not a single one of her own race. She answered the unspoken thought: 'But these people are my people.' Her life was a vow. With an-

(Continued on page 51)

Editorials

Jottings

In this quarter's series of Sunday school lessons from the Book of Matthew we have three lessons from the Sermon on the Mount. How well have you kept the high standards of life which Jesus gives in this sermon? How well have you lived up to them during the present year? One man, in reply to a question as to whether he found it easy to be meek, is said to have answered, "That's not in my line. I'm not built that way." None of us are built by nature to live up to these standards. We can do so only through the power of Christ and His indwelling Spirit. Will we let Him have control of our lives? Only then can we make the precepts of the Sermon on the Mount practical in our lives.

How well have you succeeded in keeping your New Year's resolutions? Perhaps you did not make any. But whether you did or not it is always in order to resolve to do better in the future than in the past. The unjust steward made a resolution (Luke 16:4) that was very wise from a worldly standpoint. May we make the kind that are wise from a spiritual standpoint—to spend more time in prayer and in the reading of the Word, to be more faithful to our Lord, and to be more active in His service.

If you are interested in Sunday School and Young People's Meeting work you will find excellent helps for both of these services in the Christian Monitor. Why not get up a club in your community among the Christian workers and others? If you are a Sunday School superintendent or member of the local Young People's Meeting Committee you can render a service to your coworkers by encouraging some one to organize such a club. The rates are very reasonable. See back page for terms. The Monitor is worth the price of a year's subscription just for the helps to Christian workers, and then you get all the other valuable features besides. Why not subscribe at once, or if you are already receiving the paper, get your neighbor to subscribe?

Hope

"Hope springs eternal in the human breast," are the words of a famous poet. It is true that there is something in every heart that keeps beckoning us on to better things in the future. When that spring in the heart is gone life becomes a weary and unprofitable thing, which its possessor often longs to give up, and in many cases voluntarily surrenders by a deed of violence upon his own body. Sad to say, however, there is something about earthly hope that is false and deceptive, for even though it leads people on, with seemingly bright prospects and promises, in the end its voice will have been found to be a siren calling its victim to his doom. It is only too true, as the writer of the Proverbs has said, "The hope of the righteous shall be gladness: but the expectation of the wicked shall perish."

It is our purpose, however, to write of a hope that is

"steadfast and sure," one that centers upon God and upon the sure promises of His Word. This is the hope that is "an anchor of the soul," that holds us steady through the voyage of life and keeps us safe until we have entered the haven of rest. Storms may come, and their fury may cause fear and anxiety, but always we can say with the psalmist, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."

This is the hope that caused Abraham to continue to trust in the promises of God when all earthly foundations of hope were gone. "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be" (Rom. 4:18). This is the hope that spurred on the apostle Paul to serve His Master with indefatigable zeal, for he was, in all his trials and testings, waiting with patience because of his hope in the eternal things which he had not yet seen. Rom. 8:23-25. It was this same hope that caused the apostle Peter to say, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." The same hope caused the apostle John to look forward with joy to the time when He should see Jesus and be like Him, and to give us this very practical admonition, "And every man that hath this hope in him purifieth himself, even as he is pure."

This is the hope that cheers not only in every experience in life but brings comfort and consolation in the hour of death. It does not drive people to seek relief from the cares and responsibilities of life by violent means, but it does inspire people to meet bravely the issues of life, whatever they may be, to forsake sin and all its foolish and hurtful lusts, and to meet the hour of death with calmness and resignation, when God's own time for our departure has come. And all through life we should constantly look "for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Lost Opportunities

Many proverbs center around the fact that opportunities must be embraced as they come to us or they will be forever lost. "Opportunity knocks at the door but once," is one of the most familiar of these wise sayings. And it is certainly true that opportunities neglected will never come to us again. We may sometimes have opportunities to do similar things later on, but the particular ones that we allow to pass by unembraced never come to us again. We remember hearing a minister give an illustration of how he tried to induce a swarm of bees to settle down so that he might capture them, but they went on out of sight. His little boy, seeing his disappointed look, said, "Never mind, papa, we will get them when they come back." But they never came back.

Every day people are letting opportunities go by unnoticed or unheeded. Sinners fail to heed the call to salvation and let the golden opportunity of becoming saved to-day slip by. God is gracious and may give them still other privileges to accept Christ and be saved, but the

more they disregard these calls the greater the probability that they, like the foolish virgins, will wait to be saved until the door is shut and the last opportunity is gone. How sad, that because of neglect, many will some day have to say with disobedient and apostate Israel in the time of Jeremiah: "The harvest is past, the summer is ended, and we are not saved."

However, the matter of neglecting opportunities is not a characteristic only of the unsaved. How many of us who profess to be followers of Christ neglect opportunities of doing good or of doing our best, every day! How often at the close of day we must confess with shame, "Lord, I failed to do my best for Thee, to-day." Golden opportunities for improving our time and talents, for witnessing for our Lord by word or life, for serving our fellow men better, for speaking kind words, or giving a cheery smile or greeting, go by, and we fail even to recognize them, much less heed them. Let us be faithful stewards, investing our time, talents, and treasures in a way that we feel will meet our Master's approval, so that when the accounting time comes we may appear before our Judge with joy and enter into the reward prepared for the faithful.

The year is still, except for a small portion, ahead of us. Let us be awake to our opportunities for doing good, for being kind and sympathetic, for being faithful and true.

"Count that day lost, whose low descending sun
Views from thy hand no worthy action done."

The Next War

Although the memory of the great World War is still fresh in the minds of many of us, there is considerable discussion heard from both platform and press concerning the next war. During the great conflict we heard much about its being a war to end war. But people have long been disabused of this lofty idealism, and are looking forward with trepidation toward the next militaristic conflagration that is expected to sweep over the world. The nations certainly help to confirm this expectation in their huge expenditures for armaments of various kinds and their increase of standing armies. Their constant labors to increase the efficiency of their war machinery and their painstaking and reputedly successful efforts to devise more deadly chemicals and gases, do not help to create an optimistic feeling about a lasting peace among the nations. Neither do the jealousies, intrigues, suspicions, and hatreds between various nations and races contribute toward a reasonable expectation of lasting peace.

Added to the present-day opinions of keen observers and the militaristic trends among nations are the testimonies of Scripture that in the endtime we shall hear of "wars and rumours of wars," and that "nation shall rise against nation, and kingdom against kingdom." In view of these facts it is well that the Christian Church should take a Scriptural attitude on the war question at all times, both in peace and in war. Let us not forget the lessons of the last war, but rather in the light of them, take a firmer stand than ever upon the teachings of Christ with regard to war, violence, and resistance to evil.

In the World War severe testings came to those who took a firm stand upon the doctrine of nonresistance to evil. Persecutions of various forms had to be borne by

those who had conscientious objections to war, these ranging all the way from scathing verbal denunciations to hazings, beatings, imprisonments, and death. Yet, withal, we had much to be thankful for in the way of consideration that was granted from the higher authorities in the government. A question that comes to us with considerable force is, What stand will the Mennonite Church take in the next war? Some of the so-called nonresistant churches weakened much from their historic standards during the last war, and among them were some branches of the Mennonite Church. Some individuals in our church also gave way and took up some kind of military service.

All of which brings us to the thought that if the Mennonite Church is to maintain her historic and Scriptural position on the war question we must continue to teach and practice the doctrine of nonresistance during peace times and educate our people so that when the next war comes they will continue to stand true to the teachings of the Prince of Peace. The Mennonite Peace Problems Committee is doing commendable work along this line, by furnishing interesting and timely articles in our church papers and in the distribution of helpful pamphlets.

Apropos to our subject we wish to call attention to the Book Review in this issue of the Monitor by Bro. Horsch. We believe you will find in it material that will help to strengthen your faith in the rightness of the position of the Mennonite Church on the war question. Notice also Bro. Derstine's timely write-up in Comments on World News.

Spreading Scandal

The Bible is very emphatic in its warnings and condemnation of evil speaking. A few references dealing with this subject are given herewith:

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice" (Eph. 4:31). "And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell" (Jas. 3:6). Many others could be given, but we will let these suffice to give some idea of the strong Bible teaching on the evils arising from the wrong use of the God-given blessing of speech.

Recently we found a short article on the title given above, from which we quote below.

"How easily thoughts and tongues turn to gossip, gossip that is very often of a character that does great harm to those of whom it is spoken. Here is a striking warning against this sin. A story is told of a woman who freely used her tongue to the scandal of others and made confession to her priest of what she had done. He gave her a ripe thistle-top, and he told her to go out in various directions, and scatter the seeds one by one. Wondering at the penance, she obeyed, and when the task was completed, she returned to her confessor. To her amazement he bade her go back and gather up again the seeds she had scattered. And when she objected that this would be impossible, he replied that it would be even more difficult to call back again and destroy all the gossip and scandal she had circulated about others. Any thoughtless, careless child can scatter a handful of thistle seed before the wind, but the strongest and wisest cannot gather them again."

Let us get this solemn lesson and carry with us the words of the inspired apostle: "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile" (I Pet. 3:10).

Christian Life

THE PROPHETIC WORD

II. The World System

By John Thut

In order to understand the prophecies of the Scriptures it is necessary to study the world system—its past, its internal movements, its shifting outward appearance, its progress, its reverses, its attractions, and its blandishments. We will then have a reliable background before which its present condition and developments may be contrasted and compared. This huge system, a chaotic immensity of corruption, comprises various major historical movements or forces, each in itself of stupendous proportions, attracting the attention and devotion of the masses of men. Its enticements and operations make a tremendous appeal to men's affections and devotions. Who has not felt the almost irresistible appeal of its seductions. And almost before the Christian is aware it has robbed him of his spiritual life and power. What then is this great system?

It is remarkable how much the Bible says about it; and almost equally remarkable how little is taught about it systematically in our ordinary Christian teaching. The prophet Habakkuk gives us a concise but splendid description and analysis of it, and to him we will now refer the reader's attention. Read Habakkuk 1.

To understand the messages of the prophets we must study the times in which they lived; we will then get their viewpoint. Habakkuk performed his prophetic duties a short time before the Babylonian captivity. Perhaps he was a boy or young man during the reigns of kings Manasseh and Amon. During the long reign of Manasseh, Judah apostatized from the Mosaic standards and her morals became exceedingly corrupt. The various great systems of evil which this king instituted and promoted with vigor are mentioned in II Kings 21:1-18 and II Chron. 33:1-20.

The prophet as a youth may have witnessed the abominations and atrocities committed by kings Manasseh and Amon, or if not a witness, he could have gathered from the older generation authentic information in regard to the idolatry and violence which predominated during their reigns. These two kings were enthusiastic nature worshipers and also of idols worshiped by the surrounding nations; they instituted their idolatrous rites in Judah as the established religion and sacrificed Jewish children upon the altars of heathen deities. The worship of the Lord was abandoned, and opposition to heathen worship was suppressed with the sword. Resort to violence enforced the capricious decisions of the kings, and the blood of the prophets and priests flowed in the streets of Jerusalem. King Josiah as a great reformer

reversed the decrees of his two predecessors with reference to the established religion in the nation, reinstated the regular devotion in the temple of the Lord, and dismissed the idolatrous priests whom his ancestors had supported.

Habakkuk may have witnessed with dismay the nation's final plunge into apostasy under the leadership and reigns of Josiah's wicked sons, when idolatry regained the ascendancy. It was a time of religious controversy always bitter in its rancor, as the nation shifted from one religion to another. Said the prophet, "There are that raise up strife and contention"; there were those who interested themselves in fomenting discord to increase the confusion of the public. Dissatisfaction with political affairs in the nation added to the general distress; a conspiracy was formed in the court of King Amon which resulted in the murder of the king, and the conspirators in turn were slain by an enraged public. International relations were in great commotion, and armies of world powers were hovering on Judah's frontier. Assyria and Egypt, rival nations in a struggle for world supremacy, were at war with each other, and the former succeeded in making an alliance with Judah which now became embroiled in the international conflict. In the decisive battle of Megiddo, King Josiah was fatally wounded. His sons, as kings, became for a few years subject to the king of Egypt, but later were engulfed in the major cataclysm of becoming tributary to Babylon, where Judah was held disorganized as a nation for seventy years. Such, then, were the historic antecedents of Habakkuk's prophetic message. In what respects was the world then different from what it is now?

Against these surging, heaving currents and countercurrents of sin and iniquity the prophet labored arduously and prayed fer-

"THE TIME IS AT HAND"

(Rev. 1:3)

"The TIME is at hand!" Perhaps to-day
Our Jesus will come, and then—away!
Caught up in the clouds to dwell with Him
Whence cometh no gloom, no conflict grim;
No sad disappointment, pain or tears:
O comforting Hope, the Rapture nears!
"To-day?" Ah, no mortal knows just when;
But ere the storm breaks He'll come again.
The dark clouds are lowering ominously,
God's wrath to pour forth o'er land and sea;
But,—*"Lo, I come quickly!"* with joy we hear
Above earth's chaotic strife and fear,
Above its pathetic, "What next?" demand.
God's schedule runs true—evolves as planned.
—Annie Lind Woodworth.

vently. But he became conscious that his labors availed not and his prayers were—shall we say?—unheard. He made grievous complaint to God about this. "How long shall I cry and thou wilt not hear . . . and thou wilt not save." Despite all his efforts Judah became more determined in rebellion and obstinate in apostasy. This supremacy of evil and its persistence against all efforts of reform or elimination by godly men is the inexplicable problem of history. Several of the inspired writers give expression to it. We suggest the reading of three prominent Scriptures giving expression to this problem. Job 21:7-15; Psa. 73 and 94. It is obvious that here we have an irreconcilable conflict between the advocates of truth and right and the promoters of error and wrong. There is here the conflict of the ages between the seed of the woman and the seed of the serpent. "Wherefore do the wicked live, become old, yea, are mighty in power?" asked Job. "Lord how long shall the wicked, how long shall the wicked triumph?" says the Psalmist. "How long shall I cry, and thou wilt not hear?" and "The wicked doth compass about the righteous," exclaimed Habakkuk. And in these statements is expressed the anguish of many troubled souls.

But the prophet complained also about the violence, strife, contention, and injustice which were so rampant amongst his contemporaries in Judah. But his characterization of conditions in Judah is also true of history in general. The world is quarrelsome, this is its most prominent feature; it has ever been thus from the beginnings of history, and it is so now. There have been feuds amongst barbarians and savages affecting the relative positions of their tribes and chiefs. Insurrections have been incited repeatedly to prevent the execution of oppressive laws, and rebellions instigated to curb or overthrow the despotism of kings. Incessant civic strife is maintained by factions, and prolonged and heated discussions determine the policy of state. Racial hatreds and jealousies cause increasing international contentions and upheavals, directing the course of world events. Frequent religious controversies and wars have added their part to the general turmoil; and he who desires to live at peace learns to say with the Psalmist: "I am for peace: but when I speak, they are for war" (Psa. 120:7).

The fortunes of dynasties have been changed by court intrigues and conspiracies. Traitors have sold their country and instigated revolt. Strikes aggravate the difficulties between capital and labor, between producer and consumer; while friction between labor organizations and conscienceless competition between systems of capital are a ceaseless source of annoyance. Antagonism between commercial enterprises and envies in the business world seem to be incapable of final adjustment, while rivalries and hostilities in the industries must be frequently arbitrated. There are disagreements in the home, factions in the community, sects in the Church, divisions in the schools, and parties in politics. Much of this confusion and violence is the result of misunderstanding.

ing, while some is caused by selfishness. But it must be conceded that the prophet is right. There are those who raise up strife and contention; men who delight in agitating insubmission, fomenting discord, concocting schemes and trouble and delighting in war. "Blessed are the peacemakers," but withal unappreciated are their efforts by a contentious world.

What especially impresses the sensitive soul of the prophet is that the wicked doth compass about the righteous (verses 4 and 13). He asks in verse 13, "wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" Two words need to be defined: "Compass", to surround or enclose, to plot against or overwhelm; "devoureth," to destroy, to waste as in persecution. The two statements convey the thought that the wicked plot against the righteous, invent evil designs against them, attempt to destroy them through persecution. The second statement adds the idea that God holds His tongue, that is, remains silent, does not resist, but permits the injustice and persecution to continue. Why does a holy and righteous God tolerate it? Why does God allow an atheistic government like Russia to destroy the churches, persecute and martyr the Christian, and defy God Himself? Does His eye not see it? Does not His ear hear the cries of the oppressed and persecuted? Why does He not assert His holiness and discomfit the ungodly in their evil designs upon the righteous? This is certainly a

baffling question. It is a fruitful source of backsliding. Men professing unbelief use it as a basis for taunting and blasphemous remarks in regard to God. *Psa. 42:3, 10; 79:10; 115:2; Joel 2:17.*

Because of the ascendancy of evil in the world the prophet also notices that the law is slack and judgment never goes forth—wrong judgment proceedeth. Here then, as there is now, was slackness in enforcing the law, injustice was rampant, and there was corruption in the administration of government. Lawlessness ensues and there is consequent failure in administering justice. It is a frequent complaint now that justice cannot be secured in our courts; that money can influence them to render verdicts not in accord with principles of rectitude. Contempt for law and government are increasing, and men do not hesitate to speak evil of authority and defy it. Attention might be directed to other features of the world system as described by the prophet, but we have reached the limits of our article.

We must however, cite a few statements from the New Testament. Paul calls it the "present evil world" (*Gal. 1:4*). He also says that Satan is "the god of this world" (*II Cor. 4:4*). Also that the "world by wisdom knew not God" (*I Cor. 2:21*). Christ testifieth that its works are evil. *Jno. 7:7*. And John says that the "whole world lieth in wickedness" (*I Jno. 5:19*). The word "wickedness" might better be rendered "wicked one." So that is what is wrong with the world.

Harper, Kans.

MODERN SIN

II. Lawlessness

By J. Irvin Lehman

In this article we wish to discuss lawlessness in the broad sense of the following definition: The quality or state of not being subject to, nor restrained by, the laws of God or the laws of men. Stating it positively, and with a Christian emphasis, the term refers to any act which ignores or violates the codes of Christian doctrine or moral ethics.

The Fact of Lawlessness

Lawlessness as a sin is not of modern origin, for we can trace it through recent generations by the spoken word of our fathers; thence by written history until the days of the apostles and Christ; and from there by the divinely inspired history of the Bible not only through the centuries to the antediluvian world, but on through more generations to the Garden of Eden; and by the prophecies into the scene of angelic rebellion in heaven. *Ezekiel 28*. Lawlessness, then, has existed since the time prior to the creation of man. However, that lawlessness is also a modern sin is obvious to any one who studies present-day life with an open mind. A glance at the headlines of the daily newspapers reveals it in a variety of forms. A study of the institutions and organizations of modern society, representative of

which are officers of the law, courts, and prisons, corroborate newspaper testimony. Turning to the testimony of the New Testament prophecies of the Bible that relate to conditions in the last days, we have statements of increasing lawlessness (*II Tim. 3*) together with a catalogue of the specific forms in which it shall be manifested. So, doubtless, no one will dispute the present existence of lawlessness.

Modern Forms of Lawlessness

"The earth also was corrupt before God, and the earth was filled with violence" (*Gen. 6:11*). In reading *II Tim. 3:2-4* one must conclude that the perilous days are so because men are violent. Notice the words, "boasters," "blasphemers," "incontinent," "fierce," "traitors," etc. According to Stanley A. Fullsen, N. E. A. Service staff correspondent, there have been five thousand victims of lynching in fifty years in the United States. This surely is a black record. It is evident that in these cases the mob disregards established law, lays hold of its victim, guilty or innocent, and without mercy cruelly tortures and finally kills the object of its fury. For men are "fierce."

Again the aggravated and violent form of abduction, called kidnapping, has increased in

America in the past decade, and has sent terror into the hearts of many parents. Criminals, taking advantage of the parental love God has placed in the hearts of fathers and mothers, abduct the innocent child, and demand large sums of money for its restoration. Sometimes rather than be caught they take the life of the victim. For men are "covetous."

In this same catalogue we need to mention modern racketeering by organized gangsters. (See illuminating article in "Readers Digest," November, 1933, page 13, "How to Make a Gangster.") Recently in the state of Indiana racketeers escaped from prison, robbed a police arsenal of firearms, used them to shoot their way through to bank vaults, and in other ways spread terror in the community, and they escaped without being arrested. For men are "despisers of those that are good."

Moral law is also affected, and in our country we now have nudism. Illsley Boone, managing editor of "The Nudist Magazine," claims that nudists have increased from two thousand to one hundred thirty thousand during the last ten months. (*Literary Digest*, Oct. 14, 1933, p. 16.) In some cases men and women are shameless enough to go about with their bodies entirely uncovered—worse than many heathen—defying the laws of both God and man. Manifestly it is but a development of the near nudism of modern styles for women, and of both men and women at the bathing resorts. Surely men are "unholy."

It is only partly true that Suicide is a disease of civilization, for it is nearly as old as humanity itself, but according to Louis Dublin and Bessie Bunzel of the Metropolitan Life Insurance Company: "We can definitely say that out of every one thousand infants born ten males and three females will eventually take their own lives." Men's hearts are "failing them for fear."

Then there is to-day that open and widespread disrespect for constitutional law that makes the world such a fertile field for the rise of "dictatorships." In this state of the world, premiers and presidents and other high officials declare that the present emergencies make it necessary for them to change or break national constitutions, often by taking powers not given to them, thus, trying to curb violence with violence. Men are "trucebreakers."

Besides these open forms of revolt against law we have the more subtle and hidden breaking down of the law in men's hearts. Because men "receive not the love of the truth" God sends them a "strong delusion" so that they break God's law by meeting behind the closed doors of the secret oath-bound lodge (*Matt. 5:33, 37*) or "creep into houses, and lead captive silly women laden with sins" (*II Tim. 3:6*) or get into the church "unawares . . . even denying the only Lord God" (*Jude 4*) that bought them, and they do many of these things in the name of religion.

There is a subtle spirit of presumption and self-will in the world that makes men "not afraid to speak evil of dignities." This

affects the church so that some, far too many, speak evil of those whom the Lord has called to special positions in His work. "Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord" (II Pet. 2: 10, 11).

A detailed and exhaustive analysis of this condition is beyond the scope of this article and we pass on to

Modern Helps to Lawlessness

A powerful force in life is **public opinion**. Many people are so morally weak that they love the "praise of men more than the praise of God." Thus, issues such as war, woman's suffrage, legalized liquor, divorce and remarriage, etc., are considered more from the angle of what men say and think, than from what God says about them. The mob is stirred up to such a pitch that they will lynch persons accused of crime, as in the recent cases in Maryland and California, and the officers stand helplessly by. The people are taught that beer will bring back prosperity; and they approve of it.

By national legislation President Roosevelt has been given almost unlimited powers, such as were bestowed upon former presidents only in war time. He had public opinion with him, and Congress could do nothing but grant his demands. This swaying of the thought of the masses is made possible by **modern inventions** which in many ways are used to help lawlessness. For example, newspapers that contain many copyrighted and syndicated articles that are often nothing more than propaganda to sway the minds of readers to certain ways of thinking. Come into most American homes. Much that comes over the radio partakes of the same nature. The two are mighty factors at the command of individuals and organizations which desire to mold the thinking of the masses.

Inventions also help in specific cases of lawbreaking. "War is hell" more than ever because of modern implements used in warfare. The racketeer has at his command the automobile, modern arms, and frequently scientific information that makes him very efficient. Some time ago a professor of Yale said, "There is no crime in the whole catalogue but that a graduate of this institution has been convicted of it." This is not a reflection on a certain institution or culture in general, but only proves the point that invention and training are a help to lawbreaking. We have also found this to be true in modern social life, for many know about, and are using mechanical devices to hide and escape the effects of social sin, making possible moral corruption unparalleled in the past. Also the movie and the talkie are used to defile the minds of the pure.

Again **organization** as we have it to-day often helps the lawless. In Paul's day about forty men bound themselves together to commit murder. Acts 23:12-14. Similarly to-day we have organizations for the protection of their members in sin, thus kidnapers, thieves, swindlers, murderers, drunkards, fornicators, are often protected from

suffering the just reward of their sins, and thus are encouraged in their evil practices; sometimes even vice of various kinds is legalized. Think also of capital, labor, and farms organizing—all to protect their own selfish interests, whether right or wrong, with peace or with violence.

Lawlessness in its Last Day Intensity

All the helps to lawlessness we cited in the foregoing paragraph have contributed to make it abound in intensified forms. "Knowledge is power." Educate a wicked man, and he can sin intensely. Then put into the hand of this wicked and trained man modern automatic machinery which multiplies the powers of one man many times, and we have a combination potential of much evil. To this agree the prophecies of the end of time: "Evil men . . . shall wax worse and worse, deceiving and being deceived." There is such a close relation between wicked men and Satan that they may exercise superhuman power. I Thess. 2; Rev. 13.

The End of Lawlessness

We shall discuss its end in a twofold way. First, as to the result. Any departure from fundamental law brings disorder. The iron and clay are "partly strong, and partly broken." This leads on to confusion, so that on the earth we have "distress of nations with perplexity." This situation exists to-day. Almost any layman can tell you what is wrong with the world, and what to do to set it right. So can the politician, the scientist, the technocrat, etc., but the peculiar thing about it all is that they disagree, and none are able to give their pet schemes a trial to prove that they are right. In the meantime wicked men are disciplined by a law of consequences that operates without respect of persons and without

mercy. So when men rebel against laws that they cannot change and which are not at all affected by their likes and dislikes, they must necessarily suffer the bewilderment, the sorrow, and the death which follows their revolt, as inevitably as night follows day.

But lawlessness shall end, shall cease to exist. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them . . . that obey not the Gospel" (II Thess. 1:7, 8). "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their **ungodly deeds** which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14, 15). "For he must reign, till he hath put all enemies under his feet." So we pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven," knowing that there will be final triumph of perfect law and order, and that we shall share in the triumph and glory of our Prophet, Priest, and King.

Peter asked, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit upon the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:27, 28). "And he that overcometh, and keepeth my works unto the end, to him will I give power over nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received my Father" (Rev. 2:26, 27).

Chambersburg, Pa.

COUNSELS FOR YOUNG BELIEVERS

By Clara Barge

This essay was read at the Young People's Meeting at the Strasburg, Pa., Mennonite Church, and is published by request.

The Need of Activity in the Service of Christ

While this subject is directed to young believers, is it not true that we all feel young in God's great work.

It seems that interest in young people is steadily increasing. Activity is instilled in the body of every healthy boy and girl. If the Church does not supply organized affairs in which the young people are given an active part, the world will.

Some factors that make it necessary to have plenty of helpful activity in the church are the automobile, short working hours, and Sunday sports. Many years ago most of the members of our Church were farmers who were rather isolated from worldly amusements. Modern means of rapid travel have done away with this isolation and have made it imperative that we have more frequent church services. The Church has felt this necessity and in the past forty years has changed the activities of the young people from corn-husking parties, apple "schnitz-

ens," barn dances, and parties, to Sunday schools, singing schools, young people's meetings, sewing circles, evangelistic meetings, and many others.

The Church has spent quite a bit of time and money for the welfare of the young people, out of which she rightly expects a steadfast Church of to-morrow. In Hebrews 10:25 God informs us of two great needs, that of assembling ourselves together, and the need of many Christian assemblies and activities as the day of the Lord draws nigh.

Obedience

Dear young believers, I would like to impress the importance of obedience upon the minds of every one. First, we should honor God and His Church with our obedience, and second, our earthly parents. Do we realize that in being obedient to godly parents and to all those in authority we are serving God? Being obedient to traffic laws may save the tears of many a loved one. Let us learn to be obedient to all wise counsels, and thus

put the school of sad experiences out of business. I am speaking about experiences that could easily be avoided.

I have just touched on one of the commandments. After we have been converted and filled with His Holy Spirit we are a new creature, and thus live above the law. Christ is the fulfillment of the law and when we are His temple He will dwell within us and so guide us that we will love our fellow men. "Love worketh no ill to his neighbour." By grace through faith are we saved. While it is true that no man will be saved by works, is it not also true we will not be saved without them? Faith and works go hand in hand. It is a dead faith without works. In Hebrews we read—"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." How diligently are we seeking?

Temptation

Let us not think that after we have started in the Christian life there are no temptations. There is severe temptation, because the devil realizes he must use more clever devices to take us out of the Shepherd's fold. God will give us ample grace to overcome these temptations if we will but permit Him. A great temptation facing the young people to-day comes through the liquor evil. The devil has devised a sign for every corner to cause us to fall. The evil powers well know that if you can make a drunkard out of a person they will soon commit a long train of other evils. Beware! Why is it necessary to speak about liquor here? Because Mennonite boys and girls are partaking of this deadly poison. The conduct of some of our young people has been such that it was necessary for the officers to reprove them. Are we a stumbling block? If we do not care for the reputation and stand of the Mennonite Church now, there may be a day approaching when the signature of our beloved Church would be much appreciated, as it was in times past, but we have dragged her name into the dust.

God's Word does not permit us to sow wild oats in youth and justify ourselves by settling down in married life. Married life has its responsibilities and trials also. It is not any easier to obey then than now. In John 5:4, 5 we read, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but him that believeth that Jesus is the Son of God?"

Christian Growth

After we have been converted, baptized, and filled with the Holy Spirit, it is necessary to grow. As Christian youths we have been fed with the sincere milk of the Word. It would be impossible for a child to grow by eating baby food all its life. It must gradually partake of more solid food. Spiritually the Christian youth must likewise gradually digest greater truths. If we do not grow and exercise our God-given talents, who will take up the great work our aged brethren will be laying down?

Prayer and Bible Reading

Let us consider a few of the necessities for Christian growth. The first and most important is our prayer life. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). It would be unwise for me to say how often we should come to the Lord in prayer. Let us take advantage of every opportunity. It would be impossible for me to tell you here the benefits derived from daily worship. Of course we owe God our gratitude with every meal. Not every family can come together in worship twice a day, but all can have some form of daily worship once a day. If your family does not think it necessary to worship God daily do it as an individual.

Young believers, start your regular worship periods now. This will be a great step taken in having a Christian home later on. Try it for several weeks. The blessings will be many. I know, from experience, that the practice of picking up your Bible at irregular intervals and reading here and there does not increase your knowledge of this Great Book very much. We must search the Scriptures. Why not be as systematic in our Bible study as we are in our daily routine? There must be system to accomplish anything worth while. For morning worship I would suggest using the daily readings listed with each lesson in the quarterly. These readings are taken from all parts of the Bible. In locating them we familiarize ourselves with the Bible. It is an aid in our lesson study. It would be a great help to Sunday school teachers if the pupils would be better acquainted with the lessons. By reading a chapter each evening it gives us ample time to meditate upon it and digest it. Meditation is very necessary.

Proper Associates

Choosing our associates is another important factor that helps to determine our future happiness, here and in eternity. How I do thank God for giving me grace to take advice on this vital question! It is not intended that we should shun and mistreat our friends who have not as yet accepted Christ. Do all you can to win them for the Master, but do not let them pull you down to their standards. If you are still weak in the faith,

KEEP UP THE SONG OF FAITH

Keep up the song of faith,
However dark the night;
And as you praise, the Lord will work
To change your faith to sight.

Keep up the song of faith,
And let your heart be strong,
For God delights when faith can praise
Though dark the night and long.

Keep up the song of faith,
The foe will hear and flee;
Oh, let not Satan hush your song,
For praise is victory.

Keep up the song of faith,
The dawn will break ere long,
And we shall go to meet the Lord,
And join the endless song.

—M. S. Barber.

I would suggest you let this work to older people. Beware of the disobedient church members. They are as apt to mislead as the world is. We are told to walk as children of the light, having no fellowship with the unfruitful works of darkness, but rather reprove them. In mingling with unbelievers, are they assuming your high standards or are you slipping back into theirs? Beware! Especially when the marriage question approaches. A Christian home is a foretaste of heaven.

Conversation

Let us strictly guard our conversation. What about all the slang we are using? It typifies poor education, low morals, and, worst of all, an impure heart. For out of the abundance of the heart the tongue speaketh. The tongue is the index to the heart. In Colossians 4:6 we are warned to let our "speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." It seems our tongue can be our best friend or our worst enemy. How nicely we can bridle it when we want a favor done! How wickedly we let it run when questioned about some one's reputation! I am convinced that the tongue is exceedingly deceitful. One time as I was sitting in a church I overheard a very nasty conversation. I was well acquainted with the girl who was being discussed by the speakers. They spoke very rudely about her, but directly after the benediction made a great ado over her. Are we guilty of this great sin? God forbid!

Helpful Reading Matter

Let us be equally careful about our reading matter. Books have as much influence in our lives as people, oftentimes. There is no question as to the character of the Bible. May it be your everyday friend; then you will enjoy it. The late catalogue of the Mennonite Publishing House has many inexpensive books listed that would be of great value to youth. The church papers are also very uplifting. In Philippians 4:8 we have an admonition which we may apply to our reading matter. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." I am sure any literature meeting these requirements will be beneficial. Avoid cheap novels and romances, as they picture anything but clean Christian courtship.

Christian Attire

God has also seen fit to give us advice on the dress question. In I Timothy 2:9 we read: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." We also have definite scripture in I Corinthians 11 regarding the devotional covering. Covering in the Greek means veil, so that does away with the idea that the hair is sufficient. There are many scriptures per-

(Continued on page 55)

CHRISTIAN MONITOR PULPIT

A CONTEST AND A CONQUEST

By Sanford G. Shetler

TEXT: I write unto you, young men, because ye have overcome the wicked one.—I John 2:13.

I. Introduction

This is the time of the year when many young people are enjoying spiritual feasts in our different Winter Bible Schools. Soon they will be returning to their respective communities and places of labor. New problems will arise, new opportunities will present themselves, and new temptations will come; and to respond to all of these in a way that may be in accordance with God's will for these lives, it will be necessary to have a double portion of His grace. As we grow spiritually and increase in favor with God, Satan throws out more of his devices to ensnare us.

It was a joy for John to write to the young men, because of the fact that he could truthfully say, "Ye **have** overcome the wicked one." He had much confidence in the young men, and by his tactful word of commendation he gently encouraged them to **continue** to overcome the wicked one. Here is where this same message applies to us.

We are in an age of contests and conquests. Man is competing with man in never-ending zeal, to make new records in speed and endurance, to excel in physical strength, to reach new heights or depths in knowledge—in short, to make for himself a great name in the realm of contest. We sit and gaze at balloons sailing upward and upward to pierce the unknown regions of the stratosphere, until we wonder what will be next in man's conquest of nature. Contest and conquest, the key words of the age, stand before us everywhere in the world, but yet **how many people throughout the world are asleep to the fact that in this life there is one continual contest being waged between the powers of heaven and the powers of darkness, a battle between good and evil!**

Even many professed Christians fail to see the existing conflict and consequently fail to join the side of righteousness and put up a fight. There are also those who are aware of the contest, but are indifferent to it, and seemingly expect to gain the crown without the cross. Still others, there are, who start to fight but because of having failed to count the cost, fall back when brought face to face with the thick of the battle, only to leave additional room in the already thinned ranks of the Christian army.

In taking a proper attitude toward this battle we must acknowledge the existing conflict; we must realize that if we would wear a crown we must also carry a cross; we must count the cost and know from the start that this contest is a hard one, that it

requires endless endurance, and that many have already fallen in the battle, having been unable to withstand the fiery darts of the wicked one. But yet we **dare not give up**. It is possible to be successful in this conflict.

To aid us in taking this stand we must be acquainted with certain facts as given to us through God's Word.

II. We Must Recognize the Power of Our Enemy

One of the greatest failures a general could make in a battle would be to underestimate the strength of the opposing army. His methods of attack and defense would be wrongly planned, his flanking would be misplaced, and all would end in complete disaster to his army.

People too often make light of Satan in conversation by referring to him as "the Black Man," and kindred names, and are often unaware of the enormous power of the one of whom they are making sport. Satan is far more powerful than any human being. He is able to defeat every one of us, and it pleases him when we present him as a harmless, mythical clown. We should always hesitate before we use his name in any way excepting if it be to uncover his treachery.

On the other hand, neither should we overestimate his strength. Gen. McClellan was a splendid drillmaster and disciplinarian but a poor fighter, because he nearly always overestimated the strength of the opposing forces and was afraid of sacrificing his well-trained army in battle. As a result his enemy with much smaller numbers often took advantage of him. There is a General, a Commander-in-chief, who has met the enemy and defeated him, once, twice, and more: that General has never known defeat AND NEVER SHALL. And He has promised to be our leader. The battle can be won.

III. We Must Have Christ as Our Captain

Listen to these inspiring words: "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." He has given us the command to charge: "Go ye." The conflict is before us with victory assured. "If God be for us, who can be against us?" The commands He gives are simple, clear, reasonable, and "not grievous." Our part, then, is to obey them and have faith in Him. Then victory will be ours. Here are some essentials to victory that we must heed as we battle in the army of our great Captain.

"Ye must be born again."—Victory within always precedes victory without. No one

can accomplish anything even in the natural life unless, in his mind, he knows how and has a determination to proceed. Many a person's mind has become a battleground of doubt. Supposedly genuine Christians are undecided on this or that teaching and are disputing within themselves and with others, the Commander's orders, while about them, all the while, the battle is raging, putting them in untold danger. The "born again" man has an open mind, sensitive to every signal and instruction given by the Commander, and without dispute, presses forward. As a result he becomes an effectual soldier.

"Watch."—Peter also says; "Be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Night attacks are dreaded by armies. Men have invented powerful searchlights to penetrate the darkness and uncover the maneuverings of the enemy. So we must watch for the enemy of our souls and turn on him the searchlight of God's truth, for it is in the night times of our lives, figuratively speaking, when Satan is the busiest.

"And pray."—The reason that we may not have victory is that, as James says, we fail to ask for help. Assistance is at our side for the asking. We need regular times for prayer, but remember, **Satan knows our prayer schedule too**. He may let us alone during our worship seasons only to catch us right after. It is necessary that we "pray without ceasing." An army does not strike if it knows that the enemy has just thrown up strong fortifications. It waits until they are withdrawn.

Use Christ's words, "It is written."—But be sure that you tell the enemy what is written. He will not retreat one inch by merely telling him, "It is written." Know the Scriptures. So many heretical theories have arisen in late years that every Christian should have a thorough acquaintance with God's Word in order to meet the strategy of the enemy. Satan knows the Bible too. You may misquote, and at once your influence is gone. He may misquote, and if you do not recognize it, victory for you will be lost.

"Fight the good fight of faith."—"Watch ye, stand fast in the faith, quit you like men, be strong." "Thou therefore endure hardness, as a good soldier of Jesus Christ." The full Christian armor is needed **"that ye may be able to stand against the wiles of the devil."** Armor is needed chiefly for defense. Much is often said about this wonderful armor, but very little about the fighting. No armor is mentioned for the back, but according to the attitude of many Christians, we need armor **only** for the back. Are we able to take a stand? That is the purpose of the armor because it is mentioned three times in

this passage in Ephesians. What kind of defense are we able to make? An army watched its leader stand boldly against the onslaughts of the enemy, and when their general did not move, a cry arose, "See he stands like a stone wall!" From that day on, men came to pass over their lips the name of the hero of that battle, "Stonewall Jackson." The French at Verdun in the late war passed down the lines the password, "On ne passe pas (They shall not pass)," and "they" did not pass. It may take endurance to the utmost, but we simply dare not let the enemy take one step into our territory.

We Must Also be Conquerors.—Our warfare is not only to be defensive but offensive. In studying God's Word, I am becoming more and more convinced that we fail to put enough emphasis on aggressive warfare. We so often hear people commenting on the work of our Mennonite Church and saying, "Well so far we have been holding our own," etc., as if that were the whole of Christian warfare. But it is only half. David did not wait for Goliath—he met him on his own territory. Having proved himself successful on the defensive, in killing a lion and a bear, he was now ready to make an offensive move. It is, of course, necessary for us to be able to defend first, but then let us go forward and conquer. In the field of athletics we can gain profitable instruction just as Paul did. A basketball team with all guards and no forwards might make a splendid defense, and perhaps keep the opposing team from scoring one point, but they would undoubtedly fail to make any score themselves. This warfare is not only a contest between good and evil, but it is to be a conquest of evil.

We should by God's help, go out into the world with the cross of Jesus, conquering sin as it is rampant in others' lives. We should adopt the methods of Mormonism and other "isms" which are spread by house-to-house canvassing, and try to overcome the many false teachings afloat. Too long have we been sitting in our "barracks." It is time that we go out on the battlefield and meet the enemy on his own soil. The more time we devote to this kind of aggressive warfare, the less time Satan will have to work with us in the camp. And, as stated before, victory is assured—not spasmodic victory but complete victory throughout.

Lastly, "Whosoever is born of God **OVERCOMETH THE WORLD.**"

Paul says, "We are more than conquerors." That means we are overcomers. The term "overcoming" has in it the thought of ultimate triumph with good." In other words, we either overcome, or are overcome. It takes very little sometimes to defeat us. At a "crooked finger" we are ready to give up that for which our forefathers died. Only a sneer, a sarcastic remark, a slam, or rebuff, and we are on the retreat. A great general in the Spanish American War testified to the fact that his hardest encounter in the whole war was experienced one night on a boat at a party, when the other officers passed him a glass of wine and bade him drink. To say, "No," at times means a struggle. But we dare not be overcome. We must **OVER-**

COME. Pressing forward, we shall finally reach that place where enemies shall no longer pursue us and, with the Captain, complete and eternal victory will be ours.

The problem now remains, "Who then is willing?" I am reminded of the Spanish conqueror, Pizarro, who when he was standing on the western coast of South America thinking whether he should press on to Peru to conquer the Incas with their untold stores of gold, or to return to Panama with the ship that had been sent to carry him back, hesitated for a moment, and then with a bold forward step he drew a line in the sand with the point of his sword, and addressed his men: "Comrades and friends, on that side are death, hardship, starvation, nakedness, storms; on this side is comfort. From this side you go to Panama to be poor; from that side of Peru to be rich. Let each choose that which he thinks best, but as for me, I go south." And as he went across the line sixteen men followed him. And when the story is completed we read of a Pizarro who did conquer the Incas with their wealth. Paul had encountered hardships. He knew what it meant to be a conqueror. It does mean persecution, and suffering, and even death, "but thanks be to God, which giveth



MY PRAYER

"Hold thou me up" (Psa. 119:117).

"Hold Thou me up," O Lord,
Or else I shall not stand,
For enemies in dark array
Press hard on every hand.
My safety lies in Thee alone
Who didst for me in death atone
"Hold Thou me up!"

"Hold Thou me up," O Lord;
The gales of Satan's breath
Sweep fiercely down my desert path
With poisoned germs of death.
My only safeguard in the race
Is Thy protecting mask of grace.
"Hold Thou me up!"

"Hold Thou me up," O Lord;
The world's alluring call,
With power that conquers multitudes,
Upon my ear doth fall.
Without Thee, Lord, I cannot stand,
Sustain Thee with Thy mighty hand,
Hold Thou me up!"

"Hold Thou me up," O Lord;
The flesh would Thee betray.
It would accomplish Satan's will,
And win for Him the fray.
From Thee, O Lord, I must have power
To count it dead each passing hour.
"Hold Thou me up!"

"Hold Thou me up," O Lord.
Until the waste is past,
And till within the harbor bright
My bark is safe at last.
There storms and conflicts all are o'er,
And I shall need to pray no more,
"Hold Thou me up!"

—C. C. Crowston.

us the victory through our Lord Jesus Christ".

"If we are more than conquerors we shall also receive more than conquerors as our reward for service. The number seven in the Bible denotes fullness, but according to the Book of Revelation there are eight precious promises to all who are victors in this conquest.

"To him that overcometh will I give to eat of the tree of life."

"He that overcometh shall not be hurt of the second death."

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations."

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

Johnstown, Pa.

SERMONOGRAMS

Hearts do not break; they only ache.

Quitters never win; winners never quit.

Pride is at the bottom of all great mistakes.—Ruskin.

A repulse can never be a defeat unless we let it be final.—Hanson.

A wise man would rather preserve peace than gain a victory.—Colton.

Some people never recognize an opportunity unless it is labelled.

If you have occasion to find fault with a mule, do it to his face.

Knocking folks like knocking engines need some kind of adjustment.

Almost any man believes in heredity until his son acts like a chump.

Believe that life is worth living and your belief will help create the fact.—James.

A man that studieth revenge keeps his own wounds green, which otherwise would heal and do well.—Bacon.

Half the failures in life arise from pulling in one's horse as he is leaping.—Hare.

Take the Bible out of the art galleries and you have left bare walls; out of poetry and you have blank pages; out of literature and you have empty covers; and out of government and you have anarchy.—Helms.

No day so short but I may do
Some little kindly deed or two;
No heart so bowed with woe or fear
But I may somehow lend it cheer."

Ten men have failed from defect in morals where one has failed from defect in intellect.—Horace Mann.

Educational

STUDIES IN HYMNOLOGY

VI. German Hymnody—Concluded

By Jesse D. Hartzler

Paul Gerhardt. 1607-1676 (154, 280). In the first rank of German poets, Paul Gerhardt is the author of more well-known German hymns translated into the English than any other writer; and his popularity is increasing with the years. As a young man, he studied theology at the University of Wittenburg and held the position of pastor or assistant pastor at a number of churches. He came in contact with the German musician, Johann Cruger, who published a number of Gerhardt's hymns in Cruger's *Praxis Pietatis Melica* in 1648.

Let us first notice the hymns of Gerhardt which are found in the Church Hymnal. His *O du allersüßste Freude* has been touched by a number of hands before reaching our hymnal. It was first published in ten stanzas in the 1648 (3rd. edition) of Cruger's *Praxis pietatis melica*, and from this source translated into the English, *O Thou sweetest Source of gladness*, by John C. Jacobi and published in *Psalmody Germanica*, "the first English hymn book of American Lutheranism."¹ These stanzas were altered by A. M. Toplady and printed in his *Gospel Magazine* in June 1776, and are thus given in Sedgwick's edition of Toplady's *Hymns and Sacred Poems*, 1860, from which I give the first two stanzas.

Holy Ghost dispel our Sadness,
Pierce the Clouds of sinful Night:
Come, thou source of sweetest Gladness,
Breathe thy Life, and spread thy Light.
Loving Spirit, God of Peace,
Great distributor of Grace,
Rest upon this Congregation.
Hear, O hear our Supplication.

From that Height which knows no Measure,
As a gracious Show'r descend;
Bringing down the richest Treasure
Man can wish, and God can send:
O thou Glorv. shining down
From the Father and the Son,
Grant us thy Illumination.
Rest upon this Congregation.

One can see how much Toplady's version has been altered, by a comparison of the hymn as we have it in the hymnal with the two stanzas as given above.

O Jesu Christ, mein schönstes Licht was translated by John Wesley for his *Hymns and Sacred Poems*, 1739 into 16 stanzas entitled *Jesús, Thy boundless love to me* (280). Wesley's translation has often been changed by various compilers of hymnals. Although most hymnals have but three or four stanzas, we have five stanzas in the Church Hymnal. In our hymnal it is associated with a Russian tune, *St. Petersburg*, a typically Russian number by Bortniansky.

O Sacred Head, now wounded (121), comes to us from the Latin by way of the German. It is impossible to determine the original author of this hymn which is *Salve*

caput cruentatum from the larger work, *Salve mundi salutare*. It is usually attributed to Bernard of Clairvaux, although "no manuscripts of the poem have yet been found of earlier date than the 14th. century,"² and Bernard died in 1153. It was translated by Gerhardt and published in the 1656 edition of *Praxis Pietatis* under the title of *O Haupt voll Blut und Wunden*. A number of translators have translated this into English; the one we are interested in is by Dr. J. W. Alexander as first published in the *Christian Lyre* of 1830. Dr. Schaff says concerning this hymn in his *Christ in Song* of 1869, where the full text of Alexander's translation is printed: "This classical hymn has shown an imperishable vitality in passing from the Latin into the German, and from the German into the English, and proclaiming in three tongues, and in the name of three confessions—the Catholic, the Lutheran, and the Reformed—with equal effect, the dying love of our Savior, and our boundless indebtedness to Him."

The tune, *Passion Chorale*, has had about as many hands in the making as the hymn. The tune was first written by Hans Leo Hassler (1564—1612) a German organist and published in his *Lustgarten* in 1601 in connection with some secular stanzas beginning *Mein G'müt ist mir verwirret*. In 1613 it was set to the hymn *Herzlich thut mir verlangen* in the *Harmonice Sacroe*. Bach rearranged it for his *St. Matthew Passion* where he used it five times with marvelous effect. This tune is used considerably by A Cappella Choirs and Choruses to an arrangement by F. Melius Christensen.

I wish to call attention to one more of the forty or fifty hymns by Gerhardt which are in common use, *Fröhlich soll mein Herze springen*. Among several translations of this hymn, a beautiful but rather free translation was written by Miss Winkworth for the *Lyra Germanica* of 1858. The first stanza, which I think is one of the most beautiful of hymns attributed to Gerhardt is:

All my heart this night rejoices,
As I hear,
Far and near,
Sweetest angel voices:
"Christ is born," their choirs are singing,
"Till the air
Everywhere
Now with joy is ringing.

Johann Franck. 1618-1677. Franck was a layman, a lawyer, who became mayor of the town of Guben, Brandenburg in 1661.³ *Deck thyself, my soul, with gladness* as translated by Miss Winkworth from Franck's *Schmücke dich, O liebe Seele*, is a most excellent hymn for the communion. The German of Franck's hymn first appeared in Cruger's *Geistliche Kirchen Melodien* in 1649.

Georg Neumark, 1621-1681. While on a trip from Leipzig to Lubeck, the party, of which Neumark was a member, were plundered by a highway robber. After being robbed of everything but his prayer book, Neumark finally succeeded in being employed as a tutor in a wealthy family; and it was this incident that led to the writing of his hymn *Wer nur den lieben Gott lässt walten*, first published in his *Fortgepflanzter musikalisch-poetischer Lustwald* of 1657. A number of translations of this hymn are in use; the one by Miss Winkworth (a revision of her own translation) beginning *If thou but suffer God to guide thee* is a fair representative of the various translations.

Jaachim Neander. 1650-1680. A wild, reckless, godless student, Neander, went to church one Sunday for the purpose of making sport and criticizing the preaching, but the result was that he became convicted and became a changed man. He afterward became a preacher of some note, but it is his hymns by which he is best known. His hymns are preëminently hymns of praise. His best known hymn of praise is *Lobe den Herren*, of which the first stanza is as follows:

Lobe den Herren, den mächtigen König der Ehren,
Meine geliebteste Seele, das ist mein Begehren;
Kommet zu Hauf
Psalter und Harfe, wacht auf,
Lasset den Lobgesang hören.

There are a dozen translations in use among hymnals, but the best known is the one by Miss Winkworth. It is frequently called a "Paeon of Praise."

Praise to the Lord, the Almighty, the King of Creation.
O my soul, praise Him, for He is thy health and salvation.
All ye who hear,
Now to His temple draw near,
Join me in glad adoration.

Praise to the Lord, who doth prosper thy work and defend thee.
Surely His goodness and mercy here daily attend thee;
Ponder anew
What the Almighty can do,
If with His love He befriend thee.

Praise to the Lord. O let all that is in me adore Him.
All that hath life and breath, come now with praises before Him.
Let the Amen
Sound from His people again;
Gladly for aye we adore Him.

Laurentius Laurenti. 1660-1722 (151). Several of his hymns have come into common use in the English language, of which his best known is *Rejoice, all ye believers*, a translation by Mrs. Findlater from the German, *Ermuntert euch, ihr Frommen*. Beside being a hymn writer Laurenti was somewhat of a musician, having been appointed director of music at the cathedral church at Bremen. Read and study hymn number 151 in the Church Hymnal, and notice the tone of rejoicing at the prospect of Christ's second coming.

Frederick R. L. Von Canitz. 1654-1699 (199). The above character whose name is Freidrich Rudolph Ludwig Freiherr von Canitz, is known among hymnologists mainly as the author of the hymn *Come, my soul, thou must be waking*. This is a translation by H. J.

Buckoll first published in a note in Dr. Arnold's book, *Christian Life: its Cause, its Hindrances, and its Helps* in 1841. The original in the German is, *Seele du musst munter werden*.

Come, my soul, thou must be waking;
Now is breaking
O'er the earth another day:
Come to Him who made this splendor;
See thou render
All thy feeble pow'rs can pay.

If you wish to introduce a new song for the opening of worship in the Sunday morning service, try this one.

Benjamin Schmolck. 1672-1727 (175, 426). Benjamin Schmolck, as a young man, had the privilege of considerable schooling. During a part of the time he was in school he supported himself by the writing of occasional poems written for the wealthy class of people. In 1702 he was ordained as his father's assistant at Brauchitzdorf. Under a number of trying circumstances he showed himself to be a most faithful and excellent pastor. However he is better remembered as the author of a number of hymns. His hymns and songs number over a thousand of which about twenty-five have come into common use in the English language.

The two hymns found in the hymnal are at least representative of his better hymns. *Licht vom Licht, erleuchte mich* first appeared in *Andächtigs Hertze* of 1714 and was translated by Miss Winkworth for her *Lyra Germanica* of 1858. *Mein Jesu, wie du willst* was first published in his *Heilige Flammen*. *My Jesus, as Thou wilt* is a translation by Miss Borthwick, first printed in *Hymns from the Land of Luther* of 1854. In the German the first and eighth lines of each stanza are: *Mein Jesu, wie du willst*, while in Miss Borthwick's translation the first line of each stanza is: *My Jesus, as Thou wilt*, and the last line in each stanza is: *My Lord, Thy will be done*.

Gerhard Tersteegen, 1697-1769. Gerhard Tersteegen, the pious mystic of the eighteenth century, was born at Mors, Germany in 1697. He was a man much given to solitude and reflection. Lord Selborne, the English hymnologist says in his *Book of Praise*—"Of all the copious German hymn-writers after Luther, Tersteegen was perhaps the most remarkable man. Pietist, mystic, and missionary, he was also a great religious poet." The two hymns *Thou hidden love of God* and *God calling yet, shall I not hear?* are the best known among the translations from his hymns. *Verborgne Gottesliebe du* was first published in Tersteegen's *Geistliches Blumengärtlein* in 1729 entitled, *The longing of the soul quietly to maintain the secret drawings of the Love of God*. This was translated *Thou hidden love of God* by John Wesley, and first published in *A Collection of Psalms and Hymns* in 1738. The first stanza as found in the Methodist hymnal is: *Thou hidden love of God, whose height,*

Whose depth unfathomed, no man knows,
I see from far thy beauteous light,
Only I sigh for thy repose:
My heart is pained, nor can it be
At rest, till it finds rest in thee.

Gott rufet noch, sollt ich nicht endlich hören is another of Tersteegen's hymns which is quite widely used in the English translation made by Mrs. Sarah Borthwick Findlater, who originally translated it *God calling yet, and*

shall I never hearken? I notice that it appears as *God calling yet, shall I not hear?* in the Sabbath Hymn Book, where for the first time, the hymn is printed with this change.

God calling yet, shall I not hear?
Earth's pleasures shall I still hold dear?
Shall life's swift passing years fly,
And still my soul in slumber lie?

Count Zinzendorf. 1700-1760. The Moravian Brethren are noted for their love of singing and their missionary zeal. Nicolaus Ludwig Count von Zinzendorf, the founder of this group, is known as the author of several hymns. *Christi Blut und Gerechtigkeit* is translated, *Jesus, Thy blood and righteousness* by John Wesley and first published in Wesley's *Hymns and Sacred Poems*, 1740.

Jesus, thy blood and righteousness
My beauty are, my glorious;
Midst flaming worlds, in these arrayed,
With joy shall I lift my head.

Jesus, still lead on, is a translation by Miss Borthwick from Zinzendorf's *Jesu geh' voran*. The first stanza will show the nature of the poem.

Jesus, still lead on,
Till our rest be won,
And although the way be cheerless,
We will follow, calm and fearless,
Guide us by Thy hand
To our Fatherland.

Christian Gellert. 1715-1769. Gellert is known by his hymn *Jesus lives, no longer now*, a translation by Miss Cox from Gellert's "Easter Hymn," *Jesus lebt, mit ihm auch ich*.

Matthias Claudius. 1740-1815 (577). Claudius is the author of the hymn, *Im Anfang war's auf Enden*, usually entitled *Wir pflügen*. It has been translated *We plow the fields and scatter* by Miss J. M. Campbell as found in our hymnal number 577.

Carl Johann Philipp Spitta. 1801-1859 (595). Spitta is the author of *O happy house, where Thou art loved the best* as translated by Mrs. Findlater, which however has been changed, with her consent, to *O happy home, where Thou art loved the dearest*, and is thus found in the hymnal number 595.

O happy home, where Thou art loved the dearest,
Thou loving Friend and Savior of our race,
And where among the guests there never cometh
One who can hold such high and honored place.

Münster Gesangbuch. 1677. For want of a better heading, I am using this method of referring to several other songs that have come to us from the German. *Schönster Herr Jesu*, translated *Beautiful Savior* is one of these. Nothing is known concerning the author of the hymn, although it undoubtedly is from the seventeenth century. There seems to be no proof that this hymn was ever used as a Crusader's hymn. James Mearns, assistant editor of Julian's dictionary says there is not the shadow of foundation that the hymn was ever used by the German pilgrims on their way to Jerusalem; but it will likely continue to be known as "The Crusader's Hymn." The earliest evidence we have of the printing of this hymn is in the *Münster Gesangbuch* of 1677 where it was one of three new hymns. The German original is followed pretty closely by the English, as will be noticed by comparing the two.

Schönster Herr Jesu,
Herrscher aller Enden
Gottes und Maria Sohn;
Dich will ich lieben,
Dich will ich ehren,
Du meiner Seelen Freund und Kron.

Schön sind die Felder,
Noch schöner sind die Wälder
In der schönen Frühlingszeit;
Jesus ist schöner
Jesus ist reiner
Der unser traurig Herz erfreut.

Schön leucht't die Sonne,
Noch schöner leucht't der Monde
Und die Sternlein Allzumal;
Jesus leucht't schöner
Jesus leucht't reiner
Als all die Engel in Himmelsaal.

Fairest Lord Jesus,
Ruler of all nature,
O thou of God and man the son.
Thee will I cherish,
Thee will I honor,
Thou, my soul's glory, joy and crown.

Fair are the meadows,
Fairer still the woodlands,
Robed in the blooming garb of spring;
Jesus is fairer,
Jesus is purer,
Who makes the woeful heart to sing.

Fair is the sunshine,
Fairer still the moonlight,
And all the twinkling starry host;
Jesus shines brighter,
Jesus shines purer
Than all the angels heaven can boast.

Often the last stanza used in this hymn in the English is—

Beautiful Savior;
Lord of the nations;
Son of God and Son of man.
Glory and honor,
Praise, adoration,
Now and forevermore be thine.

Another song which came from the German is the Christmas carol, *Stille Nacht, heilige Nacht*, written in 1818 by Joseph Mohr and set to music by Franz Gruber (1787-1863). Mohr was born in 1792 at Salzburg, Austria, and died at Wagrein in 1848. He was an ordained priest in the Roman Catholic Church. The above song is the only one of Mohr's hymns to be translated into English, though this one has been translated by a number of persons. *Silent night, holy night, All is calm* appeared in Charles L. Hutchins's *Sunday School Hymnal* of 1871 anonymously, with nothing at hand to identify the translator.

1 Benson, Louis F.—*The English Hymn*, New York, 1915, p. 411.

2 Julian's *Dictionary of Hymnology*, p. 989. For information regarding the Latin elements of this hymn I am indebted to Julian.

3 Ryden, Ernest Edwin—*The Story of Our Hymns*, Rock Island, Ill., 1930.

Haviland, Kans.

CHRISTIAN COSMETICS

An elderly Quaker woman with a beautiful complexion was asked what kind of cosmetic she used. She replied: "I use for my lips, truth; for my voice, prayer; for my eyes, pity; for my hands, charity; for my figure, uprightness; for my heart, love."

FROM THE HOLY LAND TO THE HEART OF EUROPE

XXVI. Schloss Hohenzollern—A Castle Built in the Air

By Anis Ch. Haddad

Germany's tale of beauty is often a story twice told, and it seems written in stone across the quiet countryside in the many-mellowed castles of a turbulent past. In this country of meadows and rivers, of burns and quiet pools, the features of her landscape are ever and again seen first in nature, and then, caught and mirrored in a sheet of tranquil water. A leisurely hiker passes through many places of romantic scenery, abounding in wonderful castles and fortresses, which not only occupy obvious strategical positions, but also surprise the traveler in quiet spots far from the beaten tracks.

History has left its mark on these medieval relics. Some are merely piles of stones over which moss and grass have grown, but very many more have been converted during the ages from simple fortress keeps into beautiful modern castles. The "burg" which existed to defend a special stretch of territory has become a "schloss," the pride of its owner, who has made of it a museum of culture and art of his own and preceding periods. Here all interests find their satisfaction—history delights in examining their origin, geography the significance of their position, while architecture pays homage to the genius of yesteryear.

I recall walking one bright morning from Hechingen to visit the "Schloss Hohenzollern" along an old upland road that ran over the edge of a long-deserted mountain orchard. It was a place I was very glad to visit, partly because of the fine view to be had of the far-stretching valley, partly because of the solitude which I always cherish.

We had seen the hills rising over the city, their rugged heads draped in the soft mist. The call seemed imperative, and with the ostensible purpose of visiting the "Schloss," glorified monument to a monarch's ambition, we took the good road that leads westward. We went over a plain where cultivated fields are interspersed by walled estates; the life along the road is representative of the poverty and squalor of the country.

We were, however, quite satisfied with what we saw. Turning round the corner of the hill, we reached its top, where, for a considerable distance there is level ground, and there found ourselves in a fertile region, amidst a scene of busy rural life. We saw fields and enclosures and here and there cornstacks, some made and others not yet completed, about which people were em-

ployed and wagons and horses moving. The scenery was now very lovely, consisting of a mixture of hill and dale, open space and forests; in fact the best kind of park scenery, I should say. The wood stood close to the road on the right; on the left were narrow fields and pastures, where there were as many acres of spruces and pines as there were acres of juniper and huckleberry, with a little tuft between. After we had sat on the steep hillsides for a while and had given our hearts to nature, we presently came to the base of the hill above which stands a castle in the clouds. Who could have hoped to conquer it, perched as it is like a hawk on the topmost branch of a tree? It was a noble landscape, and my eyes, which had grown used to the narrow inspection of the shaded roadside of big towns, could hardly take it in.

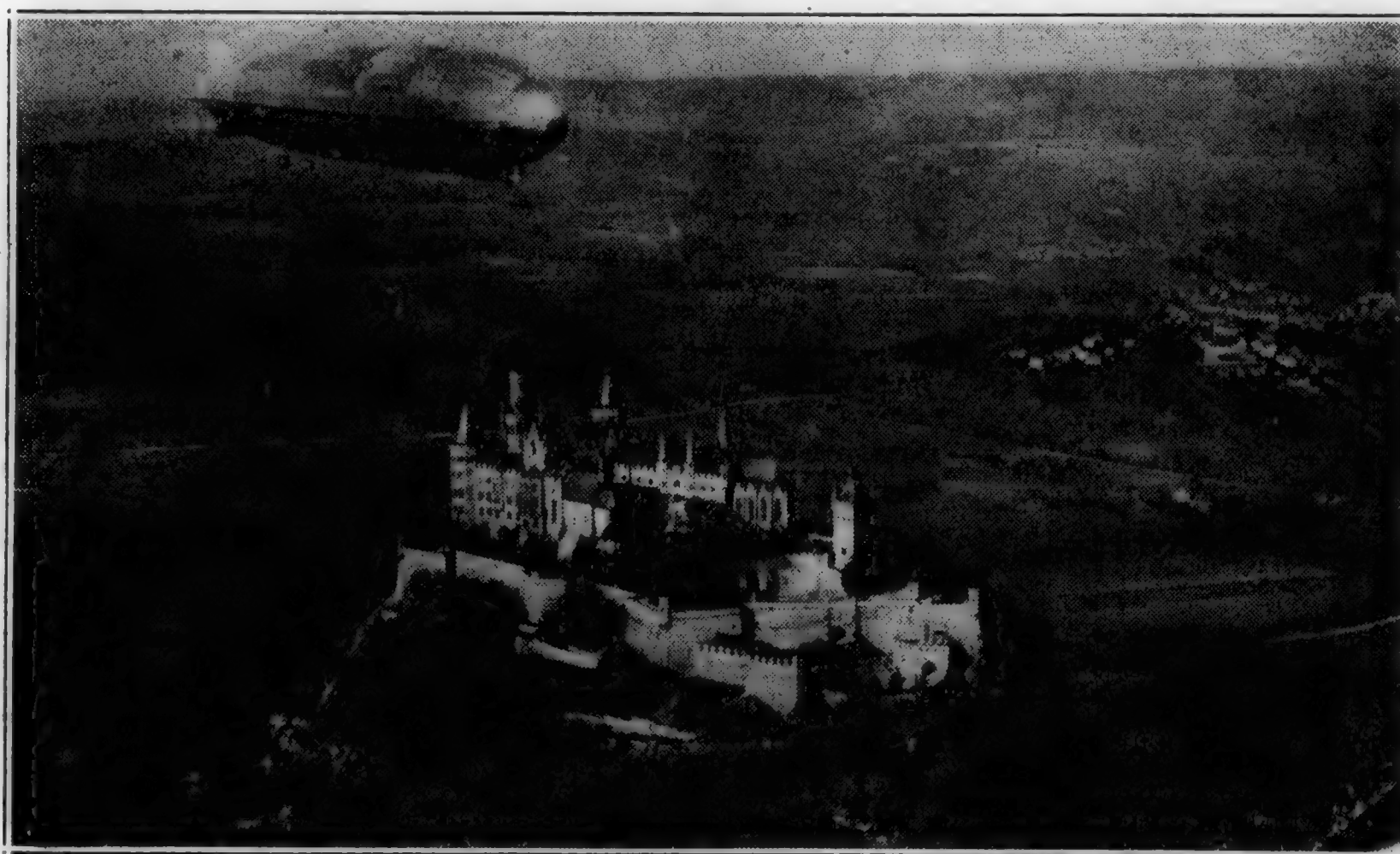
Not even the skilled arbalesters or arquebusiers from the Emperor's bodyguard could

to recreate the atmosphere of the Middle Ages than a dozen ordinary museums.

The castle standing on its rugged hill, gazes Narcissus-like at its own still image. When we looked up we could see it etched against the sky, and when we looked down, we saw its image in the great round mirror of a lily pond. Exquisite mirror! On its shining surface among the glossy lily pods, the blossoms raise waxen cups, pale lemon, deep-rose, shell-pink, and white. In the mild climate flowers, shrubs, and trees grow in great luxuriance. But its chief pride must be the magnificent avenue of fascinating unfriendly trees, their prickly branches thick and black as cedars. In fact, the view from the watchtower is unforgettable. One looks up at the towering wall, crowned with turrets and baked with sunlight—the epitome of one's romantic conception of Wuertemberg.

The castle occupies the side and flanks of a hill which overlooks a beautiful river. We wander for a time among the smaller buildings near the entrance gate, all beautifully constructed. Up and up we climb, stopping very often to look out over the plains to the distant city, seen dimly in the soft haze. Presently we are atop the long ridge and,

passing to the westward, soon find ourselves above the important buildings which form the main axis to the plan. On the north slope of the hill rise towers and domes above structures, which reach far down the roadway, and so we follow along the ridge to the west and look out upon a scene altogether delightful. Directly ahead rise the western hills, rugged in outline, their lower slopes under the urge of September, just changing from dun to soft green. The slope of the hill on which we stand is studded to the west with evergreen trees, and at its base the trees lend the charm of



A Zeppelin Flying over the Schloss Hohenzollern

shoot with arrow or ball the height of "Schloss Hohenzollern." Remote, like some carved village appearing in an oaken panel, it stood firmly fastened to the basalt of the crags, far, far above the gently purling stream. Its flag seemed a fused fragment of bunting, a faint spot of color against a sapphire sky.

The only path to the castle wound obscurely, yet steadily upward. Rarely did the blue sky or the sun peer through the intervening masses of age-old foliage, which was considered fine protection by the baronial defenders. This castle is one of the finest examples of work in beautiful Germany. Visitors come from far and near to see the medieval armory, the library, the knight's hall, the hunting room, and, above all, the underground kitchen, where rows and rows of carved wooden platters, immense cooking pots, deep hearths, and gridirons do more

domesticity to the scene.

Two sides of the castle ledge were sheer precipices; the third, or the side of approach, featured a swift stream, leaping in fine sun-shot spray over the basalt cliff and down the deep ravine, there to saunter and glide through the lower valley. Even on a hot summer day, when hawks and eagles retreat from the glare of the sun, the stream leaped with icy abandon and served as a cooling draught in the beakers of the castle dining hall. The fourth side was connected with an upper hillside, whereon a rush-roofed hamlet raised its rye, turnips, and beets, and led its sheep, cows and perhaps goats to the mountain feeding grounds. But in times of stress a wooden bridge, crossing a deep chasm where the mountain stream gushed and flowed between the village and the castle, was withdrawn to make an impassable moat. This moat had been dug by

nameless retainers with ax and spade, with mattock, crowbar, and hammer. Its channel, deep and forbidding, did not prevent the stream from purling under the castle drawbridge. Taunt chains formed triangles with the bridge's ageworn planks that had resounded to stamping hoofs, pounding halberds, clanking greaves, and the burly feet of brawny baronial retainers. It had served as a passage for poultry and cows, swine and goats, when in times of siege they were herded within its thick moss-grown walls. Ladies on white palfreys, with cloth of gold and damask, and silken garments, had come in the company of gallant dukes, princes, and their trains. The dancing feet of frolicsome children, the staid ploddings of maids and kitchen women, the joyous rush of servants at celebrations, and the clip-clop of the rough-shod feet of the peasantry bringing food to their protecting baron—all had crossed the drawbridge's expanse, and had graven into its oaken planks a message of humanity's work, duty and pleasure, danger and safety.

We went along a marvelous covered passage and came to a veranda—as it were—skirting the grounds for nearly the entire width. On the cross timbers of the roof and eaves are painted in delicate colors rural scenes, most of them of exquisite beauty. This veranda alone, so beautiful are its decorations, would command the admiration of all lovers of the chaste and artistic. The long stretches of the veranda are broken by octagonal porticoes, and opposite the main axis of the castle is a beautiful gate. From this point we had a fine view towards the hill.

After paying an entrance fee we are allowed to climb to the top if we like, passing many rooms on its successive floors, furnished and with ceilings flaunting a new and highly varnished decoration. In the main hall of the castle unlit torches were struck, for their lighting within hand's reach of the fireplace. Stacked halberds of shining gray, piled arquebuses and arbalests stood also near at hand. A rosy light came from a gigantic fireplace that spread nearly across the width of the dining room. Colored tapestries relieved the cold stone walls of their chill greeting. Rushes were strewn on the floors, while crude benches and stools, some spread with gay cushions, stood about at random. Then we enjoyed the rugged exterior so happily draped with views and caressed by noble cypresses and pines. No doubt it represents a former historic building, but its high walls, its towers, its battlements, its gorgeously painted coats of arms, its floating banners, try to reproduce the past, and yet have such an air of juvenility that the effect is amusingly incongruous. There can be little doubt that the citizens are immensely proud of it.

Content that we have reached the summit we sat in the arched portico—now a tea house—and looked out upon a scene as beautiful as it is matchless. It is a scene wholly unique—so beautiful is it and withal so charming that we can but applaud the enterprise of the monarch for combining so much

of architectural grandeur with the unrivaled charm of nature.

As it grew gradually dark, we could see how the stars marched up that great dome of heaven, as if they were angels in procession, carrying tapers, joyously climbing a mighty hill. The dark blue flower of twilight was opening wide. The sky showed lilac lanes, wan gulfs, breakers of misty red. We lingered long at our lofty vantage point and finally descended reluctantly to the long veranda, grateful for this glimpse into a near past. So unique is this hillside with its magnificent structures and landscape effects, we heartily wish that it may still be maintained, thus perpetuating an outstanding example of the manner in which a monarch lived, even in the near past. Farewell to Castle Hohenzollern: "Farewell! I hope it may be 'Aufwiedersehn.'"

We left the vacated royal castle in time to catch the evening train, leaving for Tuebingen. As we passed the same fields at dusk, I thought ourselves to be alone; but presently as we sat on the roots of a gnarled and ancient apple tree, enjoying its delicious fruits, two cows with tinkling bells came by. They were followed by a tiny mountain girl, not more than eight years old. She stopped to talk to us and the cows, no longer urged, buried their noses in the dewy grass of the meadow.

"What are you doing out here so late" she asked with womanly directness. She, of course, had her work to do, but why should I be loafing around? "I should like to watch the stars come out," I told her, "and I like to see the valley down yonder in the mist." "Do you like these things too?" she asked me in a tone more kindly than that in which her first questions had been put. "I nearly always stop here when it is not raining. I do not get lonely when the stars come out." "Why, do you love the stars?" I asked my tiny comrade. "I talk with them," said the child, "and they light me home."

In a moment she was gone over the fading hill, leaving me with another treasured memory about solitude; and I never look at the spangled sky without recalling what that child said of the stars, "They light me home."

Next month: **The Peaceful Atmosphere of Tuebingen.**

Jerusalem, Palestine.

THE TEST OF GROWTH

Dr. Bonar once remarked that he could tell when a Christian was growing. In proportion to his growth in grace he would elevate his Master, talk less of what he was doing, and become smaller and smaller in his own esteem, until like the morning star, he faded away before the rising sun. Jonathan was willing to decrease that David might increase; and John the Baptist showed the same spirit of humility.

"Note the demand for the courteous physician, the patient dentist, the sympathetic pastor, and even the conscientious mechanic; then cultivate such virtues to-day."

RUTH

(Continued from page 39)

other she had said, "These people shall be my people till my God is their God."

"Where thou diest will I die, and there will I be buried." This showed the climax of Ruth's devotion, since for an Oriental to be buried in a strange land was almost as abhorrent as it is for the Chinese to-day. The choice of Ruth was to be in force to the end of life. It was not an experiment with her. It meant everything to her to make the choice, and she would never go back on what she decided. "If aught but death part thee and me."

When Naomi saw that Ruth was determined and steadfast in her decision she entreated her no longer, so they started for Bethlehem. After a wearisome journey Naomi and Ruth reached the little village. All the people were much moved about their coming. It was April, and in the opening of the harvest season. The tale is very sad up to this point; but with the mention of harvest, remembering what that harvest was to bring to Ruth and Naomi, a note of hope and gladness steals in.

It was a humane ordinance of the Jewish law that when a farmer was reaping his field he should not gather all the grain but leave gleanings for the poor and the stranger, and when he forgot a sheaf he should not return to get it but leave it for the fatherless and widow. So Ruth went forth to glean in the fields to support her mother and herself. She was providentially led to the fields of Boaz, a prosperous kinsman of Elimelech, and Boaz honored her for her devoted care of Naomi. Beautiful are his words to her; "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

At the end of the harvest Ruth became the bride of the worthy Boaz. She had been true and faithful in all things, even in the smallest domestic duties, and, without knowing it herself, she was being chosen of God as a vessel of peculiar honor. To become the wife of Boaz was honor indeed, but how far was this eclipsed by the glory of being grandmother of the noblest king of Israel and the ancestress of the Lord!

Ruth was a sincere seeker after the true God, and because she was determined to serve Him and to be with His people, despite the sacrificing of all, she was abundantly, infinitely rewarded. She had sought first the kingdom of God and His righteousness, and all things were added unto her.

May her loyalty, devotion, steadfastness, dutifulness, self-sacrifice, love, whole-souled purpose, and consecration, be a challenge to us to lay aside every weight and the sin which doth so easily beset us and seek more earnestly than ever before the kingdom of God. May we make an unmovable decision even this—

"My goal is God Himself, not joy, nor peace, Nor even blessing, but Himself, my God, 'Tis His to lead me there, not mine, but His, At any cost, dear Lord, by any road,"

Orrville, Ohio.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The Bible Precept of Honesty is a very important one to impress upon every one, especially upon the growing boys and girls. It is only those who are willing to be truly honest who can ever attain to the highest things God has in store for His people. Dishonesty not only will make one an undesirable in a community or a nation, but it will shut one out from the kingdom of God. May the foundations of life be laid in a good and honest heart that God may have right of way to make the most of our lives.

We like to impress something of the value of the Bible and its study during every year's study. The topic, "**Our Responsibility for Knowing the Word**" is the topic chosen to impress this theme this year. If this is well impressed you will find a number of occasions when the lessons from this topic can be emphasized again and again throughout the year. Ignorance is often due to the individual's own attitude toward what is to be learned. When the learning of truth, so vital to eternal happiness as the truth of the Word is, is neglected there can be nothing short of great disaster in the life of the one who is ignorant of it. Let us try to clear ourselves of the tragedy that comes through ignorance of the Word by forearming the youth with knowledge and warning them of the danger of indifference toward it.

Grace, Grace, Grace! Wonderful grace that comes from God! Many favors come from friends and loved ones. Some come from hearts pure of selfish motives. But the grace of God comes without selfishness. It is a theme that we cannot fathom its depth through a lifetime. I question whether we shall get to the end of it in the eternal world, for there the love of God shall go on providing new and ever-refreshing showers of grace forever and forever. Do you know anything about the grace of God? Let us learn more and more and become grateful recipients of God's ever-abounding grace.

The Sunday school has been a factor in the work of the Lord by His Church for a number of years. Most of us cannot remember the time when we first entered the Sunday school. But it is well that we check up on the **opportunities** which are ours and see that we use the opportunities in our generation so that the work may be done according to the will of God. In our conceit as to how much more is being done to-day than in former generations, we may even be much behind our forefathers who had no Sunday schools but who had the sacred family altar and practiced the sometimes lost art of parental instruction in spiritual things to their children. It matters not by what name we call an activity, the vital thing is that we exercise ourselves in the things that build us up in the knowledge of the Word of God and bring power in our lives spiritually for the service which God calls us to render for His cause. Let us make our young people feel the greatness of their opportunity to-day in the activities of the Sunday school work of the Church.

Love's Greeting to all our Young People.

BIBLE PRECEPTS AND EXAMPLES— HONESTY (Jr.).—Prov. 11: 1-11; 19:19-22

Topic for February 11

MOTTO

"Provide things honest in the sight
of all men."

MEDITATIONS ON THE TOPIC

I. **Honesty.**—This word comes from the word **honor** and means an upright, sincere, honorable, pure, and excellent character. The word **kalos** in the Greek means excellent and is translated **honest** in Luke 8:15; Rom. 12:17; II Cor. 8:21; I Pet. 2:12. The word **semnos** a Greek word is translated **honest** in Phil. 4:8. It means something venerable and grave which is worthy of respect and praise. The word **euschemonos** (Gr.) means decently, becomingly, and is translated **honestly** in Rom. 13:13; I Thess. 4:12.

We have used it in our language to describe a person of integrity who is truthful and upright in his dealing with men and sincere in his relationship with God. We expect such a man to be ready to do his best to pay his debts and to meet all his obligations to others. If a promise is made the honest person will make a sincere effort to fulfill his promises whether he is bound to

do so by law or simply by his own word of honor. No honest person will be found engaged in bearing slanderous reports against his fellow men, nor practicing insincerity toward his family or kindred. It is not the part of honesty to lead some one into your affection and then betray that affection by desertion. Some persons will lure another into expressing an opinion of some one else's character by expressing an adverse opinion themselves, then turn round and report the other's words with additions, and so cause a breach between the friendship of people. Such is downright dishonesty and unworthy any character that would command the respect of others, much less be named as a Christian.

But no one can be called truly honest whose integrity consists in uprightness with men alone, while his standing toward God is without honor.

II. **The Text.**—Prov. 11:1-11.—Here truth and honesty are contrasted with deceit, hypocrisy, and dishonesty, both by deeds and by words.

Prov. 12:19-22.—This passage uncovers the abomination of lying and holds forth the wisdom of truthfulness.

III. **Suggestions for Junior Programs.**—This topic designed especially for the junior mind can be readily grasped by the junior. This is a period in life when boys and girls have a keen sense of honesty or dishonesty.

If they have taken up the way of double acting the same is apt to come to its full fruition in this stage of life. The covering of deeds that deserve the censure of their guardians is quite common unless they have been guided into strict integrity before, because their minds are alert and active to carry out ends which they have desired and to conduct their way through to avoid what they dislike. Any thought that can impress that the way of truth and uprightness always works best in the end, even though it may seem to be easier to act dishonestly for the present, is helpful for the study of this lesson. Characters or stories of characters who have tried both ways will make a lasting impression if properly presented. Job, as an example of integrity toward God and man, and who stood the test in the face of hard trials which he could not fully understand, will be an interesting illustration of honesty, if properly presented. Applications to the activities in which boys and girls are engaged, whether at work or at play, will be practical if properly illustrated by example in connection with the reading of the Scriptures. The outline of Suggestive Assignments for juniors will suggest the range of application that may be made.

OUTLINE STUDY

I. Business Honesty.

1. In weights and measures.—Deut. 25:13-16.
2. In making trades in buying.—Prov. 20:14; Eph. 4:25; Prov. 21:6.
3. Worthy business.—Eph. 4:28; Tit. 3:14.
4. Keeping clear of bribes and evil motives.—Isa. 33:15, 16.
5. Keeping clear of oppression.—Amos 5:11; Jer. 22:13.

II. Social Honesty.

1. Keeping from slander and evil speech.—Psa. 101:5; 34:13.
2. Dealing faithfully with friends.—Ruth 1:16.

III. Religious Honesty.

1. Paying what we have vowed.—Psa. 116:14.
2. Serving in sincerity.—Josh. 24:14.

IV. Job an Example of Honesty.—Job 31. SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Honesty," "Integrity."
2. What We Mean by Honesty.
3. Honesty in Our Work.
4. Honesty in Our Play.
5. Honesty in Business.
6. Honesty in Speech.
7. Honesty in Serving God or Man.
8. The Reward of an Honest Life.
9. Tell the Story of Job as an Example of Honesty.

For Seniors.

1. All-round Honesty.
2. Honesty as a Principle of Righteousness.
3. Honesty as a Policy.
4. The Power of an Honest Life.

PERSONAL THOUGHT

Dishonesty is too high a price to pay for any advantage that may come to men in the flesh. A conscience void of offense toward God and man is the highest standard of life any one can live.

SEED THOUGHTS

Honesty is the best policy, but he who acts on that principle is not an honest man.—Whately.

Though a hundred crooked paths may conduct to a temporary success, the one plain and straight path of public and private virtue can alone lead to a pure and lasting fame and the blessing of posterity.—Edward Everett.

Give us a man, young or old, high or low, on whom we can thoroughly depend—who will stand firm when others fail—the friend faithful and true, the adviser honest and fearless, the adversary just and chivalrous; in such an one there is a fragment of the Rock of Ages—a sign that there has been a prophet among us.—Dean Stanley.

What Does It Matter?

It matters little where I was born,
Or if my parents were rich or poor,
Whether they shrank from the cold world's scorn,
Or walked in the pride of wealth secure.
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you my brother as plain as I can,
It matters much.

—From One Hundred Choice Selections.

OUR RESPONSIBILITY FOR KNOWING THE WORD.—Prov. 3:

1-26; II Tim. 2:14-26

Topic for February 18

MOTTO

"Search the Scriptures."

MEDITATIONS ON THE TOPIC

I. **Knowing the Word.**—The Word has come to humanity in various ways. "God, who at sundry times and divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken to us by his Son." It was John who writes, "We have heard, . . . we have seen, . . . we have handled, of the Word of life" (I Jno. 1:1). Every manifestation of God's mind and purpose toward men becomes the Word of God to us. And we are responsible for our attitude toward what we experience concerning God's revelation whether it comes through the prophets, or through the Christ manifest in the flesh, or through the inspired writers of Scripture. It only becomes possible for us fully to know the Word when we have prepared our hearts by faith and submission to meet whatever God requires of us. Before we receive the Spirit which is of God it is impossible for us to know the things that are freely given to us of God. I Cor. 2:10-15. Before we can receive the Spirit we must receive the crucified Christ. Acts 2:37, 38. We are responsible then to have the Spirit of God in us so that we may comprehend the Word that has been given by inspiration of God. Then having the Spirit, we are responsible for using the opportunities that are given us to hear the Word. There must be a desire for the sincere milk of the Word that we may grow. We need to assemble ourselves together to receive instruction and exhortation from those in fellowship with God and the Word. We need to read it for ourselves when it is possible that the Spirit may have something to operate upon in our minds and hearts. We need to meditate upon what we read that there may be an opportunity for the Spirit to be used in our meditation. If we neglect this we are responsible. Or if we meditate in the spirit of the world, we shall receive only a worldly understanding and be ignorant of the real

truth. We are therefore responsible when we do not know the true meaning because of the worldly spirit that we have allowed to dwell in our hearts.

II. **The Text.**—Prov. 3:1-26.—Here are a number of exhortations that will give us the principles to practice to know the Word of God and to receive the blessings which it has in store for us.

II. **Tim. 2:14-26.**—The shunning of false teaching and the diligence in study to be approved of God is essential to a true knowledge of the Word. We must turn away from evil and seek in purity of heart to call upon the Lord that we may meekly receive His teaching and escape from the snares of Satan.

III. **Suggestions for Junior Programs.**—The beneficial side of knowing the Word should be faithfully discussed before the boys and girls and developed from their own thoughts upon the subject. With this well thought out the opportunities to improve their minds in learning the Word of God should be given consideration. But just as a good meal of food may be ready to eat and do no one any good who refuses to eat, so the blessings of the Word of God cannot be realized unless we are willing to take our opportunity to get them in our hearts. The outline suggested for assignments will develop the various thoughts suggested above. Some of the boys and girls will be able to make suggestions in reference to the opportunities they may have in Sunday school, Young People's Meeting, home reading, preaching, and other means of learning and knowing the Word. Let them give what they can, and then supplement their teaching by suggestions from those who are older.

OUTLINE STUDY

I. What Knowing the Word Accomplishes.

1. Lightens the pathway of life.—Psa. 119:105, 130; Prov. 6:23.
2. Makes the life happy.—Jer. 15:16; Psa. 19:8.
3. Makes the life pure.—Psa. 119:9; Jno. 15:3; Eph. 5:26.
4. Makes wise unto salvation through faith.—II Tim. 3:15-17.
5. Makes the workman not ashamed.—II Tim. 2:15.
6. Keeps the life from dangers.—Josh. 1:8.

II. The Guilt of Turning from a Knowledge of the Word.

1. Shuts us out from God's mercy.—Prov. 28:9.
2. Brings the wrath of God.—Zech. 7:12; Jno. 3:18-21.
3. Cuts off all excuse.—Rom. 1:18-25.

III. How to Know the Word more Fully.

1. Desire it for growth.—I Pet. 2:1, 2.
2. Willingly do what we know.—Jno. 7:17; Jas. 1:19-25.
3. Gladly hear and obey.—Mark 4:24, 25.
4. Search for truth.—Acts 17:11; Deut. 17:18-20.
5. Listen to its exposition.—Eph. 4:11-16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Word."
2. What the Bible Will Do for Boys and Girls.
3. How We May Learn to Know the Bible Better.
 - a. In Sunday school.
 - b. In preaching services.
 - c. In young people's meetings.
 - d. In home reading.
 - e. In godly associations.
 - f. By obedience to what we know.
 - g. By prayer for understanding.

For Seniors.

1. The Guilt of Willing Ignorance and Neglect.
2. The True Spirit of Bible Study.

3. The Blessings of Bible Knowledge.
4. The Loss of Not Knowing the Word.

PERSONAL THOUGHT.

Our prayer should be, "Open thou mine eyes, that I may behold wondrous things out of thy law."

SEED THOUGHTS

A loving trust in the Author of the Bible is the best preparation for a wise study of the Bible.—H. Clay Trumbull.

A signpost means guidance. To refuse to read it is dangerous to the traveler. The Bible is God's signpost on man's road of life.—Sel.

A memorized chapter of the Scripture is a course of solid masonry in the foundation of character.—Sel.

There are great treasures in the Word of God, but few people do more than scrape the surface.—Sel.

Oh, Wonderful Word!

Oh, wonderful, wonderful Word of the Lord!
True wisdom its pages unfold;
And tho' we may read them a thousand times o'er,

They never, no never grow old!
Each line hath a treasure, each promise a pearl,

That all if they will may secure;
And we know that when time and the world pass away,

God's Word shall forever endure.

Oh, wonderful, wonderful Word of the Lord!
The lamp that our Father above
So kindly has lighted to teach us the way
That leads to the arms of His love!

Its warnings, its counsels, are faithful and just;

Its judgments are perfect and pure;
And we know that when time and the world pass away,

God's Word shall forever endure.

Oh wonderful, wonderful Word of the Lord!
Our only salvation is there;

It carries conviction down deep in the heart.
And shows us ourselves as we are.

It tells of a Savior, and points to the cross,
Where pardon we now may secure;

For we know that when time and the world pass away,
God's Word shall forever endure.

Oh wonderful, wonderful Word of the Lord!
The hope of our friends in the past;

Its truth, where so firmly they anchored their trust,
Thro' ages eternal shall last.

Oh, wonderful, wonderful Word of the Lord!
Unchanging, abiding, and sure;

For we know that when time and the world pass away,
God's Word shall forever endure.

—J. L. Sterling.

THE GRACE OF GOD.—I Tim. 1:12-17;
Gal. 5:1-26; Tit. 2:11-14

Topic for February 25

MOTTO

"Grace and truth came by Jesus Christ."

MEDITATIONS ON THE TOPIC

I. **Grace.**—(charis, Gr.)—The Scriptures have much to say of the grace of God. There are two sides to the perfections of God's character. On the one hand His holiness and justice is so perfect that no sin can escape His righteous judgment and holy wrath. On the other hand His loving kind-

ness is so wonderfully manifest that it has led Him to meet all the demands of holy wrath and righteous judgment in the suffering laid upon His only begotten Son, our Savior, so that it is possible for God to be just while He justifies the ungodly. And because there is no other possible way for the perfect God to save men it is purely grace that saves. No man can possibly save himself or merit anything that would meet the demands of God's righteous judgment.

But because of this fact of being saved alone through grace, many presumptuous souls have tried to ride to glory by "turning the grace of our God to lasciviousness." "Continuing in sin that grace may abound," they do not take to heart their sinful ways and the cost of God's grace from the standpoint of the heavenly sacrifice. Hence they plunge into sin presumptuously, depending, as they say, upon the mercy of God to pardon them. But it is doubtful whether the grace of God has even been applied to the souls of such sinners in the free pardon of their sins. God's grace cannot respond to the impenitent. No truly penitent soul would for a moment lightly indulge in fleshly lust. If they have ever known the grace of God in a pardon of sin they have miserably fallen, and are no longer in the position of favor and friendship with God.

II. The Text.—I Tim. 1:12-17.—Here we have the apostle Paul's own testimony as to how the grace of God reached him, though there was a time in his experience when he was an enemy to the cause of Christ and sought to destroy it.

Gal. 5:1-26.—Here the believers who had been saved by grace and received the Spirit, were side-tracked by the doctrine of justification through the keeping of the law, and thus fell from grace which alone makes it possible for us to stand acceptably before God. As soon as we withdraw from our merits in Christ to our own merits we become so deeply involved in debt that we can never be justified.

Yet having our position in Christ and having received the work of grace in our hearts the Spirit will operate to the fulfillment of the spirit of the law so that we "shall not fulfill the lusts of the flesh," but will bear the fruit of a righteous life.

Tit. 2:11-14.—Grace is here shown to be without respect of persons and operates in all to the denial of ungodliness and worldly lusts and to the living of a sober, righteous and godly life in this present world. It is a part of the Gospel plan that the purified from sin by the blood of Jesus should be zealous of good works."

III. Junior Program Suggestions.—This subject may be made very edifying as well as interesting by drawing out the point of grace in the stories suggested in the outline of Suggestive Assignments for Juniors. Be sure that you have the subject clear in your minds so that there will be no confusing of the meaning in the minds of juniors. Grace gives a free ride to a stranger on the highway to whom you owe nothing and of whom you ask no pay. Yet before that stranger can receive the advantage of a ride he must accept your offer and is expected to conduct himself agreeably to your bounty by courtesy toward you who have shown grace. If he swears and smokes and makes himself disagreeable he shows a very ungrateful spirit and is in danger of being asked to walk or else he makes the burden of carrying him a sorrow rather than a joy. So with the grace of God in free salvation to all men. He owes us nothing, and we have nothing that we could pay, yet He gives us a free pardon and admittance into fellowship with heavenly companions. If we appreciate it we will be ready to accept the grace and to allow God to make us agreeable companions in our heavenly journey with God and His people. How

foolish for the recipients of grace to look with scorn upon others and boast of their own greatness and goodness when all that they have and are is what has been given out of God's free bounty and love.

OUTLINE STUDY

- I. Grace is Unmerited Favor from God.**
 1. Not by works of righteousness.—Tit. 3:4-7.
 2. In the merits of Christ.—Eph. 1:3-6.
 3. Christ is God's voluntary love-gift.—Jno. 3:16; Rom. 3:23-28.
- II. The Manifestation of Grace.**
 1. In bringing salvation.—Tit. 2:11-14.
 2. In the gift of service.—I Cor. 3:10; 15:10.
 3. To be passed along to others.—I Pet. 4:10.
 4. As a supply house of power.—II Tim. 2:1.
 5. To continue in the ages to come.—Eph. 2:7.
 6. A means of meeting trials.—Jas. 4:6-8.
 7. The beauty of God upon our life.—II Cor. 9:14.
- III. Grace Misused.**
 1. Frustrated.—Gal. 2:21; 5:4.
 2. By not living up to our privileges.—II Cor. 6:1.
 3. By doing despite to the Spirit.—Heb. 10:29.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Grace."
2. Grace May Be Illustrated:
 - (1) By the goodness of one man toward another.
 - a. Like the Good Samaritan to the man who fell among thieves.
 - b. Like the father of the Prodigal Son.
 - (2) By the goodness of God toward men.
 - a. In sending the Son to redeem sinful humanity.
 - b. In sending the Spirit to dwell in their hearts.
 - c. In hearing the prayers of those who come in Jesus' name.
 - d. In giving us richly all things to enjoy.
 - e. In His longsuffering toward those who delay to accept.

For Seniors.

1. What Grace Is.
2. How God Shows His Grace to Men.
3. How Men Fail to Appreciate God's Grace.
4. How to Find Justification before God.
5. The Grace of Christian Living.

PERSONAL THOUGHT

Do we fully appreciate the grace of God? Then let us humbly accept it and cease our boasting and show by a devoted faithful spirit that we love Him who first loved us.

SEED THOUGHTS

Naught have I gotten but what I received
Grace hath bestowed it since I believed;
Boasting excluded, pride I abase;
I'm only a sinner saved by grace.
—Jas. M. Gray.

Empty buckets are fittest for the well of grace.—Sel.

The mercy of God is an ocean divine,
A boundless and fathomless flood;
Launch out in the deep, cut away the shore line,
And be lost in the fullness of God.
—A. B. Simpson.

God's mercy is a holy mercy, which knows how to pardon sin, not to protect it; it is a sanctuary for the penitent, not for the presumptuous.—Bishop Reynolds.

Free from the law, oh, happy condition
Jesus has bled, and there is remission,
Cursed by the law and bruised by the fall,
Grace has redeemed us once for all.

Now we are free—there's no condemnation,
Jesus provides a perfect salvation;
"Come unto Me," oh, hear His sweet call,
Come, and He saves us once for all.

Children of God, oh, glorious calling,
Surely His grace will keep us from falling;
Passing from death to life at His call,
Blessed salvation once for all.—P. P. Bliss.

OPPORTUNITIES OF THE SUNDAY SCHOOL.—II Tim. 3:14-17;

I Tim. 4:12-16

Topic for March 4

MOTTO

"Let all things be done unto edifying."

MEDITATIONS ON THE TOPIC

I. The Sunday School, if it is in the order of the Gospel, is a part of the Church. It is the Church at work giving instruction to those under her care. It has arisen with the need of imparting instruction to children who are either without any home instruction, or who need added instruction to supplement and assist the home instruction, or both. With the years it has grown to be a place where the believers can meet together in suitable classes to receive help, under faithful teachers, in an understanding of the Word and the uplift of the spiritual life. It affords opportunity for a more definite heart-to-heart touch with the individual than can come from simply proclaiming the Word from the pulpit alone. If it is done in the Gospel order it should clinch the work of the Gospel minister by impressing the truths which he has brought and applying them to the individual conscience. It cannot take the place of the preaching of the Gospel by God-ordained men, but if it is directed through God-approved channels it can, through God-called leadership, be made a means of reaching every spiritual need of both young and old in the community.

It is an opportunity to enlist the talents of the congregation in the great work of building up one another in an orderly way. It sets the individual to a steady task in which he can exercise his own powers of thought and develop his ability to become more efficient in the service of Christ. It affords a place where individuals can express themselves under the supervision of those who can direct their thoughts or correct misconceptions. It makes old and young feel that they are a part of the work of the Church.

II. The Text.—II Tim. 3:14-17.—This passage impresses the value of knowing the Holy Scriptures from a child. It points out the profit that the inspired Word is to the man of God in fitting him for every good work.

I Tim. 4:12-16.—This passage emphasizes the value of reading the Word of God and meditating upon it that it may be profitably explained to others. With public and private reading of the Word and putting in practice what we learn there is sure to be progress in the spiritual life.

III. Suggestions for Junior Programs.—The aim in enlisting the interest of juniors in this topic is to intensify their interest in the opportunities of the Sunday school that they may make better use of it than ever. Most of the boys and girls in the congregations where this topic will be used will be of those who have been in Sunday school. The

effort should be to make this a meeting that will inspire new interest and energy toward the work of the Sunday school. We must begin with the experiences that the juniors have already felt in the Sunday school, and lead out to what more they may experience and what the future holds in store for them if they will be faithful in their opportunities. It is a place where we can be helped by others in the good things of life and where we can help others also by doing our part. Every lesson learned, every song sung, every prayer offered, every friendly greeting to others, will have a place in making our life happier and richer and will lead us to the higher things of life. A contrast between those children who use the opportunity to go to Sunday school and those who spend the same time in some idle pleasure or evil work can be drawn which will be impressive if taken from actual life. Some people pass us on their way to go hunting or fishing as we go on our way to Sunday school and church service. What will they lose that we gain? What would be lost in our lives if we should follow their example?

OUTLINE STUDY

I. Opportunities to Instruct the Young.

1. Adapting teaching to classes.—I Pet. 2:2.
2. Giving them a knowledge of the Holy Scriptures.—II Tim. 3:15.
3. Edifying them in singing sacred songs.—Col. 3:16.
4. Leading them into a reverence and worship of God.—Psa. 78:1-4.
5. Bringing them into associations that lead heavenward.—I Cor. 14:26.

II. Opportunities for Christian Service.

1. The service of teaching the Word.—Deut. 11:18, 19.
2. The service of prayer and intercession.—I Tim. 2:1-4.
3. The service of personal work.—Heb. 10:24, 25.
4. Serving in fellowship in heavenly thought.—Eph. 2:6; Mal. 3:16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Instruction," "Teach."
2. Opportunities for Boys and Girls in the Sunday School.
 - a. To receive a knowledge of God.
 - b. To learn of Jesus Christ.
 - c. To receive help on the way of life.
 - d. To become a useful Christian.
 - e. To have fellowship with those who love God.
 - f. To encourage others in good things.

For Seniors.

1. Opportunities for Strengthening the Spiritual life.
2. Making the Most of the Sunday School Service.
3. The Preparations for Life to be Received in the Sunday School.
4. How the Church May Be Strengthened by the Sunday School.
5. Opportunities for Reaching the Saved and the Unsaved.
6. Serving the Neglected through the Sunday School.

PERSONAL THOUGHT

Do we prize the blessings that have come to us in the Sunday school? Can we make it as great a blessing to those who come after us?

SEED THOUGHTS

We, the Sunday school workers, what are we but the Church at work? The Sunday school is the Church in future. Our recruits come almost wholly from the training classes of the Sunday school. The Bible, the open Bible, the studied Bible, the Bible in the heart, is the only hope of our land today.—H. M. Parsons.

It is quite likely that the modern contrivances for making the Sunday schools amusing have given them a distaste for the solemn services of the sanctuary. If so, the amusement is a sin. The schools should feed the Church. Children ought to be led by the one into the other, exposed to the preaching of the Gospel, taught the ways of God's house, and brought under its influences, with all its hallowed and elevating influences.—S. Irenaeus Prime.

Little children, praise the Lord,
Praise the Lord, praise the Lord,
Little children, praise the Lord,
Praise ye the Lord.

Praise Him for His blessed Word,
Blessed Word, blessed Word,
Praise Him for His blessed Word,
Praise ye the Lord.

Praise Him for the Sabbath day,
Sabbath day, Sabbath day,
Praise Him for the Sabbath day,
Praise ye the Lord.

Praise Him for the Sunday school
Sunday school, Sunday school,
Praise Him for the Sunday school,
Praise ye the Lord.

Praise Him for your teachers dear,
Teachers dear, teachers dear,
Praise Him for your teachers dear,
Praise ye the Lord.—C. E. Pollock.

COUNSELS FOR YOUNG BELIEVERS

(Continued from page 45)

taining to our attire, which enforces the idea upon us that it does make a difference to God how we are arrayed. I am sure each child of God has definite convictions along this line and is responsible for those convictions in the sight of God. While the Bible has not fully described our attire, it has given the elders of the Church authority to establish a modest garb, whereby we are identified. Let us, as peculiar people, become acquainted with some of the Scriptures pertaining to our beliefs, so as to be able to rightly divide the Word of Truth.

Stewardship

Have you ever considered how many missionaries might be sent out with the money the young people spend for that which is not bread. Let us be able stewards. Let us be more accurate in giving to the Lord. God loves a cheerful giver, and is it not more blessed to give than to receive?

We dare not and cannot live to ourselves. Now that we have received this blessed hope, let us spread it as an epidemic all over the face of the earth. Do not depend on some one else to do it; do your part. Do not let an opportunity slip to speak a word for the Master. Let us clear our skirts of all men's blood. Now, in the day of grace, is the time to do it. Never burn tracts, church quarterlies, or papers, but distribute them. Give them with the meal you give to the man at your door. He will receive them. Even though he may not read them himself, he may throw them at a place where some one else will benefit by them.

Come, Christian youth, let us put on the full armor of Light, and go forth in this great harvest field and win souls for Him before the dark night approaches.

Ronks, Pa.

EIGHT GOOD REASONS

The Christian gives eight Scriptural points against the use of tobacco, as follows:

First—It is not for the glory of God. "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:20).

Second—It brings on disease of the heart and cancer of the tongue. "If any man defile the temple of God, him shall God destroy" (I Cor. 3:17).

Third—It is expensive and the money wasted. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not" (Isa. 55:2)?

Fourth—It is infringing on the rights of others by contact with them in its nauseous, sickening odor. "Thou shalt love thy neighbor as thyself" (Gal. 5:14).

Fifth—It is a wrong example to set before the young. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

Sixth—It is a filthy habit. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1).

Seventh—The habit once formed brings one into bondage. "Whosoever committeth sin is the servant of sin" (John 8:34).

Eighth—It causes unnatural desire, and leads to intemperance. "If ye live after the flesh, ye shall die. To whom ye yield yourselves servants to obey, his servants ye are whom ye obey" (Rom. 6:16; 9:13).

—The King's Business.

THE DAILY CROSS

Luke 9:18-26

Our Lord never bribes His disciples by promising them ways of sunny ease. He does not buy them with illicit gold. He does not put the glittering crown upon the entrance-gate, and hide the cross behind the wall. No: on the very first stage of the sacred pilgrimage there falls "the shadow of the Cross." "Let him take up his cross daily, and follow Me."

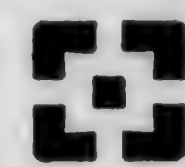
And yet, the Lord's blessing is hidden in the apparent curse. In the act of bearing the cross we increase our strength. That is the heartening paradox of grace. Virtuous energies pass from our very burdens into our spirits, and thus "out of the eater comes forth meat." We bravely shoulder our load, and lo! a mystic breath visits the heart, and a strange facility attends our goings! The dead cross becomes a tree of life, and a secret vitality renews our souls.

How foolish, then, O heart of mine, to avoid and evade thy cross! Refuse the burden, and thou shalt feel no inspiration! Carefully husband thy blood, and thou shalt remain forever anaemic! But lose thy life, and thou shalt find it!—J. H. Jowett.

The Indians used to poison their arrows by dipping them into nicotine, thereby causing convulsions and often death from arrow wounds.



BIBLE STUDY



TABERNACLE STUDIES

XXIII. Sin Offerings

By the Bible Study Editor

The sacrifices of the whole burnt offering and the peace offerings have been viewed with the thought of their having been offerings of sweet savour unto the Lord. There was that in connection with those offerings which was of exceptional appreciation to the Lord to whom the offerings were presented. While the flesh of the former offering was wholly laid upon the altar and consumed, and in the latter sacrifice none of the flesh was consumed upon the altar, the common characteristic was that the blood of each was sprinkled round about the altar and was consumed thereon. "The life of the flesh is in the blood;" therefore the life of the offering was the special characteristic which was well pleasing to God, and constituted the sweet savour feature of the sacrifice. The Son of God gave Himself, a sweet savour offering unto the Father, by pouring out His life in death upon the cross and presenting that offering unto the Father for the redemption of the world. "I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:11). It was in the will of God that there should be an atonement for the sins of the world, and it was the Father's love for the world that gave His Son to be the Savior. It was also the love of the Shepherd for His sheep that caused Him to lay down His life for them, and it was the pleasure of the Son to fulfill the will of His Father in becoming an offering for sin. In all of these wonderful love relationships there is the element of sacrifice that is well pleasing, and hence the significance of that offering of the life of the sacrifice that made the burnt offering and the peace offering one of sweet savour.

The sin offerings are not called sweet savour offerings. The kinds of offerings are the same as in the former sacrifices. They may be from the herd or from the flock. Even birds may be used as offerings for sin. The blood of sin offerings must also be shed, and the flesh disposed of, according to particular specifications. Yet the offerings may not be called sweet savour offerings. It was the Giver of the law who designated these ceremonies which were but the shadows of things to come. It was His will which determined the uses of these particular offerings and called them what He would. Yet it is possible for us to see in some of the revelations of the same God the signifi-

cance of the differences in these spiritually ordained ministrations.

The law which gave the offerings and the methods of their ministry also declared the penalty for transgressions. "The day that thou eatest thereof thou shalt surely die." Death and sin are not understood as synonymous terms; yet they are inseparable, and there can be no sin without death, and there has been no death among men without sin. "Death passed upon all men, for that all have sinned" (Rom. 5:12). It is one of the divine laws that there can be no substitution for the penalty of sin. "The soul that sinneth, it shall die" (Ezek. 18:4). Nor is there remission from sin without the penalty having been fulfilled. "Without shedding of blood is no remission" (Heb. 9:22). But there is remission because the same God against whom our offenses have been committed has provided an adequate propitiation through atonement by the blood of His Son. I Jno. 2:1, 2.

Before we note the manner of the sin offerings it will be of interest to note the significance of them. One notes with amazement the common origin of the Hebrew words for sin, crime, guilt, and offense, and the same words are used to signify the sinner, the guilty, the offender; but more amazing is the fact that the same words are used to indicate the terms, to purge, to purify, and to offer for sin and trespass, and to indicate the expiation, the penalty and offering for sin. The same word signifies both sin and the sin offering.

In this that the inspired Scriptures have so carefully associated the terms signifying sin and the sin offering, actually making them the same word, there must be attached to it some importance. The expression used by Paul (II Cor. 5:21) should be construed in the English language as in both the Greek and the Hebrew, "He hath made Him to be sin for us, who knew no sin." The sin and the sin offering are the same thing. One is equal to the other. All that sin means in the sight of God is met in the offering for sin. All that sin has meant to the whole family of men is fully assumed in Him whom God has made the propitiation for the sins of the whole world. I Jno. 2:1, 2. While one may appreciate the thought and significance of Christ's having become a substitute for the sinner, the language of the Old Testament and of the New Testament would make our Savior the

sinner, but He was one who knew no sin.

Again, let us remember the significance of bringing to the altar the burnt offering and the peace offering in the hand of him who desired to offer. The hands of the worshipers were laid upon the heads of the sacrifices, and the blood was shed by their own hands. So, also, in the presentation of the sin offering, the hand of the sinner was laid on the head of his offering for sin. Thus was the offering made the sinner and his sin. The offering was more than a substitute, for in the death of the sacrifice the sinner was recognized as having died for his transgressions, else there had been no forgiveness. The law did not say that the wages of sin is "sacrifice." The law required the death of the transgressor. There is no virtue in the death of Christ for us if we do not see in His death our own death for sin. In the claims of the substitutionary death of Christ one finds the foundation for universal salvation and all of its satellites. In the fulfillment of the law of God by the death of Christ for the sinner and his sins, for adequate judgment of both sin and sinner, we find the foundation for the personal appropriation of Him and our redemption by faith, which makes Him one with us.

There were many widows in Israel who received not the blessing which God gave to one who honored his prophets. There were many mothers in Israel whose daughters were not healed, because they did not personally claim and entreat His blessing for their afflicted ones. There were many infirm ones who would not draw near to touch the hem of His garment, who bore their infirmities, even though the Saviour was in their midst. Many, since the death and resurrection of Christ, have died in their sins, for whom Christ died, because they have not believed on Him. They have not brought Him as the Lamb slain to present Him to the Father as their sin and sin offering, with whom they have died in atonement for transgressions. Why should the apostle Paul say, "I am crucified with Christ," "If we be dead with Him," "Our old man is crucified with Him," "Ye are dead, and your life is hid with Christ in God?" This personal identification of Christ with us, as well as for us, is essential in the appreciation of the great work of Christ as the sin offering of Divine appointment and ministry. To make Him mine I must go with Him by faith.

In the first chapter of Leviticus the conditions are stated thus, "If any man of you bring an offering;" in the third chapter, "if his oblation be a sacrifice of peace offering;" but in the fourth chapter another element enters in, "If a soul shall sin." The

former offerings were not demanded by any circumstance of life or relationship with God. They were free will offerings. One wholly given to God in the delight of worship, and the second given as an oblation through which others could join in devotion and fellowship. The latter offering was required of God because of a trespass against himself, which required recognition on the part of the worshipper and adjustment with God. While the trespass was committed without the consciousness of the person concerned, it nevertheless constituted a sin which required a reconciliation with God through a just punishment and atonement. The means of such a judgment and reconciliation was called sin offering or sin. The offering must take the place of the sin and of the sinner. The sin is judged, and it is judged in the sinner as in the sin offering. All are sin in the sense of failing in the righteousness of God. But when the righteousness of God is recognized in His right of judgment, and in His penalty by which His equity is sustained, the mercy of God and His forgiveness are appreciated. There would not be, nor could be, forgiveness and reconciliation with God for the sinner without the mediation of the sin offering—that which was called “sin.”

The Priest's Sin Offering

“If a soul shall sin.” There are four classes of sinners mentioned in the fourth chapter of Leviticus. The priest, the whole congregation, the ruler, and any of the common people. But the particular kind of sin must be noted. In each case it is stated that the sin is committed through ignorance.

The infallibility of the priest is not supported by this scripture. He stands in a most holy office, ministering the things that belong to God. He stands between the people and God. All of the ordinances of his office are clearly defined. There is no occasion given him for trespass in this holy ministry. But God recognizes his fallibility in this that provision is made for sin on the part of the priest. His aptitude to sin is with regard to the “commandments of the Lord concerning things which ought not to be done” (v. 2). He is apt to “do against” some of those commandments. See Lev. 10:16-20. No believer is infallible though he receives the Holy Spirit as his guide, and also possesses the Word as his light and counsel. But if any man sin “we have an advocate.”

The offering for the priest—a young bullock without blemish. The priest represented the Savior and mediator between God and the people. This office was the one which the great Son of God occupies. The son of the herd was the only fitting type of the Son Redeemer. He is made sin for the priesthood of Israel.

The place of sacrifice was before the door of the tabernacle of the congregation, that is, between the holy place and the brazen altar. This is the same place in which the bullock of the burnt offering was slain. Lev. 1:3. The position of this sacrifice indicates that he who bears our sins, the Son sin offering, comes from God to take His place as the Redeemer and Sin-bearer of man.

It also indicates that He who comes to be our priest is sent from God. He is not to be found from among men.

The blood of atonement. Note the offering of the blood, both the place of its offering and the manner of its offering. This is the distinguishing feature of this kind of sin offering. First, **some** of the blood, not all of it, was taken into the holy place and sprinkled seven times before the veil, on the side toward the holy place. It was sprinkled on the ground in the holy place. But the appeal of this blood was to the presence of God beyond the veil in the most holy place. Second, the blood was touched upon the horns of the altar of incense (vs. 5-7). The altar of incense, as well as the holy place in which it stood, was the place of ministry for the priest who had sinned. The altar was the place of his intercession for all of the people as he offered the burning incense, morning and evening. The sight of the blood on this altar signified that He who makes intercession has offered His blood for the sins of men, and signified that the priest whose sins had been judged by the death of the son sacrifice were atoned for by the acceptance of the blood by the Golden Mediator, the Son of God. Third, all of the blood, that which had been taken into the holy place and was not sprinkled and that which had not been taken in, was poured out under the altar of burnt offering. His ministry as a priest was recognized in the blood taken into the holy place; his place as a man who required an offering for sin was recognized by his appeal to the brazen altar. The bullock was his offering and through its death he had died and his life was now poured out under the great altar that was connected by and with all of the sacrifices. The altar is Christ. Our life is hid with Christ in God. The death which we have died is in Him. The life which we have devoted to God is in Him. It is hidden in Him until the time of His revelation in glory. The blood of every sin offering was poured out under the altar.

The fat of the sin offering. It was all burned on the altar as was the fat of every peace offering. It was the only part of any sin offering that was placed on the altar. We have previously noted that the fat is from the inner parts of the animal. It is the food of the fire, and related to the nature of that which gives light to the candlestick. It represents the inner and spiritual virtues that are found in the heart of every soul that comes to God by faith in the crucified Christ. Other persons may have equal quantities of virtues within their bosoms, but it cannot be presented to God without their dying with Christ and living for Him.

The flesh of the sin offering. (V's. 11, 12). “Without the camp”—it is the saddest expression in the whole ceremonial service. It is the saddest thought of Christian experience, because it signifies the harsh attitude of the world toward the believer (Heb. 13:10-14). It should not be sad to us who go outside of the camp to be with Jesus and to bear reproach with Him. Yet, there is a more real sense in which He was obliged

to go outside of the camp. The skin, the flesh, the head and legs, the inwards, and dung were carried outside of the camp to the place where the ashes of the altar were poured out. It is the place where sin was judged and where sin is recognized to be judged with and for the wrath of God. There the flesh and its filth were burned. All that is fleshly must be considered as worthy only of the fiery judgment of God. Nothing of the flesh of the sin offering may be brought back and be esteemed as sanctified for God. The body is dead because of sin.—Rom. 8.

BEWARE THE EVILS OF THE DAY

Many evils infest our so-called Christian land. Are we doing what lies in our power to bring the truth to each individual, that the allurements of the enemy may be defeated?

The minister of the Gospel should be wide-awake to every modern movement. The plain truth kept before the people may save many from the broad road that leads to destruction.

Early teaching and training of our children is in God's plan. Bring up a child in the way he should go and when he is old he will not depart from it.

Profanity is far too prevalent, but thank God some have respect enough for those who would be free from it not to use it in their presence, but none can hide it from the Almighty God, and His favor is needed above all.

Sabbath observance is another law that is shamefully broken, and in order to keep the day holy we must worship God in Jesus' name.

To-day the Eighteenth Amendment is being murdered between two thieves, though innocent. We believe that the traffic of alcoholic liquors is politically and morally wrong, and that it is an evil used of the devil to corrupt the morals, and ruin the souls and bodies of our people. Christ came not to regulate, but to destroy the works of the devil. The man who sells it is no more entitled to protection by license than are thieves, robbers, or murderers. We believe that the license of an evil is an agreement with the devil.

Another great evil of the day is the divorce evil. God's laws are disregarded and the divorce courts are crowded. Statistics show that one out of every seven make shipwreck of marriage.

We believe that all oathbound secret societies are at variance with the Word of God, and consequently no Christian should tolerate them. The use of tobacco has become alarming, both among men and women. There are more than twenty billion cigarettes made annually, which means more than one hundred cigarettes for every man, woman, and child in the world.

The modern dress is one of the great evils of the day, and, may we as Christian people dress as those professing godliness. The only way that real reformation can be brought to pass is through the atoning blood of Jesus Christ.—R. G. Fraker in the Christian Conservator.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE DARK SIDE, THE BRIGHTER SIDE, AND THE BRIGHTEST SIDE OF THE WAR AND PEACE PROBLEM IN THE WORLD

They that take the sword shall perish with the sword.—The Lord Jesus Christ.

When they shall say, Peace and safety; then sudden destruction cometh.—Apostle Paul.

His name shall be called . . . The Prince of Peace.—The Prophet Isaiah.

Before the Lord Jesus Christ ascended into heaven, he looked down the corridors of time prophetically, and declared that "wars and rumors of wars" would be the order of the day, and that at the endtime this would be intensified into a period of tribulation unlike anything in the ages past. The pages of history verify the first part of this statement, the longest warless period, during the last 19 centuries being but a mere thirty years. The latter part of his prophecy is being verified by the intense preparation for future wars. This preparation is well nigh universal. Among the great powers, the Dominion of Canada is the lone exception.

Looking at the DARK SIDE first, the destructive character of the next war will be unparalleled. It will be a ghastly affair, against an enemy whose arms are steel and whose breath is a sickly yellow death through poison gases. No flags will fly, no trumpets will be blown. There will be no battlefields, but only devastated districts, with night-bombers droning overhead, and creatures in gas-masks crawling in the ruins below. Great cities, and huge areas will be destroyed before war shall have been declared a week, if they will declare war. Edison said that the poisonous arsenical smoke known as Lewisite, will dissolve the lung tissues, so that the sufferer will drown in his own blood. Thus New York City could be choked to death in three hours.

The above gives but a faint glimpse into future wars from the physical side; there are desolations wrought through war far more damaging than the mere killing of the body. **These are the moral and spiritual losses.** This is so strikingly set forth in the answer of a newspaper photographer, as to how two seemingly normal, decent fellows could kidnap a splendid boy, and then wantonly butcher him. This is what he said:

I'll tell you why they did it. They did it because we showed them the way.

It started with the war—with us training boys to kill.

I remember watching them train a bunch of boys out at the Presidio. Big, fresh kids, friendly as puppies, right off the farm. They were giving 'em a bayonet drill. Maybe you remember—they had rigged up lines of stuffed sacks, just about the softness and size of a man's body. They were training the boys to stick those sacks with bayonets, like they'd have to stick men later.

There was one kid in particular I remember. Couldn't have been a day over eighteen; probably not that. Kinda dumb, but awfully friendly. The sort of a youngster who'd make a pet of every lamb and calf and colt on the place. Well, he wasn't taking the drill very serious. He was laughing and joking with the

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

other youngsters, and jabbing his bayonet in carelessly.

The officer in charge saw him and came tearing over. "See here," says he, "do you realize what you're doing? Do you realize that sack is supposed to be a man and you're ripping the life out of him? Stop picking away like that. Look!"

And with that, the officer grabs the kid's gun, then rams the bayonet down with a sidewise slant—and twists it. And the hay that was supposed to be the insides of a living man came spilling out all over the kid's feet.

Well, the boy stood there without a sound, and you could see—you could actually see something happening inside him. His skin went green and clammy. There was a dribble of drool out of his big open mouth, and his eyes looked wiped out. First he stared at the gun—and then at that tangled mess of hay—and then at the gun again.

And suddenly you saw he realized what it was all about. This thing they called war. This pig-sticking. It wasn't just a name—just a sort of lark, marching off to drums with all the girls kissing him good-bye. It was—that! Twisting the insides out of living men!

It must have been at least two minutes that he stood there like that, staring, with the meaning of it all seeping like mud into his eyes. Then he gave a lurch and went over, flat on his face, in a dead faint.

Why've we got all these killings now? That's why. You can't take a whole generation of kids and wipe out the decency in them and teach them to kill—and then expect they're going to turn into nice, gentle, respectable citizens when the killing's over.

You can't teach them that it's all right to rip the insides out of German bodies and Austrian bodies—and then expect them to respect American bodies.

For you've killed something in them that makes them respect life—like the officer killed something in that farm boy that day. That boy looked the same when he came out of that faint—but he wasn't the same. Something had gone out of him that wouldn't ever come back. And something had happened in him that you couldn't ever undo.

What's that old saying—"they have sown the wind and they shall reap the whirlwind?" Well, we Americans sowed the wind when we went into that World War. It was dirty politics and graft. And now we all know it, but we can't undo it. We can't undo what we did to decent American life—and kids. We spoiled something in them. We made them think murder is okay, sometimes.

And now we're reaping the whirlwind!

Eighteen million men are under arms today. The major nations of the world are engaged in building a vast naval tonnage. There are armed conflicts or revolutions in progress in four continents. There are at least eleven international boundaries where shock troops stand against feared imminent invasion. Governments have broken international covenants, defaulted debts, and withdrawn relationships that they could not bend to their

national will. The threat of war is graver in 1934 than in 1914 when Germany moved against Belgium. The question might well be asked, "Is the world going mad?"

Listen to the voice of internationally known men:

The Editor of an internationally known paper, Oct. 21, 1933, said:

War is war! Inhuman. Cruel. Pitiless. Brutal beyond all conception. It is an orgy of hell-fire. And this nation should be prepared up to the hilt to wage a war that is bloody and brutal and as devastating as modern science can make it.

We should have everything required to make war an appalling sample of the Satanic realm at its worst. It should be so horrible to contemplate that the face of every soldier will blanch with fear at the very thought of its terrors.

Let's make war hell!

And the peace-at-any-price advocates who would sit supinely and allow our nation to be torn with shot and shell, our cities sacked, our women raped, should be branded as inhuman monsters. And all this bunk about humanitarianism in war should be scrapped. Destruction of every kind and any kind—brutal, horrible, monstrous, terrifying—should be used and carried to the very limit.

Yes, let's make war hell! And then some!! If it cannot be avoided.

United States Senator Borah said in a speech on October 14, 1933:

We are facing the possibility of another war. While the people everywhere are assembled in the cause of disarmament and peace, governments seem to be drifting toward war. While those who must do the fighting and dying if war comes are petitioning for peace, for the lifting of the burden of armaments, those who will not shed one drop of their own ignoble blood or imperil one hair of their recreant heads are apparently leading on toward another armed conflict.

On October 8, 1933, Mr. Henry Morgenthau, who was a delegate to the London Economic Conference, issued the following disheartening, but incisive statement:

War in Europe is indicated by signs ominously similar to those which were clearly visible in Europe in 1913. War would have come, I think, during recent months, but for two facts:

First—The nations wanted this year's crops in before facing the inevitable test.

Second—There has been much talk of "war guilt." Dominant leaders wish to avoid the stigma of "aggression." They have sought what might be made to appear, before the eyes of the world, "just" cause for a war of "defense."

When that is found, and it is likely to be created, war will break with spectacular suddenness. There will be no interval permitting mediation. The "hair-trigger" situation will not permit that.

During years of anxiety, general staffs have perfected plans for a far swifter action than was possible 20 years ago. Planes and standing armies will be on the move instantly; mobilized millions will be en route almost overnight.

To make for peace and better times, one must needs find a way to cap the "European Volcano," with its "powder magazine located in the smaller Balkan nations. Europe is the

intellectual and cultural center of the world, but it is also the repository of most of the world's inherited race antagonisms, international jealousies, and suppressed internal explosiveness. Nineteen years ago it burst into the flaming volcano of the World War. When it ended, three ancient dynasties, the Hohenzollerns, the Romanoffs, and the Hapsburgs, had been swept off the scene. Russia, shorn by the loss of Poland and her Baltic provinces, became the prey of bloody revolution. Germany was stripped of all her colonies, one-eighth of her territory, and ten per cent of her population. The Austria-Hungarian Empire was battered into fragments. Boundary lines were so recast that it makes Europe look like a jig-saw puzzle. In this shuffle of territories twenty countries were affected and nine new nations were created. This all happened after over 10,000,000 men were killed, and 20,000,000 wounded, and 350 billion dollars worth of property was destroyed.

Fifteen years after this monstrous orgy of murder the world lies an economic ruin. This war not only affected Europe, but America, and the rest of the world as well. We cannot divorce ourselves completely from the Old World. When we look across the ocean the prospect is none too assuring.

The assassination of the Premier of Roumania, Mr. Jon G. Duca, by three young students shows that the students of Central Europe are just as crazily dangerous as they were in 1914. They threw a bomb, and then fired four bullets into his head. They expressed no sorrow, but felt that they did right because the Premier was not anti-Jewish.

While all may seem to be quiet along the Russo-Japanese boundary, there is a distinct feeling of uneasiness regarding the relations of those two nations. Russia has practically double-tracked the Siberian Railroad. They suspect the designs of the Japanese in Northern Mongolia. Russia has been questioning France about the huge shipment of arms to Japan. Here again we can see the ugly and menacing beast of armament and the selling of munitions. The Japanese do not feel the economic depression as do other nations, their business is booming, but they are taxed to poverty to build up an enormous military machine.

Another factor on the dark side is the fact that Germany quit the League and the Disarmament Conference. Hitler gave two statements, and the rest of the world might just as well listen, for they seem grounded on facts, regardless of their foolhardiness. 1. Germany desires disarmament, and will go as far as any nation. 2. The failure of the Allies in their pledge to disarm frees Germany from keeping her part of the agreement. All together it is no wonder that a cartoonist from Europe made a cannibal chief say this: "No dinner to-day. I've been reading the news of Europe to-day." In the pot remained the meal—an unconsumed human being. The folly and utterly criminal attitudes of the nations of the world to-day outdistance the cruelty of African cannibals.

Now for a word on the BRIGHTER SIDE, in the face of all this situation. Note the following reaction of Canadian combatants since the world war:

Stripping the so-called "victory medals" from their coats and tossing them into a "tin derby" as they filed past, three hundred Canadian veterans at Stamford, Ontario, dramatized their conviction that the war in which they had earned those decorations had not brought victory, and that no war can. Wounds and debts remain, but the anticipated fruits of valor and of victory have not materialized.

The chairman of the medal committee of this post of veterans—all that are left of a regiment—put it this way: "They (the medals) stand for victory in the war that was to end war. The whole world is preparing for war right now. Victory is an empty phrase. We,

the victors, have as many cripples as the enemy. Our debts are as high, debts our grandchildren will be paying. . . . The victory medal is empty. We have all lost."

To carry this message, one medal will be sent to each of the twenty-one combatant countries, as a contribution toward the war debts, with this letter: "The victory emblems we surrender, one to each nation, are to be melted down with all the other rewards of armed conflict."

Since the medals are of bronze, the intrinsic value of the metal will not constitute more than a modest "token payment" toward the debts, but the voluntary surrender of them is a token of deep disillusion with war, a complete devaluation of its glories, and a renunciation of it as a means of attaining security or peace or any other good thing.

The men who make this declaration are not men who learned about war in Sunday school or from the teachings of pacifists, but men who learned in the hard school of experience. Elderly patriots beyond the draft age will find some difficulty in answering their argument by an appeal to the old catch-phrases.

Although there is military talk, and preparation in Europe **the masses do not want war**. The "Jingoists" seem to be calling for war, but **ninety per cent of the population of the nations want peace**. After all, the temper of the mass mind means more to-day than it did in 1914. The horrors of the past conflict are not completely effaced from the memories of those who went through that holocaust of blood. The horror of war still exists. Even the Nazis of Germany declare that they did not join the Brown Shirts for war purposes, but to restore law and order in Germany. The Black Shirts of Italy say the same thing. The Premier of Hungary says, "The many who talk of war ought to be crucified." Since wars to-day demand the conscription of practically the whole nation, it is to be hoped that rulers will be slower to lead their people into war. Then also Germany is not armed to the point of war, as she would have to be to fight in modern warfare. Then also she has no Allies. Even Italy, a friend on account of the Fascist type of government, would be slow to back her to-day. Then also the Christian Church is **awakening to the crime and futility of war**, and the power of "**nonresistance**" in a large way. Some of this may be spurious, and may end when the trumpets call and the flags fly, but much of it is being put on a Biblical basis and is bound to bear fruit. This is an opportune time for Quakers, Mennonites, and others to do their propagating of the Biblical teachings on war and peace. The time is **golden** and the **opportunity** may pass away forever, as far as this dispensation is concerned.

When it comes to the **brightest side** of the PEACE AND WAR question Jesus Christ IS the Prince of Peace. First, in that He made peace between God and man, in that He slew the enmity by dying voluntarily, sacrificially, and personally. "**Who his own self bare our sins in his own body on the tree.**" Thus, and through this Gospel, He makes men **NEW**. He brings peace inside. Yes—man changed, and then **CHANGING SOCIETY. THE NEW MAN** and then the **NEW WORLD**. First the **MAN OF PEACE**, and then the **PEACE OF THE WORLD**. There is only one that could do the first, this He had done for twenty centuries. There is only one who can do the latter. Since the days of Isaiah the Prophet, they have called Him the **PRINCE OF PEACE**. He likewise wrote, "The government shall be upon His shoulders; . . . of the **INCREASE OF HIS GOVERNMENT AND PEACE THERE SHALL BE NO END.**" To-day there is not even a pretender to the throne. He is Jesus, the Jew; **Jesus the Christ of God**. He is that **ONE**. When He shall appear, He shall "**make wars to cease from the rivers unto the end of the**

earth." **LORD HASTEN THINE APPEARING.** Speak peace to the nations. End the reign of sin and death. Take Thy throne. Take Thy great power, and reign. **SHOW "WHO IS THE BLESSED AND ONLY POTENTATE, THE KING OF KINGS AND LORD OF LORDS."**

FATHER COUGHLIN ACCIDENTALLY ADMITS FACT

I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and when I saw her, I wondered with great admiration.—Revelation 17:6.

Among good Bible scholars there is an honest difference of opinion as to whether that woman is the Roman Catholic Church, exclusively, or whether she is but an integral part of the system of deception from the time of Cain to the endtime. Personally, the writer takes the latter position. Regardless, the Romish Church has her hands stained with the blood of many saints, and needs watching to-day. She is the most intolerant religious system on the face of the earth. No wonder that Dr. I. M. Haldeman said in 1928 when Herbert Hoover and Alfred E. Smith were campaigning for the presidency, "I lift up my hands to heaven and pray that we may never see the shades of papism across the chair once occupied by George Washington, Thomas Jefferson, and John Adams." Before that he also said, "The position of **Catholic Imperialism** and the Protestants' struggle against that imperialism is clearly foretold in the Bible. It is our duty to fight as we have never fought before. We have foes to meet on every side."

The Catholic Church constantly claims that it has no sinister designs as to the United States of America, but straws show which way the wind blows. At every turn of the road there is evidence of the sinister designs of the papacy. Rome never changes. Rome is ages old. She has seen too many nations rise and fall because of her intrigues not to be "wise as a serpent" to-day, and that not for good purposes, but for such as ought to make every Evangelical Christian sit up and take notice.

Rome already boasts that the United States has said good-bye to the Constitution of the nation. Rome has never liked that document. It breathes too much of the spirit of religious freedom. Rome would like to force her errors down the throat of every American, if she could.

We are quoting a lengthy editorial from one of our contemporaries, "The Christian Conservator." We trust that fellow editors may give this timely editorial a greater wing:

Recently Father Coughlin, the Radio Priest of Detroit, went to New York to discuss economics, sociology, and politics. It was at the time that Al Smith, former Democratic Presidential candidate, was taking a pass at Roosevelt's rubber dollar. So Father Coughlin undertook to set Al Smith in the right on economic matters and Son Al got so riled up that he rebuked Father Coughlin severely and even got some sympathy from his own diocesan bishop, who felt that Father Coughlin should either give his attention to the interests of the church or stay at home in the jurisdiction of his own bishop.

The affair got real interesting—it was a squabble right in the holy church. Son Al got some encouragement and poured another barage upon Father Coughlin. Al Smith has come to be regarded as Rome's foremost citizen in the United States and he still has a hankering for the Presidency of the United States which he does not find easy to give up. So a rebuke from Father Coughlin did not serve his purpose so well and met with much resentment on his part.

But good Son Al Smith has slipped a cog or two. Does he not yet know that President Roosevelt has been at school in Rome and is, in greater measure than has ever before hap-

pened in this nation, carrying out the instructions and teachings of Rome? Does he not know that while Roosevelt's program may deviate somewhat from the economic plan laid down by the Popes of Rome, that to a larger extent than ever before the teachings of Rome are being foisted upon this country? Does he not know that the Catholic hierarchy, from the Pope down to the priests, are highly elated with the program of President Roosevelt? Does he not yet realize that President Roosevelt has virtually scrapped the Constitution of the United States and is inaugurating principles of government highly pleasing to Rome and that will do much to further the grip of Rome upon the nation, and that it is just this fact that Father Coughlin is pouring out upon the nation over the radio? Where has Al been all these days anyway?

It may be that Al was just a little blinded by his own ambitions and in trying to edge his way into line for the candidacy for the next election, but when Father Coughlin sassed back, Son Al undertook to point out for Father Coughlin the priests' proper sphere of activity and making an effort to keep the "nosey" priest out of his political pie. Now when things got to that pass there didn't seem anything for Father Coughlin to do but just to tell Son Al in very plain language how matters stood.

Son Al had even taken to task Father Coughlin's bishop. That was too much of an affront to a prince of Rome for a priest to condone. So Father Coughlin gave Son Al an insight into the teachings of Rome and the line of authority in the church. He pointed out that what he was teaching had been handed down to him by the popes and that even bishops and archbishops had no authority to rebuke a pope or change his teaching. The bishops and archbishops are all in line with the teachings of the popes and that the present pope accepted and taught the same thing. The Pope, he declared, was THE ONE FROM WHOM WE ALL TAKE ORDERS!

Now that is just real FRANK, and we wish to thank Father Coughlin for both the frankness and the admission of the fact. That is just what we have been told by certain Protestant leaders but Rome's servants have told us that our Protestant informants were all wrong. Now did Father Coughlin, in the excitement, slip a cog? or are Catholic leaders so certain of putting things across in this nation that they have just gotten unusually bold?

Well, however it may be, we now know to a certainty that the priesthood in this country are taking orders from the Pope in Rome not only in religious matters but in social, economic, and political as well. Father Coughlin's declaration and admission should open the eyes of our intelligent citizens before it is TOO LATE to check the destruction of the Republic.

WEEK-DAY CHURCH SCHOOLS IN KANSAS CITY

This write-up is of larger interest to our readers since one of these schools is being conducted by our mission workers, in the Mennonite Church.

Special temperance training is being given this year to more than twelve thousand young people of Kansas City enrolled in the Week-Day Schools, which convene each Wednesday. The movement, which originated in Indiana in 1913, has been carried on in Kansas City for eleven years. Public-school officials are in full accord and assist in every way possible. At stated hours the children are dismissed from the public schools to attend the particular Church school designated by the parents. Seventeen different denominations participate in the movement, each Church being individually responsible for its own school, except in cases where several Churches unite to conduct one interdenominational school. The curriculum is uniform but not binding, each school or Church being free to add or substitute as it considers best for its individual

needs. The public library has provided a special shelf of books suitable for the work. A leadership training school is held each winter, and this year special attention is being given to temperance training. "The movement creates a coöperative spirit among the Churches not felt in any other phase of religious-educational work," "It provides the elements needed to form a complete education. It reaches scores of unchurched homes. By having a council and director of religious education, it forms a tie between the Church school and the public school. Public-school teachers testify to the fact that disciplinary problems are being solved through the lessons taught in the Week-Day Church School. Many families have been impelled to renew their interest in the Church, and Bibles which had been stored away for years have again been put into use. During one year alone, 1,235 new members were added to the Sunday schools in the city and 845 children became members of churches."

A STIRRING REVOLT IN GERMANY

On the 450th anniversary of the death of Martin Luther, 3,000 German Protestant ministers arose in their pulpits to declare that they would not submit to the Nazifying of their faith. And that defiance represents the first articulate revolt against the policies of Adolf Hitler. It is a significant fact that the Christian church has provided the only minority group in Germany with courage enough to stand and say, "No compromise and no surrender." And it is a further significant fact that the Protestants did not stand alone. Standing with them for religious freedom, on the anniversary of the death of the leader of the Reformation, were the Roman Catholics of the nation.

The story is told that a few weeks ago, a Hitler lieutenant appeared at a meeting of a Lutheran Synod in one of Germany's cities. He had come, so he said, to read the order requiring the flying of the Swastika flag of the Nazis over the nation's pulpits and to get that order adopted. To which the assembled preachers replied by raising, with one voice, that ancient hymn of Martin Luther:

"A mighty fortress is our God
A bulwark never failing;
Our Helper, He, amid the flood
Of mortal ills prevailing."

For three hours they sang that song without a stop. The Hitler order was never read.

And yet there are still some folks who insist that religion is the opiate of the people.—Christian Herald.

INDIA'S CHRISTIANS IN THE CENSUS OF 1931

Christian Literates by Age

	Total Christian Population	Christian Literates 5—20	Christian Literates 20 & over
All India	6,296,763	511,993	884,338
British India	3,866,660	246,805	476,825
Ajmer-Merwara	6,947	1,844	3,160
Andamans and Nicobars	1,461	520 (all ages)	
Assam	202,586	13,441	26,935
Baluchistan	8,044	1,140	4,229
Bengal	180,299	21,807	46,780
Bihar and Orissa	341,894	16,379	24,513
Bombay (Including Aden)	317,042	33,107	75,069
C. P. and Berar	50,584	10,415	16,019
Coorg	3,425	270	781
Delhi	16,989	1,760	5,593
Madras	1,774,276	116,836	205,722
N. W. F. Province	12,213	2,078	9,966
Punjab	414,788	10,842	24,588
United Provinces	205,006	16,886	33,740
Indian States	2,430,103	265,188	407,513
Burma	331,106		

IN THE "GOOD OLD (LIQUOR) DAYS"

Here's what the interested parties got: From a bushel of corn, in the "good old days," the distiller got four gallons of whiskey. This retailed at \$16.50. Here's what the others got out of it:

The Farmer got\$.25
The United States got 4.40
The Railroad got 1.00
The Manufacturer got 3.70
The Drayman got15
The Retailer got 7.00
The Consumer got Drunk
The Wife got Hungry
The Children got Ragged

Will there be much difference in "these days"?

THE MODERN SPIDER

A. R. F.

"Will you walk into my barroom?"
Said the barman to the maid.
"Tis a very pretty barroom
And you need not be afraid."

So she stepped into his barroom,
And she took her mug of beer.
It all seemed so very harmless,
What indeed was there to fear?
But the barman kept her drinking
First one mug—then one again—
'Till he had her fairly reeling.
(It may be he gave her ten!)

And a lad—they caught and taught him
To blow foam and drink his beer,
'Till his eyes were dim and wandering
And no more his glance was clear.

"For the Government" they told us—
"Sure must have its revenue."
And the brewer and the barman
They must have their money too.
But the lassie and the laddie
Who have learned to drink their beer—
Maybe it's your son or daughter!
Have we naught to-day to fear?

(This was written after seeing a man come to the steps of his barroom and draw a young girl inside the place.)—Union Signal.

THE VALUE OF PUNCTUALITY

Benjamin Franklin once said to a servant who was always late but always ready with excuses, "I have generally found that the man who is good at an excuse is good for nothing else."

"It is not necessary for me to live," said Pompey, "but it is necessary that I be at a certain point at a certain hour."

Napoleon once invited his marshals to dine with him, but, as they did not arrive at the moment appointed, he began to eat without them. They came in just as he was rising from the table. "Gentlemen," said he, "it is now past dinner, and we will immediately proceed to business."

When his secretary excused the lateness of his attendance by saying that his watch was too slow, Washington replied, "Then you must get a new watch or I another secretary."—D. Carl Yoder.

"Alcohol never produces energy. It merely puts the brakes of the human machine out of commission so that it runs down hill, faster."

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

PUTTING GOD'S KINGDOM FIRST.— Matthew 6:1-34

Lesson for February 4, 1934

Golden Text.—But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you.—Matt. 6:33.

Verses 1-4. The purpose of alms and works of mercy is not to let other people know how good you are but to relieve human suffering. To parade your charity makes your gift hateful to the beneficiary and displeasing to God. And when you gain your point and get the praise of men you have your reward—a receipt in full. Don't look for anything more.

Verses 5-15. Prayer is talking to God. If, however, it is addressed to the hearing of men, it may go that far but no farther. Not many words but an honest sincere heart is the key to the treasure house of God. A more perfect prayer than the Model Prayer could not be couched in human language, and to meditate upon it until its every word is burned into your consciousness, as by a flame of fire, might be the most profitable experience of your spirit life. But even its repetition is vain unless prayed in the spirit and understanding. I Cor. 14:15.

Verses 16-18. Fasting is sometimes good for the health. It has its effect upon men, as witness the fastings of Mahatmi Gandhi, but in those cases you have your receipt in full. But if, unknown to men, you fast in body because of spiritual hunger you will be filled from on high. Isa. 58:3-7.

Verses 19-21. Heaping up treasure (Jas. 5:3) is no sin if you store it in the vaults of heaven. But to do so, you must feed the hungry, clothe the naked, etc. Matt. 25:34-40. The combination to that vault cannot be opened in any other way. To store for your own selfish use will bring sorrow and confusion of face to you. If your treasure is being stored in heaven, your heart will ever yearn more that way, but if your treasure is in earthly goods your heart will be bound to earthly clay.

Verses 22, 23. One of the most unfortunate men whom I ever met, more so than if he had been blind, was a man with diseased optic nerves which made him "see things." As a result he was constantly in great mental distress. So in the spirit—some have a healthy, clear vision, some are blind, and some are diseased and "see things." Consequently they are afflicted with strong delusions and strange hallucinations. To

tell them these things are not real makes them laugh you to scorn. They see it, and are they not to believe the evidence of their own sense? Let us ever pray that God may give us a clear, healthy vision in the spirit, that the light of God may enlighten our pathway as we walk with Jesus. I Jno. 1:7.

Verse 24. During the Renaissance sophists used to argue the question: "If a mule be placed halfway between two haystacks, will he ever move?" The conclusion was that as the attractions were equally strong he would not. But a mule would. What was mere sophistry when pertaining to a mule's mentality is a reality in a man's spirit life. A man loves the world, but he would also like to be a Christian. He debates the question in his mind, and dies in indecision. Jas. 1:5-8.

Verses 25-32. All men have at least two interests—eating and drinking. Some have a third—lodging. Others add a fourth—clothing; others a fifth—amusements; and others a sixth—religion. In the quest of the first five there are many cares and anxieties, but how few have any anxiety lest in their quest after these things they fall short of the grace of God. If you are bound to worry, worry about your spiritual condition.

Verse 33. Seeking. Game does not crawl into the hunter's game bag. Fish rarely jump into the fisherman's boat. So the things worth while seldom come unsolicited and unsought into any life. Life is a game of hunting. If you want to find fault, you can find it; if you want to find trouble, it is sitting on your doorstep; if you want to find error, it lies thick as stones in a terminal moraine, and you constantly stumble over it in all the thoughts of men. But if you want truth and righteousness and peace and Christ and God you have to grope in blindness and seek in earnestness, and at last you will emerge out of the dimness into the light—from ignorance into knowledge: from anxiety into trust; from unbelief into faith; from sin into righteousness; from an alien to a son; from a struggling sinner into a glorified saint.

TIMELY WARNINGS.—Matthew 7:1-29

Lesson for February 11, 1934

Golden Text.—Every tree that bringeth forth not good fruit is hewn down, and cast into the fire.—Matthew 7:19.

Verses 1-5. One of the most overcrowded of the professions is F. F. (Fault Finding) and with little effort you can attain to such proficiency as to win the degree of D. F. F.

But being such an overcrowded profession its doctors can not find enough patients from outside to use for demonstrations in their clinic, so they operate on each other with exceedingly unpleasant results. I am not afraid of hospitals, but if I ever get sick do not take me to theirs. I will have enough pain without having my conjunctivitis irritated with caustic, my boils beaten with rods, my palpitating heart depressed by gruesome stories as to how people in my state nearly always get worse and after much agony die. I will want a sympathetic doctor who brings cheer to my sick bed, a nurse whose hand will cool my fevered brow and whose soft words will bring me back from delirium to sanity, and medicines which will heal and not aggravate. Those are found only in Christian hospitals. Please take me there.

Verse 6. Rebuking sin is not casting pearls before swine. But taking my clean child body with the holy ideals that father and mother taught me and joining myself in society to men of "dog minds and habits" is giving holy things to the dogs; and taking these same priceless pearls and throwing them into the mire, as did the prodigal, is casting your pearls before swine. As sure as you do this you will soon, with the dogs and swine, eat your vomit and wallow in the mire. What a price to pay for associating with dogs and swine!

Verses 7-12. I do not have so many virtues that I can afford to give any away, or worse, take them and cast them from me in violence as something undesirable and detestable. I am too poor in things really worth while, so I will ask the heavenly Father, I'll seek for righteousness, and having found it, I'll knock until God's treasure house is opened to me and His riches become mine. What I want to do always seems right in my own eyes (Prov. 16:2), so I can not learn the truth of right and wrong by my own desires. But the kind of treatment I want others to give me is the right treatment for me to give to them, and what I do not want them to do to me, is wrong for me to do to them.

Verses 13, 14. The way of the crowd is not the right way. The actions of men are largely directed by fleshly desires and uncontrolled emotions. The flotsam and jetsam, the riffraff and wreckage of mankind became so by giving the pilot's wheel to desire and emotion, which drove them to destruction. The few who win keep their body under (I Cor. 9:25-27) by committing themselves to the care of God. I Peter 4:19; 5:6-10; II Peter 3:14-18.

Verses 15-23. Several years ago in one of our Pennsylvania towns an evangelist was

conducting a mission during the Halloween season. On Halloween they had a parade and he dressed himself as the devil and led the parade. Paul speaks of Satan impersonating an angel of light, but here we had an (supposed) angel of light impersonating the devil. But he was not alone in the parade. Nudist societies have their nudist preachers leading the parade of nudism; liquor people have their preacher friends to lead the procession away from sobriety; sensualists have their Rasputin's to urge them to tempt the flesh rather than to resist the temptations of the flesh, and so on ad infinitum. The prophet who does not encourage men to build the superstructure of their life on the substructure of faith and obedience to Christ with the ultimate aim of Matthew 5:48 is a false prophet. Beware of all such. If you follow such you will go to destruction together.

JESUS' POWER TO HELP.—Matthew 8:1 to 9:34

Lesson for February 18, 1934

Golden Text.—I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.—Matthew 9:13.

Chapter 8:1-4. There is nothing too hard for God. We should never say, "If Thou canst," but always, "If Thou wilt, Thou canst." The first implies doubt, the second implicit faith and submission to the divine will. We have no right to dictate to God. It is ours to supplicate and then to obey. This man did not obey. See Matt. 1:45.

Verses 5-13. The centurion. Of his servant we know little except that he had been sick and was healed. Of the centurion we know that he had a faith unparalleled by any of the Jews. As he gave commands to men so he felt that Christ had authority over disease and devils—and thank God He had. It is faith that gives us the right to sit down in the kingdom of heaven; nationality avails nothing. Rom. 9:30-33; 10:9-13.

Verses 14-17. Isa. 46:4; 53:4. God always bears (carries) His people but never more so than when they are sick and infirm. He bears the child and the person of hoary head; the infant at the mother's breast, and the invalid upon his bed of pain. No feeble cry of need passes unheeded.

Verses 18-22. Christ desires followers, but He sets His own terms of discipleship. Luke 14:33. Every nation sets its own terms of citizenship to aliens desiring naturalization. And here are two universal conditions. First, renounce all allegiance to former and other powers. Second, an oath of allegiance to the country to which the alien desires to transfer his citizenship. Does God require less? Paul met the conditions wherein both these men failed, and a third where the man of Luke 9:61 failed. I need to renounce all, now, and never look back.

Verses 23-27. Many are the tempests that suddenly arise in my life, more to be feared than the ocean's storm. He who stilled the ocean's wave, can also say to my troubled soul, "Peace, be still."

Verses 28-34. The ten cities had no worse cases than these demoniacs. Strange that

the worst came first, and that for help; the others came only to beg the Lord to leave their country. What is a country worth as a residence where there is no Christ?

Chapter 9:1-8. There is something worse than physical illness, excruciating as the suffering may be, and that is to be paralyzed in sin. The only cure is to get to Jesus. Heb. 11:6. There are many obstacles, and fortunate is the man who can find friends who will help him to get to the feet of Jesus. Where one would fail alone several can succeed. Jas. 5:13-20; Matt. 18:19, 20.

Verse 9. Sinners need a personal invitation. Levi was willing to suffer the loss of social standing, etc., to make a fortune as a tax collector. Now he is willing to suffer the loss of all that to become a follower of Christ. Why did he make the feast? To get his fellow publicans to meet the Savior. Did it pay? See Matt. 21:31, 32.

Verses 10-13. You were successful at one time as a soul winner, but you no longer see results. Shall I tell you when you began to lose effectiveness? It was when you began to think yourself superior to others in knowledge, ability, and goodness. The only thing superior people are good for is to criticize others.

THE TWELVE SENT FORTH.—Matthew 9:35-11:1

Lesson for February 25, 1934

Golden Text.—The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.—Matthew 9:37, 38.

Chapter 9:35. Wherever Christ turned there was need; need of health, of salvation, of knowledge, of a Friend. He did alone what He could then.

9:36 to 10:4. The cry for help. Isa. 6:8. There is enough work for all. Had we the vision of the lost world's need as Christ had it we would not need to be told to pray that God would send forth reapers. We would pray without being exhorted to do so. And we would pray, too, that the Lord would make our lips fit to carry His holy message, our hands to do His work, and our bodies to do His will. Isa. 52:11. And the man whom God calls to help Him in His service will be enabled to do that same work. Jno. 14:12.

The man who has the clearest vision is the man best suited for the work. Gen. 41:38-40; I Sam. 16:7; I Cor. 1:26-31. If these apostles had been chosen on the basis of human standards how many of them would have been accepted for the greatest work that was ever given to any twelve men?

Charge number one. Vs. 5, 6. In giving them their charge He gave them their field of labor for that time. After His resurrection He changed this order. Matt. 28:19, 20. According to Isa. 49 and Matt. 15:24 the work of Christ up to the time of His crucifixion was among the Jews; after that He became the salvation of God to the nations. Isa. 49:6.

Charge number two. V. 7. Preach. John the Baptist, Christ, and the apostles all

preached the same thing. We are to do likewise. Luke 24:47; Acts 20:21; 26:18-20. When this message is preached people will be converted. Luke 16:16. From the earthly kingdom of God the faithful are transplanted to the heavenly (everlasting kingdom of God). II Peter 1:11.

Charge number three. V. 8. Next in importance to preaching is the relief of human suffering. While the result of Christ's miracles of healing was to prove His deity (Jno. 5:36) yet His motive was compassion. God is grieved to see His creatures suffer and will relieve them unless unbelief hinders. Matt. 13:58.

Charge number four. Vs. 9, 10. Do not travel in luxury, neither be beggars. The words translated scrip or wallet (R. V.) was a beggar's bag where gifts were hoarded. Avoid extremes of living, and your person will be acceptable to all classes.

Charge number five. Vs. 11-15. Lodge with proper people. II Kings 4:8-11; Acts 10:6; 18:3; 16:15.

Charge number six. Vs. 16-23. II Tim. 2:24-26; I Pet. 3:15. Many antagonisms and oppositions which are aroused against the preachers of the Gospel are the results of their own pride and lack of grace. Any fool can stir up strife. There will be enough opposition on the part of the powers of evil without my making it worse by unwise speech and deed. I Pet. 2:12.

Charge number seven. Vs. 24-33. Confess Jesus as Lord before all men fearlessly, proclaiming His truth from the housetop so that all can hear. You are doing God's work and are under God's care and protection. Jno. 11:9; Psa. 105:14.

Charge number eight. Give Christ supreme place in your affections and follow Him. Heb. 13:7, 8, 13.

Lancaster, Pa.

SHIRKING DUTY

The following parable has been told to illustrate how necessary is coöperation and how the refusal to carry one's share of the load ultimately brings disaster.

A farmer, being short of horses, hitched a mule and an ox together to help with the hauling. After a while the ox stopped, lay down and refused to move. The farmer said nothing, but quietly unhitched the animal, returned it to the stable and made the mule pull the wagon the remaining part of the journey.

At night the ox spoke confidentially to the mule, "What did the master say to-day?" "Nothing that I heard" replied the mule. The next day the same thing happened. "And what did the master say this time" the ox inquired. "I didn't hear him say anything but he's leaning over the fence out there talking to the butcher," the mule replied.—Sel.

One of the greatest physicians of modern times, Sir Andrew Clarke, left his testimony to the one true remedy, thus: "There is one remedy for all this spiritual disease, and that remedy is to be found in the Person and Work of Jesus Christ."

THE NEW TEACHER TRAINING PROGRAM

By Paul Erb

All Sunday school workers who have read our Church papers since the General Conference of 1933 are aware that there has been inaugurated by the General Sunday School Committee a new program for the training of Sunday school teachers. All who are connected with the forwarding of this program are hopeful that we are taking a real step in advance. Many details of the program need to be worked out more clearly before the plan can function as smoothly as we hope to see it. The Committee will no doubt have another meeting soon to work out a solution to some of the problems that have arisen. The early functioning of the plan is made especially important by the great interest taken in it in many sections of the Church. This interest is very encouraging, and is taken by the Committee as a challenge to its best efforts.

It may still be necessary to convince ourselves of the need of Teacher Training. There may still be people who feel that, since the teaching of the Word is a spiritual task, the qualifications for the task can come only as a divine gift, and that human training is a hindrance rather than a help. There can, of course, be no argument against the preponderance of spiritual requirements. A great foreign missionary recently pointed out that, if a man of the most brilliant intellectual attainments should come to the foreign fields, without a real experience of salvation and without a burden for lost souls, he would most surely fail. The same thing is most certainly true of the Sunday school teacher. We shall all agree that the teacher who depends upon merely human elements of strength will make no spiritual impression on the lives of his pupils.

But let us hasten also to agree that true spirituality finds no antithesis in teaching ability and careful scholarship. It is the business of the teacher to teach the Word of God, and he cannot do justice to his task if he does not know that Word of God. We cannot tolerate knowledge without spirituality; but neither can we tolerate spirituality without knowledge, if there is such a thing. There is in the Bible an immense amount of factual material to master and to present in the course of a Sunday school lesson cycle. Moreover, the teaching of the Sunday school lessons calls for sensible, as well as spiritual, interpretations and applications. We do well to remind ourselves frequently of the Lord's injunction through Paul to study to show ourselves approved unto God, workmen that need not be ashamed. Probably most of us have done teaching that we look back upon with shame, because of its inefficiency.

We have reason to believe, therefore, that a great interest in Teacher Training prophesies an increase in our Sunday school efficiency. The new program lays great emphasis on Biblical studies, and the people who follow it through will no doubt attain a little higher level of Biblical knowledge.

The courses in Methods and Administration should have their influence in improving, if ever so slightly, the conduct of our classes and our schools. We are not suffering any illusionments, of course, that any one who takes these courses and gets a certificate or diploma will, as a consequence, be a successful teacher. Some of them, no doubt, will not and should not be trusted with a class. Even with the training their spiritual and teaching qualifications will not measure up to the high requirements of this task. But if this new emphasis on Teacher Training will raise, to even a slight degree, the general level of our Sunday school performance, it will have been abundantly worth while. And that it will so result is the firm conviction of the Sunday School Committee.

It may be helpful to review briefly the history of Sunday School Teacher Training. This work first developed in large proportions in the decades following the Civil War. The success of the newly established Normal Schools in improving the quality of teaching in the public schools encouraged Sunday school workers to believe that training would also improve the quality of Sunday school teaching. Such Sunday school workers as J. H. Vincent threw themselves enthusiastically into the work of preparing courses and conducting classes and Sunday School Normals. The Chautauqua movement, which later developed in a very different direction, was originally begun for the training of Sunday school teachers. Most of the work consisted of courses of lectures, given to the teachers by capable leaders. Later there was developed the Teacher Training manuals, popularly known as the "First Standard Manuals." Books by such authors as Hurlbut, Moninger, Oliver, and others, had a wide use for many years. These books attempted to include in one volume informa-

tion concerning the Bible, Pedagogy, and Sunday School organization in such a way as to make it easily memorized.

About 1914 these books began to be severely criticized by educational leaders, who felt that they were superficial and inadequate. This resulted in the adoption of new standards by the international Sunday School Association. The new courses which were worked out devoted far more time to pedagogical preparation than to Biblical training. This situation together with the decidedly modernistic trend in the work of the International Council, gave rise a few years ago to the organization of the Evangelical Teacher Training Association, which is composed of orthodox and fundamentalist schools and colleges. The courses outlined by this association have the necessary emphasis on the understanding of the child mind and the methods of teaching, but keep Biblical studies in the first place of importance.

Our own General Sunday School Committee of the Mennonite Church has had from its first organization a subcommittee to study the question of Teacher Training. Hurlbut and Moninger were early approved as a first standard course, and through the years a number of people have secured diplomas as graduates of this course. Efforts were frequently made to provide a text for the second standard course, but nothing final was ever done about it, no doubt because of the difficulty in securing a book which would fit our distinctive denominational viewpoints. The weakness of our program has been the meagerness of its offering. There has been, in recent years, a relatively small interest. During the last two years only twenty certificates have been issued.

In this department of the Monitor we hope to publish in later issues articles which will describe in detail the courses which are now being given, and the different ways in which these courses may be taken. The Elementary Course is being offered in a number of our Bible Schools this winter, and in some congregational classes. We will report later as to the success of these classes.

Hesston, Kans.

A TEACHERS' MEETING WITH A PLAN AND PURPOSE

By J. D. Mininger

"I've studied the life of Paul more than the life of any other one man and yet that was as interesting as though it had been the first time I studied it." This was the testimony of one who took part in our Sunday School Teachers' Meeting held at the Kansas City Mission, Wednesday, December 27.

The reason this meeting was so interesting and illuminating was because the leader was painstaking in preparing for the meeting. The subject was, A Review of the Life of Paul. The leader of the meeting had previously made out the appended program and with a single exception each person that was given an assignment, responded in person when called upon, and the one who was

THE BUILDERS

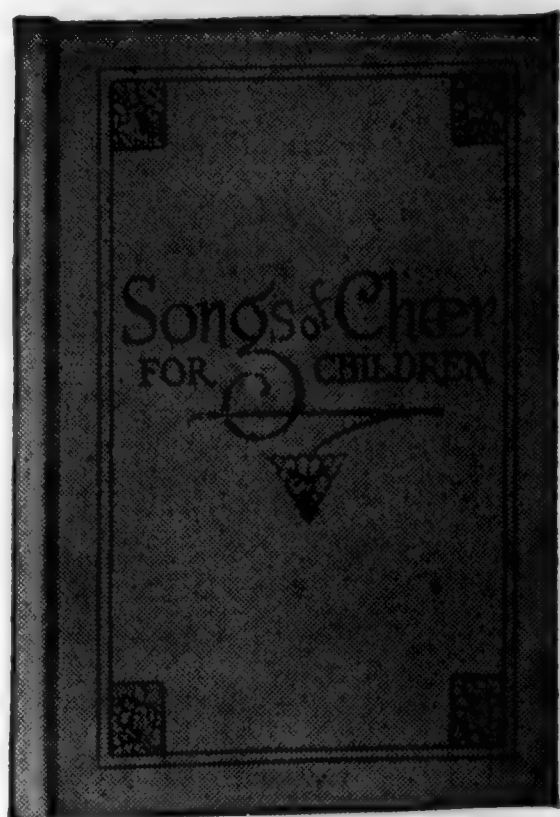
A builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches—
All fashioned to work his will.
And men said as they saw its beauty,
"It never shall know decay;
Great is thy skill, O Builder!
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised the unceasing efforts,
None knew of the wondrous plan
But the temple the teacher builded
Was unseen by the eye of man.

Gone is the builder's temple,
Crumpled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll;
For the beautiful unseen temple
Was a child's immortal soul.

—Selected.

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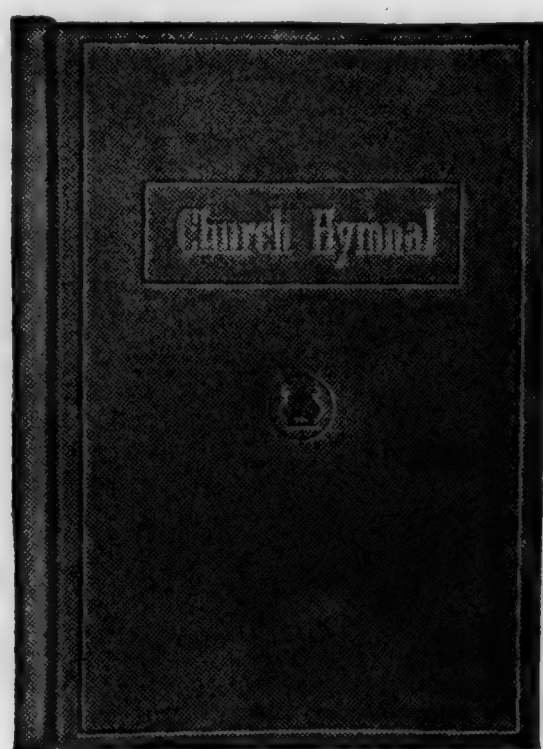
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MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

absent had her message written out for some one else to read.

Review of the Life of Paul

1. Paul's Ancestry, Freedley Schrock.
 2. Paul the Persecutor, Daniel King.
 3. Paul the Convert, Anna Smith.
 4. Paul the Preacher, Rufus Horst.
 5. Paul the Traveler, Margaret Horst.
 6. Paul the Intercessor, Martha Schrock.
 7. Paul the Persecuted, David Miller.
 8. Paul the Writer, Mrs. Chris Miller.
 9. Paul the Pastor, J. D. Mininger.
 10. Paul the Martyr, Mrs. J. D. Mininger.
- Leader: Philip Kreider.

A DOUBLE KICK

There seems to be considerable disappointment with both prohibitionists and advocates of the liquor interests relative to the beer regime. There isn't any question that since beer has been legalized drunkenness has increased and that automobile accidents perhaps have increased, but it is quite evident in certain localities, at least, that the beer that is being sold is not fully three and two-tenths percent in alcoholic content. The alcoholic content evidently has been held down by certain wet interests fearing that an in-

crease in drunkenness would militate greatly against their interests.

There is "kick" in the beer that is being sold, because it is showing itself in drunkenness, but many of the old drinkers are "kicking" because it does not have "kick" enough. Since beer has been legalized increased evidence has been given to the fact that there is but one way to logically deal with the question of alcoholism and that is eradicate it from our civilization.—Watchword.

THE CARPENTER

I wonder what he charged for chairs at Nazareth.

And did men try to beat him down
And boast about it in the town—
"I bought it cheap for half a crown
From that mad Carpenter?"

And did they promise and not pay,
Put it off to another day;
Oh, did they break His heart that way,
My Lord, the Carpenter?

I wonder did He have bad debts,
And did He know my fears and frets?
The gospel writer here forgets
To tell about the Carpenter.

But that's just what I want to know
Ah, Christ in glory, here below
Men cheat and lie to one another so;
It's hard to be a carpenter.

—G. A. Studdert Kennedy.

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Scottdale, Pennsylvania

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A Monthly Magazine for the Home

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CHRISTIAN MONITOR

MARCH, 1934

Patterns

By Rose Adams

The Song the Captive Heard

By W. V. Garrett

The Riches of God—A Sermon

By Frank B. Raber

Mission Study Courses

An Editorial

The World System Analyzed

By John Thut

Sabbath Desecration

By Stanford Mumaw

Early English Hymn Writers

By Jesse D. Hartzler

Dinosaurs and Scientific Duplicity

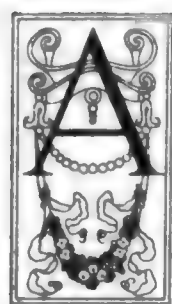
By Roland V. Bingham

The Churches and Conscientious Objectors

By C. F. Derstine

THE SONG THE CAPTIVE HEARD

By W. V. Garrett



ABOUT the middle of the eighteenth century, the Hartman family came to America from Germany, and settled in what is now Lebanon County, Pennsylvania. Three children, two girls and a boy, came into the home, and they were happy in spite of the hardships of those early pioneer days.

The children were taught the German language, because the parents had not yet learned to speak English. The mother, a devout Christian, taught her children to sing some of the beautiful German hymns, and to pray.

But, in October, 1755, tragedy descended upon the Hartmans. One day, while Mrs. Hartman and the boy were away on a visit, the Delaware Indians swooped down upon the little homestead, killed Mr. Hartman, and carried off the two girls, Barbara and Regina. When Mrs. Hartman and her son returned in the evening, they found the house in ashes. Not knowing what had happened to the other members of her family, but believing them dead the mother fled with her son to the settlement at Tulpehocken where she remained.

News came at length to Mrs. Hartman of the fate of her husband and her daughters. Barbara and Regina had been taken by the Indians. Barbara, the older was never heard from. But Regina was restored to her mother, after many years, under the most unusual circumstances.

When Barbara and Regina were captured by the Indians, other girls and boys were taken, too. Barbara and Regina were separated, and never saw each other again. Regina and another girl of five were given to an Indian squaw. She was the mother of a son who was away from the Indian settlement much of the time, hunting and scouting. During his absence, the two white girls were compelled to go into the forest, and gather herbs and roots for food. When they returned with less than the Indian squaw wanted, she beat them cruelly.

Under these awful conditions the two white girls lived until Regina was nineteen years old and the other girl twelve. During these long, lonely years Regina remembered the prayers and the hymns her mother had taught her. She was afraid to sing among the Indians, but on the frequent trips into the forest for herbs and roots, she sang the hymns of her childhood.

Nine years after her capture, in the year 1764, Colonel Bouquet brought the Delaware Indians into subjection. One of the terms of surrender demanded that the Indians release all the white captives they had taken through the years. More than four hundred white captives were released and all these were taken to the garrison at Carlisle. Notices were sent out in every direction asking people to come to Carlisle, and identify their lost relatives and friends.

Mothers and fathers came looking for their lost children; husbands came looking for

wives and children; brothers came looking for sisters and sweethearts. Many came long distances, hoping to find their lost loved ones. Many were rewarded by finding those whom they sought, but others came and found no one to answer the description of those that were dear to them. There were tears and smiles, agony and joy, as the pilgrims turned their faces homeward.

Among the searchers came Mrs. Hartman, the unhappy mother and widow, looking for her two daughters. But as in many instances, in the years that had gone by great changes had taken place in the separated ones, and it was difficult, or impossible, to identify one another.

The white captives, dressed as Indians, were made to stand in line, while parents, husbands, and brothers walked before them inspecting each face. Mrs. Hartman could not recognize her daughters; she walked up and down the line scanning each face, whispering a prayer as she went, hoping against hope that she might find some familiar feature. But, in spite of her anxiety, she found none. At last, in despair, she began to weep.

Colone Bouquet, touched by the mother's tears, suggested that she do or say something that might help her daughters to remember their mother, if they were present. With her head bent in thought, she could recall nothing that might reawaken memories, except an old German hymn she had taught them, and one which her little girls had loved to sing. With new hope in her heart, she stepped out in front of the waiting line and began to sing the words:

Allein, und doch nicht ganz allein,
Bin ich in meiner Einsamkeit.

The English translation of which is:

Alone, yet not alone am I,
Though in this solitude so drear.

Before the mother had sung to the end of the second line, a tall young girl rushed from the line, threw her arms about her mother, pressed her face against the mother's cheek, and joined in the song:

I feel my Savior always nigh,
He comes the very hour to cheer;
I am with Him, and He with me,
E'en here alone I cannot be.

They both wept for joy. A moment before they had felt alone and helpless, now they were happy. They had sung that hymn many times, years before, but it carried a new meaning as they stood there reunited.

The other girl, Regina's companion for nine years, found no one to claim her. She



clung to Regina and coaxed to be given a home. Mrs. Hartman was a poor widow, but her heart went out to the homeless girl, and she invited her to come along, and the three left Carlisle together.

The singing of the old hymn had brought an answer to the prayers of many years. As the years passed on, the three lived together in a modest little home, and many times, in the cool of the evening, the melody of that old hymn could be heard. When they sang it, they sang it as a psalm of thanksgiving, and probably also as a prayer for the daughter who did not find her way home.—Selected from Christian Youth.

"If you want to fight your own battles, God will step aside and give you the job, but you will be the loser."

THE WINTER BIRDS

By Annie Johnson Flint

When autumn's flaming torch has set
The hills and vales alight,
Then gather all the feathered clans
To take their southward flight.
The goldfinch from the thicket flees,
The swallow from the eaves,
His bower in the lilac bush
The slim gray catbird leaves.

From meadow grass, from forest tree,
Go bobolink and thrush,
And over fields and streams and woods
There falls a sudden hush.
From all their summer haunts and homes
The singing tribes are gone;
Oh, blessings on the winter birds
That bravely linger on!

The flicker shouts across the fields,
The cheery chickadee
Hobnobs with all the sparrow folk,
Those birds of low degree;
The nuthatch makes his daily round,
And hammers on the bark,—
Head up, head down, all one to him,—
With many a loud remark.
I grant they are not musical,
They sing no tuneful lays,
But oh, they give a wondrous charm
To dull and gloomy days.

They break the deathlike calm that broods
Above the earth's white shroud,
They twitter in the leafless trees
Beneath the rainy cloud;
They drift before the coming storm,
Half hid in falling snow,
Like little ghosts of autumn leaves
Wind-driven to and fro.
When come the slow, dark winter morns,
I hear them at my door,
They chirp their thanks for scattered crumbs,
And boldly beg for more.

I love the robin's matin hymn,
The blackbird's whistle clear,
The vesper sparrow's dulcet call
When night is drawing near,
The yellow-bird's persistent chant,
The phoebe's plaintive song;
But dear, as well, the simple notes
That cheer the winter long.
And bright the robin's breast of red
On some bleak day in spring,
And gay the oriole's flaming coat,
The bluebird's azure wing;
But fair to me the winter birds
In somber brown and gray,
The little brave and sturdy souls
Who do not go away.

—Courtesy Evangelical Publishers,
Toronto.

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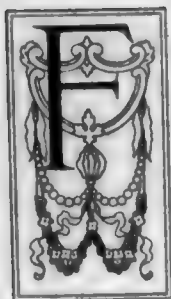
Vol. XXVI

SCOTSDALE, PA., MARCH, 1934

No. 3

PATTERNS

By Rose Adams



FROM the window, Marcia could see the icebound river lit up like a silver thread by the moon, and the surrounding country stretching like the width of the boundless Russian steppes. The scene appalled her. Before, she would have been awed by its beauty, but to-night her heart sank with sadness, and a sense of infinite loneliness engulfed her. This feeling was not new. "To be exact," she considered, "seven days—eight hours—fifty-five minutes." Unbelievable? Yes, but the afternoon had revealed the truth only too clearly.

Marcia, with her friends crowded around her, had been seated in John's favorite den chair, staring into the fire as he used to do. There had been a lull in the conversation, or rather a break in the seemingly endless chain of sympathy. It was then, in those brief moments, that she had found herself to be completely alone. With almost startling suddenness, she had realized for the first time the full import of that awful event. Her mute friends became just so many annoying shadows. She wished to be rid of them, their gestures of sympathy and their bits of optimism. The full realization of her husband's death had dawned upon her.

As her young sister came bounding into the room to tell of the wonderful things that were to happen to her—interesting social events—Marcia vowed she would not sit by and watch other people's joy. "Mother, I cannot stay here—stay and remain sane!" she had whispered hoarsely, and had rushed out of the room, packed a bag, and fled from the house. She had driven, driven like mad, the rest of the afternoon and night until her car wheels had refused to take hold in the drifted snow on the narrow road. She had tramped, not far, but in a blizzard to the only house in view.

And now, huddled by the kitchen range of a stranger's home, Marcia wished to be rid of the woman, sitting silently by, as she had wished to be rid of her sympathetic, crowding friends. A plan obsessed her as her gaze followed the course of the dimly gleaming river to the horizon's edge. She would cherish her aloneness. She would make her life a quest for solitude. "I will move on endlessly as does the river," she mused. "Move on. That shall be my motto—the keynote of my existence."

"Poor child," said the woman, "here is

some hot porridge and toast for you. A little nourishment will make you forget your troubles."

"Forget my husband's death? I can never forget!" Marcia had wanted to shout at her. Instead, she somewhat curtly replied, "Thank you," and settled back in her chair to partake of the food. The woman, puzzled by Marcia's manner, sat down in her accustomed seat by the fire, and began sewing. Marcia resented the woman's presence. She had disturbed her calming reverie. But now that she had been aroused, she viewed the woman, the wrinkled parchment of the aged face, the bent shoulders, and the alert, but faded eyes. She shuddered and sipped her porridge a little more rapidly than before. The woman

MANNA

By Stella Kauffman

And when the dew that lay upon the ground
Had vanished into mist, without a sound
There came upon the wilderness the bread,
The manna, by the hand of God outspread,
Like frost upon the earth. Thus did the Lord
Provide His children bread—His blessing
poured
From heaven to supply their need each day,
Until before their eyes the land of promise
lay.

Now Christ has said, "I am the bread of
Life."

And he that cometh unto Christ will have no
strife

To gain his bread; he will no hunger know,
Who once believes. He will on him bestow
A gift that satisfies the heart, richer
Than gold the wise men carried by the star.
The Father of the lights, the God of love,
Sends all our good and perfect gifts from
realms above.

West Liberty, Ohio.

reminded her of things she wished to forget—of the dreams that she and John had built together. Now, all those dreams were shattered—shattered beyond any hope of repair. He was gone forever. Marcia placed her emptied bowl on the table behind her, and resumed her seat by the fire. There was silence—the hush of the still, white night.

The porridge had heartened Marcia in spite of herself. She became aware of her predicament, and shamefully acknowledged her unappreciative manner. "After all, the woman

need not have accepted me into her home, to have offered me the night's lodging, to have bundled me in warm robes, or to have given me food to thaw me out."

With these kindnesses in mind, Marcia looked a second time at the woman. She was choosing four patches with the utmost care from a bag on the floor beside her. She meditated over the effect they would produce side by side. Then, satisfied, she sewed them together and put the large square they formed on top of a neat pile of similar ones. She repeated the procedure—again, and then again. She was making a patchwork quilt. When she drew a piece of purple velvet from the bag, Marcia was a little surprised.

"Where did you get such a lovely patch?" she could not resist asking.

The woman glanced up, and with that far-away look in her eyes that signalizes the recalling of the past answered, "These are pieces cut from my first ready-made coat. My husband bought it for me one summer when we visited our children in the city. It is good material. One cannot buy velvet like this nowadays. Why—"

"Yes, it is beautiful!" Marcia interrupted. She was now more interested to know the answer to her curiosity.

"Where is your husband, Mrs. —?"

"Mrs. Cobb," the woman supplied. "Oh, he has been dead for ten years." She smiled as though the memory were sweet to her.

"You do not seem sad about it?" Marcia queried amazedly.

"Why should I be?" Mrs. Cobb challenged as she began a search for four more patches. "I had forty years with him, and now I have the memories of those happy hours. You are married?"

"I am a widow," Marcia replied. "It is hard for me."

Mrs. Cobb fondly handled a piece of pink corded silk. "This is a patch of the coat of our youngest child. Nan was the only child we could afford silk for, but we were not given long to lavish our wealth upon her. She died when only six."

"Oh, that is too bad," Marcia mumbled, trying to think of something more appropriate to say.

"I lost two of my other children, too." Mrs. Cobb continued.

Marcia gasped, and asked if she had any others.

"I had six."

"Well, then you have three left," Marcia breathed.

"Oh yes," Mrs. Cobb spoke up, "no matter what happens, there is always something

left. And we always have the Savior to comfort and help us."

Marcia disagreed silently. It was painful for her to listen to this woman who had experienced life to the full. For herself, she was convinced, there was nothing left.

"When our house burned, though we were poverty-stricken, there was the barn. And when our sons were killed we found comfort because we trusted in the God who gave them. This white cotton patch is part of my eldest girl's graduating dress. It was nothing extra, but she looked sweet in it. I am making this quilt for her."

"Yes, yes," Marcia moaned irritably, and before kind, gentle Mrs. Cobb had time to continue, demanded, "Does your work make you sad?"

"Oh no," said Mrs. Cobb astonished by this outburst. "I like to make quilts. It is my sole pastime."

The thought of spending her remaining days planning, choosing, piecing—planning, choosing, piecing—was not a particularly cheerful outlook for Marcia. And to be continually held in retrospection by bits of once-used cloth seemed unbearable. "Why, I live in my past. I sketch patterns from memories. My life pattern," said Mrs. Cobb.

Yes, that was what she was forming of her patches, light and dark. Marcia was not sure that she liked Mrs. Cobb's answer.

Mrs. Cobb interpreting her expression as denoting disgust, offered, "Well, if quilts aren't good for anything else, they do keep one warm."

With that, she gathered her things together and put them into the sewing kit under a window on the opposite side of the room. She sighed mildly.

"I imagine you are tired after trudging through the snow," she nodded to Marcia knowingly, and offered to show her to her sleeping room. Marcia was thankful for that move, and produced a genuine smile for Mrs. Cobb.

"Strange," she thought, "I feel so different from what I did this afternoon." As she climbed the stairs behind her hostess, a feeling of calm came over her.

Before an old-fashioned dressing table, Marcia brushed her hair with firm, backward strokes. She did not do this vainly, but automatically, from sheer force of habit. John had loved to watch this procedure. He always declared she looked like an angel. Of course, that wasn't true, but she had liked to hear him say it. She had been vain then. It was funny, too, how he had loved that little blue linen morning dress, she had worn on their first morning together. In fact, he had liked it so well, that he had asked her to put it away and keep it forever, because, he had said, "It symbolizes the whole meaning of our homemaking."

"I shall put a patch of that dress in the center of my quilt. All other events must radiate from it. Let me see, I must have a patch to memorialize that glorious week in the mountains when John and I rode together and explored the countryside. And, oh yes, my wedding dress must occupy a prom-

inent spot. But there was that one, too, in which John proposed to me. That was discarded, though, and given to a cousin." Marcia caught herself again in reverie.

"This is absurd of me to be planning a quilt. I have none of those clothes, now." With that, she climbed into the high feather bed in search of much-needed sleep. But her thoughts wandered on relentlessly. She too had many memories to cherish. At last she began to cry and sob softly in the warm coziness of the quilt-covered feather bed. For a week she had been frozen, rigid in her silent rebellion. As she found refuge in tears her heart also melted, and she turned to God for comfort and strength. At last she found peace and her heart was warmed by an inner glow as her body responded to the luxurious comfort of the homemade bed-clothes.

Marcia pulled the patchwork quilts about her a little closer and sighed as she dropped off to sleep. "Well, if they are not good for anything else, they do keep one warm," she murmured.

Goshen, Ind.

TWENTIETH CENTURY PROGRESS TRACED THROUGH THE CENTURIES

From an early Egyptian tomb: "His earthly tenement was shattered by beer and wine. And his spirit departed before it was called for."

Xenophon, 300 B. C.: "Temperance means, first, moderation in healthful indulgence, and secondly, abstinence from things dangerous, as the use of intoxicating wines."

Pliny, the Elder, A. D. 79: "There is nothing about which we put ourselves to more trouble than wine, as if nature had not given us the most salubrious drink with which all animals are satisfied."

Chaucer, 1340 A. D.: "Character and shame depart when wine comes in."

Shakespeare, A. D. 1600: "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee Devil."

Lincoln, A. D. 1842: "Liquor might have its defenders but no defense. Whether or not the world would be vastly benefited by a total and final banishment of some, if not all, intoxicating drinks, seems to me not an open question."

Gladstone, A. D. 1898: "The ravages of drink are greater than those of war, pestilence and famine combined."

Clemenceau, A. D. 1920: "It is definitely settled that alcohol is a poison: a poison destructive of human energy and, for this reason, of society as a whole."

Sir Wilfred Grenfell, A. D. 1928: "Alcohol has wrecked more lives, starved more children, and murdered more women than any other single factor."

Thomas A. Edison: "I still feel that prohibition is the greatest experiment yet made to benefit men." (Taken from Forward.)

Dr. Clay reports the death of three children from the use of a tobacco poultice applied to the scalp for scald-head.

WHY I DON'T PLAY CARDS

It was around the hearthstone in a dear mountain home I first received instructions as to what my parents considered right or wrong. Among other worldly amusements, card playing was listed as wrong. Our evenings were never spent with a deck of cards, but the time was spent in story-telling, singing, reading or conversing. It was dear of my parents to guide when I was young and tender, and now that I have grown older, I can clearly judge that card playing is wrong.

In the Book of books, which is our light and guide, we find these words, "Abstain from all appearances of evil." One only needs to observe the results of such an amusement as card playing to see the evils. If I should relate stories of card games in mountain homes, old shacks, secluded wooded spots or marble palaces, many pathetic pictures would appear. Men losing all their money, terrible language falling from the mouths of human beings, and very often a life was lost. Many times when the true story is known of a wayward person, a gambler or thief, his first experience was in a friendly card game in some home. It is true, stronger persons may play and not weaken to this extent, but a weak person may go far into the depths of sin. Pictures of this type would keep me from playing cards.

To-day when we peep into homes of our land, whether it be city or rural, we find a large percentage of them sponsoring card playing. There seems to be a craze for bridge, and many lovely folks are becoming bridge fans. To me the word bridge means something strong, and worth while, something built for a good purpose, but I fear for the American home if it continues to build its "Bridge of Social Contact" with paper cards. It will fall because of the heavy load of social evils that tread it, such as triangular love affairs, costly misunderstandings, playing to win at any cost, neglect of home, church and God.

When I took the vow of church membership, to God and to the church, I renounced Satan and the vain pomp and glory of the world and promised to refrain from indulging in those things out of keeping with a Christian profession. Card playing is out of keeping with Christ's ways and teachings. If a life is to count for Him, and if it sheds the right influence, it must be kept in tune with Him. We can't play cards during the week and expect to exemplify the highest type of living to a Sunday school class on Sunday.

Summarizing, by expressing in a few words why I do not play cards—

1. Parental training.
2. Waste of time.
3. Undermines the home.
4. Bad influence for youth.
5. Neglect of duty.
6. Develops gamblers.
7. Encourages dishonesty.
8. Many evil results.
9. Not Christlike.

—Edna Harmon Smith in The Gospel Messenger.

"Abstain from all appearance of evil."

STEPPING-STONES TO SUCCESS

By Alvin Rogie

With apologies to John Bunyan, author of *Pilgrim's Progress*.

I have before me a mental picture. In the foreground lies a beautiful city. Upon first sight this city appears to be a very desirable place to live. It has beauties which no ordinary city has. We see beautiful buildings that glitter from the sun's rays. There are large spacious dwelling houses with beautiful shrubbery about them. We see tall and well-built business houses, fine churches with shining steeples that can be seen for miles. The sidewalks and streets are attractively made of marble. Men walking on the street appear to be well-dressed. There are no beggars to be seen, for success is written here. The name of this city is "Successful Vocational Center." Only the most successful business men can live here—men who have put their all into their business, and consequently have placed their trust in it; men who have reached the top of the business ladder of success. Thus from the outside it is a glittering city.

Let us look more closely. Between two dwelling houses we notice a row of ever-green trees. We are informed that these neighbors are not on speaking terms. They want to see as little of each other as possible. The trees are to shut off the view. Two men meet on the street. A friendly greeting comes from their lips. But our inspection affords us the inside; we can see through the mask. Only this morning the one man had related to his family how he would like to see this very man fall, so that he (himself) could climb higher.

We have made a close observation into some of the hidden corners and dark alleys and have seen the presence of sin; sin in its blackest forms. We are made to say, "Not all that glitters is gold." Many of these fineries that we see are legitimate, if kept in their rightful place, but man has defiled them in coveting them. In this city of success he will stop at nothing in order to attain a higher position.

Turning our eyes to the background of the picture we see a rugged mountain. Its steep sides seem to extend almost to the sky. It looks almost impossible to climb. But look closely, and you will see a path leading up this mountain. Notice! A man is climbing this path. The path is sometimes very steep, sometimes not so steep, but always upward. It is a straight path. There is not a crook or turn in it. Where does it end? We notice on the summit of the mountain the large letters, "SUCCESS." This then must be the goal.

But how can this man travel so surely? Some one has prepared the path. Stepping-stones have been laid, and they make a very sure foothold on the way to success. Music is floating from the traveler's lips. A man whom we will call Observer notices the strange proceedings and asks of Traveler, "How can you sing in such adverse circumstances? It looks useless to me to attempt such a climb when there is no immediate benefit. Look behind you, and you will see

far more beautiful scenery than on top of this rugged hill."

Traveler said, "I am happy because I am on the right road, the road to true success. Singing keeps me from seeing all the difficulties, besides helping others. And certainly I will benefit from my progress. The peace one possesses from knowing that he is making the journey successfully more than repays the hard labors. I have also a Guidebook so that I cannot lose my way."

Pointing to the city Observer said, "There is success, why go farther?"

"Yes," replied Traveler, "that is what the world terms success, but I want success that will last throughout eternity. I believe too, in successful vocation, but I do not put that first."

"But you Christians rob yourselves to give here and there; that is not success," said Observer.

"We give because we love to do so. In that way we store our treasures in heaven, and there moth and rust do not corrupt them."

"I must hasten on," said Observer, "I see I cannot change your foolish notions anyhow."

"Stop," said Traveler, "You cannot persuade me to go with you because your way is not nearly as good as mine. I will ask you to go with me, for my way is much better than yours. Come, there is everything to gain, and nothing to lose."

Observer hesitated just a moment. Then he said, "Some other day," and was gone. Traveler searched in his book for a moment. "Yes," he mused, "the words are here; 'Almost thou persuadest me to be a Christian.' It is sad, sad indeed, for such a man."

Continuing on his way for some time, he presently came to a very steep climb. "This is too difficult," he panted. Looking about he noticed a side road. "Why that is not difficult climbing. It is well worn, and I dare say it leads to the same place. Surely many good people have traveled that way." Just then another traveler approached and quickly took the side road.

"Where are you going?" asked our Traveler.

"To success," stated the other. "Surely this road looks more successful than that one."

"That sounds like good logic," reasoned Traveler. "But I must see what the Guidebook says." Opening the book, he reads, "I press toward the mark for the prize! Yes, I'm pressing toward it, but I think this side road leads to it too. If the Apostle Paul had taken a few of these short cuts instead of letting folks put him into prison, and beat him, he might have reached his goal a little sooner." With these musings Traveler had proceeded quite a distance on the side road, when he came to himself with a start. Ahead of him was a big body of water.

"My fellow traveler must have gotten over, for I do not see him anywhere," reasoned Traveler entering the water. "Well! this water is getting deep. Guess I'll go back." But as he turned, his footing slipped and he fell headlong into a deep pond. Coming to the surface he cried to the Lord to save him. The Lord heard and delivered him and set his feet again on solid rock. Then with many tears of remorse he retraced his steps and took up the old path. "I can now plainly see the help of these stepping-stones," said he. "I have learned my lesson. The stepping-stones are named. Here are obedience, faithfulness, stability, and prayer. It seems to me that prayer has proved to be the most helpful one. I notice the Guidebook says much of its use, such as, 'And whatsoever ye shall ask in my name, I will do it.' If I ask Him to lead me in a successful journey He will do it. What assurance!"

Now as Traveler resumed his journey a light-hearted, laughing fellow met him. "Ho, Ho," he laughed, "You are traveling the wrong way; this is much easier. Traveling upward is quite a joke for success, and besides there are many dangers along the road."

"Why," questioned Traveler, "is the journey impossible?"

"I'll tell you," said the other. "There are ditches and pitfalls, and you'll fall right into them if you get too inquisitive. I saw one fellow fall in. I sure laughed at the way he called for help, when it was his own fault that he fell in."

"I don't think that is very funny," replied Traveler. "It is a pity."

"Oh, I see you are one of those sober fellows, and I don't care to associate with such. I have decided to enjoy life a good while yet, and then climb the hill. Good-by."

Said Traveler, "I wonder how he expects to make these steep grades when his life is almost wasted. It's hard enough for a strong, sturdy person."

Feeling somewhat discouraged he raised his voice in a song. Soon he heard a short distance above him, some one call his name.

"Why," said Traveler, "It is my old friend and fellow Christian. How have you fared the past year?"

"Quite well," replied his friend. "Discouragements, however, have given me some trouble along the way. I found the stepping-stones of faith, trust, patience, perseverance, and prayer of much help to me."

"I also found prayer very helpful," said Traveler, in telling of his experiences, failures, and successes. "It is the secret of success as I see it."

"Yes," agreed his friend. "You are right."

Together they resolved to make more use of the help the Lord had provided for them for a successful journey on the way to the place of real success.

Hubbard, Oregon.

"Pray for the saints—all of them. Carry their sorrows to Christ, and you will be able to carry Christ to them in their sorrows."

CHRISTIAN MONITOR PULPIT

THE RICHES OF GOD

By Frank B. Raber

TEXT: O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.—Rom. 8:33.

Heavenly Riches

"Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men!" "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens." Where are we looking for our riches? "Where your treasure is there will your heart be also." "If ye then be risen with Christ [if the Lord has blessed you with salvation and you are a Christian], seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on the things on the earth." Oh that we could appreciate the extreme riches of our God, and that we might comprehend the richness of His riches!

Paul tells us in Phil. 4:19, "But my God shall supply all your need according to his riches in glory by Christ Jesus." Not according to the riches of J. L. Hudson and Co., nor Crowley, Milner and Co., nor Sears, Roebuck and Co., nor Henry Ford, nor General Motors, nor John D. Rockefeller, nor the United States as a whole, nor even the entire world, but "according to his riches in glory by Christ Jesus." And we are told that in glory the most precious thing of the earth is used to pave the streets upon which they walk, in fact, the entire city is of pure gold. Where are we looking for riches? By what set of standards are we making evaluations? "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

As we observe this text we notice it is the fourth from the last verse of the eleventh chapter of Romans. Also it is the fourth from the last verse of a three-chapter parenthesis in which Paul deviates from his prominent theme of sin, justification, and practical application. If we take these three chapters out we will notice the writer is showing the saved sinner to be justified by faith and united to Christ, and that for those in Christ there is no judgment, nor separation "from the love of God which is in Christ Jesus our Lord." And because of all this he continues to say, in the twelfth chapter, that the reasonable service of all those who are in Christ is to not conform to this world. To these thoughts we might well say, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" I have never yet seen a man who was able to understand, fully comprehend, and explain how a just God could justify

sinners, nor how a man stained by sin, could be made righteous. It is simply God's love, mercy, and will. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

Receiving Heavenly Riches by Faith

Indeed God's ways are above man's ways and His thoughts are above man's thoughts; so man is made silent, and in awe receives the Word of God and the work of God and the love of God by faith. Yes, by faith. What is faith? It is the consciousness of having that which we cannot see, nor feel, nor hear, nor understand. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." There was a young man whose father had gone the limit in regard to bravery in the English army, and was of the remnant that "rode back out of the jaws of death, out of the mouth of hell," and who sent his children to Sunday school. At the age of fourteen this boy left his widowed mother and enlisted in the army. In a few weeks he was swearing, smoking, drinking, and fighting as did the men. He spent some time in Ireland, India, and then came back to England. He was a first-class soldier as far as army standards go. He could drink as much as any man and stand in line without showing it, was a good marksman, and so forth. But at last because of his much drunkenness and his uncontrollable temper and his failure to respect orders he was discharged. This humiliation angered him still more and he became embittered to everything in life. Twice he came near murder. After he was married he actually hated his wife, and the cries of the baby enraged his beastly nature so that many times he drove the mother and baby out to find shelter where they could. Often did they spend the night in the coal cellar. Much of the time, in the words of his own wife, "He was just like a mad man." This man constantly kept his wife under this menace—"I'll kill you one day, mark my words."

All through this kind of life the delicate, pale, little Christian wife continued to pray for the reformation of her husband. One night after a fit of rage and temper he went out on the street. He passed a Salvation Army hall and heeded the impulse to enter and to seek salvation. But in failing to receive peace he was more beastly than ever. Later again he sought help of the Army, but the blackness and despair in his soul would

not lift. He was haunted with his past life and with some scriptures which he had learned in Sunday school as a boy. One verse was, "My spirit shall not always strive with man." With this struggle in his heart and the ungovernable fury of his temper he turned more and more to drink. At least he was provided an escape from himself for a time. While in this condition he determined to go home and cast his wife and child out, to sell the furniture, to attempt to cut loose from all responsibilities. He felt bored with the thought of being forced to provide for his wife and baby.

He did drive them out, but when they had gone and he found his wife had left on the mantelpiece the money for the rent he was steadied a bit and was made to think. He went to his work, and the Holy Spirit revealed to him the source of his trouble. He said he heard as plainly as ever he heard a sound, a voice which said to him: "It is your fault, not God's that you cannot be saved; **You won't trust.**" He heeded the suggestion of the voice and yielded himself to God. The miracle had happened. He was completely changed.

In a few days he had found his wife and told her his story. She agreed with him that they start their life anew. On Saturday night of that week they went to the hall of the Army that knew their former life and there told of their desire to live a life of service for God. That man climbed the ladder of success in the place where he worked for his livelihood. And his home, well furnished and comfortable, is one of the happiest in that district. Every one respects him. He says, "People can get away from a lot of things, but they can't get away from conversion. It does give a person a new birth. I've still got faults, a lot of them, but I'm absolutely different from what I was before conversion. I've got different ideas about life, about everything. I'm happy. I'm keen about helping others. I love the work, I love my home." "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

God No Respecter of Persons

The foregoing is a fair application of the text and may we appreciate this text with reference to the plan of God and the will of God as to sinners being justified, but I want to call attention to the thought of chapters nine, ten, and eleven in which we find the words of the text. These chapters are more dispensational and explain to us God's dealings with Jew and Gentile. The Jews, because they rejected Christ, have been set aside "until the fulness of the Gentiles be come in," and during this period "blindness in part is happened to Israel." Paul shows that the Gentiles were grafted in when the

Jews were broken off. The Gentiles received, by faith, the righteousness which the Jews lost because they sought it by the works of the law. He shows, too, that the Jews shall again be grafted in if they abide not in unbelief. Then in speaking to the Gentiles he says, "As concerning the gospel, they [the Jews] are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes." "For as ye in times past have not believed God, yet now have obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all." Then follows the words of the text, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

In brief we have this thought, God has concluded all people, Jews and Gentiles, in unbelief that He might have mercy upon all. God is no respecter of persons. The rich and the poor, the just and the unjust, the young and the old, the high and the low, the Jew and the Gentile, the weak and the strong, the white and the black, He has considered to be alike in order that He might have mercy upon all. The rich cannot buy favor with God, the educated cannot claim special attention, the strong cannot force God, but the weak and the poor and the lowly have the same access to God and His righteousness. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

The Need of a Surrendered Will

The dark-skinned illiterate heathen in India are finding salvation and peace in Jesus; the low, extremely ignorant of Africa are responding to the call of Christ; the upper classes and the rich are enjoying the perfect rest of the Christian life; and the self-righteous and independent of all nations and classes are being made free in Christ. How? All in just the same manner by completely surrendering to the Lord Jesus—a full surrender of the stubborn will, a yielding to Christ in all things. If only folks would allow the Spirit of God to cut them loose from that terrible "better-than-thou" spirit, to stop them from watching others and to fully bring their stubborn wills into control, there would be more peace and happiness and less heart aches and distress and grief.

There was an Englishman who had only one son. This son was very headstrong, and he and his father often did not get along so well. Both failed to control their stubborn wills; and in the heat of his anger the father told the son that he wished he would leave and never come back. The son said he would go and never come back until the father sent for him. The father said he would never send for him. The boy went. The mother (oh, the heart of a true mother) began to write to the son to return to the father, and that he would forgive him. The son said he would not even write to the father until he wrote to him first. Then she

pleaded with the father, but he said he would never ask him to return. The mother, under the strain, broke down in health and was given up by the physician to die. The husband asked her if there was anything he could do for her before she died. She said, "There is one thing you can do; send for my boy. That is the only request I have. If you do not pity him and love him when I am gone, who will?" "Well," said the father, "I will send word to him that you want to see him." "No," she said, "You know he will not come for me. If ever I see him you must send for him."

At last the father sent for the son and at once he came home to see his dying mother. When he opened the door the father stepped to the other side of the room and refused to speak to him. When the mother had kissed her son she said, "Now, son, you speak to your father first and everything will be all right." But the boy said, "No, mother, I'll not speak to him until he speaks to me." Then in one hand she took the hand of her son and with her other hand she took the hand of her husband and spent her dying moments trying to get these two to forget their stubborn and proud wills. As she was expiring, no longer able to speak, she put the hand of the son into the hand of the father and thus passed away! But then the hard, stony, heart of the father was broken, and he opened his arms and took the boy to his bosom, and there by the dead form of his wife, the boy's mother, surrendered his stubborn will.

Friends, there is no difference. God is no respecter of persons, all must be made righteous, made just, made free in just the same way. Whether Jew or Gentile, whether rich or poor, whether high or low, that self-righteous, independent, stubborn will must be surrendered to God. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." God uses many different ways to reveal Himself to us and to draw us to Him. Perhaps all of us can think of times when He has tried this or that to have us see our loss without Him. Sometimes He uses prosperity, sometimes adversity, sometimes depression, sometimes calamities, sometimes death in our homes—all for our own good if we will only allow Him to work in and through us.

Beloved, listen to these words from the book of Isaiah: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." So then when we have found Him we should feel secure in trusting our all, our every concern into His care. The past, the present, yes, and the future—all these are not too difficult for His great wisdom, and knowledge and judgment. I am speaking to you as one of you—as one who is living the Christian life with all its joys and sorrows, its victories

and defeats, its ups and its downs, along with you. I say we should feel secure in trusting our all into His care.

God Is on the Throne

I know the condition of the world is not pleasant. I know the future looks to be full of trials and unrest and turmoil. I know the educational system is rotten to the core and the Bible and God are subjects of disrepute (I tremble when I think of sending our children to school). I know the beer gardens, the dancing floors, the gambling dens, the white slave trade, the underworld, the purple gangsters, the murderers, the theaters, the filthy movies, and all the other servants of the devil are making it unsafe to walk the streets. I know, too, there is a great deal of justice that is not being meted out in this present age. I know also that if we look only on this one side we can be made to feel that God has closed His ears and eyes to the world and has no more interest in the affairs of man.

But allow me to again refer to the grace and mercy and longsuffering and wisdom and knowledge and judgment of God. God is patiently giving man every advantage in time and opportunity to turn from his sins unto a loving Father. "God is still on the throne" and is preparing a place in the glory world for all who continue with him in faith. "God is still on the throne" and in due time will see that vengeance is rightly paid to all irreligious and distrustful men and women. Every transgression and disobedience shall receive a just recompense of reward. Heb. 2:2. "God is still on the throne" and knows every person, knows every thought, knows every sin, knows every good deed. God has planned a way of salvation, the Lord has paid the ultimate price for our sins and a way of escape has been given for every trial or temptation. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

Then let us commit ourselves, our children, our neighbors, our friends everywhere, our past, our present, our future, to the King of kings, Lord of lords. God has riches above all others, He has knowledge beyond comprehension, He has judgment more than all else, and His ways are so much higher and better than our ways that we cannot fully appreciate them here in this life. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

May we so surrender our lives unto him that he can greatly use us in being a light and a blessing in this dark, restless, and sin-cursed world.

Detroit, Mich.

"Spirituality is old-time religion filling the heart and mind so full of good things that a stream of loving service is constantly flowing from the life toward both God and man."

There is no near nor far, but just one round world of lost and perishing souls to be rescued and saved through the world's Christ.—Sel.

Editorials

Jottings

The weather is always a legitimate subject of conversation. It helps many times in leading to a conversation on more intimate and serious subjects, although in itself it may be an interesting subject for discussion. One thing about the weather that has impressed us this winter is its changeableness. One day the temperature may be below zero and the next above freezing. Yet with all its variety it has, after all, a constancy which is assured by God Himself in His Word: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22).

* * *

Tabernacle Studies.—Have you been following these studies as they are being conducted from month to month by Bro. S. F. Coffman, our Bible Study editor? If not, you are missing a rich feast of Bible truth. How often we are satisfied with a superficial study of the Bible, skimming over its contents without stopping to delve into the deeper meanings! The Bible is a rich treasure house, and not the least of its precious truths are to be found in connection with a study of the Tabernacle and its many typical significances and practical applications. For a number of months Bro. Coffman has been discussing the various offerings of the Tabernacle. This is indeed a rich study, for all of these sacrifices point forward to the One who, "after he had offered one sacrifice for sins forever, sat down on the right hand of God." Read the articles on the offerings, and then read Hebrews 7 to 10 for an inspired commentary on the Tabernacle and its services.

* * *

Tracts.—The Tract Committee of the Mennonite Publication Board is constantly looking toward increasing the usefulness of the tracts published by the Publishing House. From time to time new tracts are added to the list, while those which are out of date are discontinued. Reprints of standard tracts of constant usefulness are also made as supplies run out. Recently these three new tracts were added to the list: "Why Are You Not a Christian?" by J. D. Minger, in which sixteen different excuses, often given by unsaved people, are met by statements from the Word of God; "Blessedness of Eternal Salvation," by J. S. Shoemaker, in which he discusses the Need, the Source, the Effects, the Realization, the Assurance, and the Evidence of Salvation; "Hell's Playground—The Modern Movie," by C. F. Derstine, in which the evils of this popular amusement system are exposed. There are wonderful possibilities for doing good through the circulation of tracts. If you are interested in this work send to the Mennonite Publishing House, Scottdale, Pa., for samples of these and many other helpful tracts.

* * *

The new Elementary Teacher Training Course as sponsored by the General Sunday School Committee of the Mennonite Church has been explained in the Monitor a number of times during recent months. It has found a popular response throughout the Church and many have either

taken it or units of it, or are taking it now. In some of the winter Bible schools the whole course was given, and it has been completed by quite a number of students. Quite a few congregations have also taken up the work, either on the extensive plan of meeting weekly or biweekly, or on the intensive plan of meeting once or more daily for a week or two in a Sunday School Normal. Up to date it is estimated that over three hundred have enrolled in the course since the movement was started last fall. Other classes will be organized soon, according to reports that have come to us. The response by our people to this work is very encouraging to the sponsors of the movement. May the Lord bless the work to the strengthening of the cause. It is the aim of the Monitor to keep our people informed on the progress and development of this work.

Mission Study Courses

Some years ago considerable interest in the study of missions was shown by the constituency of the Mennonite Church. Quite a number of books were especially written for use in mission study classes, and many classes were held in the various congregations throughout the church. These served to create a wave of interest in missions that had a decided influence upon the general missionary activities of our people and helped in fostering the loyal support that our missions have enjoyed on the part of the churches in North America. As young people studied these various courses in mission they not only learned of the great work that had been done in the past through the sacrifices that were made by pioneer missionaries, but they caught new visions of the needy fields that were still waiting to receive the Gospel message. Thus their interest was aroused and they were moved either to volunteer their services in this cause or to help to support the missionary program of the Church in whatever other way that they could. And this interest also played a part in causing local congregations to launch out into missionary endeavors in their own communities.

The work that was done during this period of active interest in mission study is still felt in our church work, but of recent years the number of mission study classes conducted in our local congregations has been comparatively small. This has been due in part because our textbooks have to some extent become obsolete. Especially has this been true of the books describing the work in our own mission fields. Ten years make quite a change in the progress of mission work, and hence the books written a decade ago, more or less, are hardly suitable for use in conducting a live mission study class.

In recent times there has been felt a distinct need of reviving the interest in mission study, in fact there are definite indications that the interest is growing and that if new material is provided many congregations will again be ready to take up this work. Our General Mission Board has been taking cognizance of this situation and nearly two years ago appointed a committee to study the books on hand and the needs for new material for mission study courses. That committee having done its preliminary work, more recently a new committee was appointed to continue investigations and studies of needs and to work toward the preparation of new mission study books and courses. This committee has been organized as follows: M. C. Lehman, Goshen, Ind.,

chairman; John L. Horst, Scottdale, Pa., secretary; Wm. G. Detweiler, Canton, Ohio, third member of a smaller committee to take the lead in this work and to report to the larger committee. These brethren aim to do aggressive work in launching a new mission study program for the Church, both in studying the needs and working toward the production of suitable course material to supply those needs. They will appreciate any suggestions and help that our readers may be able to give.

What suggestions have you to give concerning present needs for mission study books and courses? Do you believe we should have new books for Junior classes for use in Junior meetings and Summer Bible Schools? Should we have new books in the study of Rural Missions, City Missions, and our various Foreign Missions? What are the needs for mission study and reading courses to be used in Sewing Circles? What about the needs in our Church Schools and especially Short Term Bible Schools? If you have any suggestions or information along these or other lines, write to any one of the brethren whose names and addresses are given above.

The work of missions is a great one. The prolonged financial depression has caused a considerable dropping off in contributions of money. But there are other ways in which we can support this great work of the Church. The Mission Study class is one of these methods. Let us do all we can to bring about a revival of interest in this work. We are sure it will result in great blessing and in extending the work of bringing the Gospel to a needy world.

Church Statistics

Statistics may seem like a very dry subject to many people, but often this is only on the surface, for if we dig into them we may find many things of intense interest. This is certainly true of church statistics if we are at all interested in the progress and work of the church with which we are identified. Thus we find the Mennonite Year Book and Directory, which is just off the press, replete with valuable and interesting information. First of all we find a number of articles which give a resume of the work of our various organized activities during 1933. These give much information, not all of which is statistical, however.

We wish to call especial attention to a few statistics in particular. First, most of us will be interested to know just what is the total present membership of the branch of the Mennonite Church which we represent. The Year Book gives this as 51,308, a gain over last year of 1,512 members. This is the first time in the history of the Church that our membership has gone over the 50,000 mark. In the Year Book for 1924 the figures given were still under 40,000. So we see that while we are not a large body of believers we are, after all a growing organization. The membership for the United States, given as 45,071, for the first time exceeds 45,000.

The Sunday school statistics are likewise interesting. The table of Sunday school facts and figures by conference districts as published this year gives a total number of 482 Sunday schools, with an enrollment of 69,038, an increase of 4,545 over last year. This total enrollment represents quite an army of Sunday school pupils and workers, and of these 19,827 are under eighteen years of age. To man these Sunday schools an army of 7,264 officers and

teachers is required. When we ponder over these figures the opportunities for service in the Sunday schools of our church are brought home to us in a forcible way.

Let us keep our vision clear. Good work has been done in the past, but it is up to us to do better work in the future. Our opportunities and responsibilities are great. Let us do all we can to meet them faithfully, losing no opportunity to improve our work as officers and teachers and pupils, by more faithful study, by attendance at training classes, by prayer, and by increased interest and devotion.

The Mennonite Year Book and Directory should be in every Mennonite home. The above are only a few samples of the information it contains.

Consecration

"And who then is willing to consecrate his service this day unto the Lord" (I Chron. 29:5). This was the plea of David as he was about to gather material for the building of the temple. There was need for men and materials in the promotion of this great work. And King David, in his old age before he turned the reins of government over to his son, Solomon, wanted to know who there was among his people who was willing to offer his service to the work of the Lord. The same call goes out to-day. Consecration is the crying need among the professed people of God. Just as Abraham unreservedly offered his son Isaac to the Lord, so God desires that every one who professes to serve Him should devote his time, his substance, his talents, his very life wholly to His service.

The Apostle Paul, speaking by inspiration, expressed it thus: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." It is indeed a most reasonable thing to consecrate ourselves to the service of our Lord. All that we have and are come from Him. "For of him, and through him, and to him, are all things." We are His by creation, and again His by redemption. When we give our all to Him, we are but rendering to Him His own, that which He had given to us as stewards. To refuse to live a life of consecration to God seems of all things most unreasonable. Jesus is our great example in this, for He gave Himself completely as an offering for our sins and is "consecrated for evermore" (Heb. 7:27, 28).

We say again, consecration is the crying need in the professed Church of Jesus Christ. Why are there so many who profess to follow Christ who do not let their lights shine for Him in this world of sin and evil? They have failed to consecrate themselves wholly to Him and His service. Why is the Lord's work suffering because of lack of workers or because of unfaithful workers? Because of a lack of consecration. Why is the financial support of our missionary enterprises becoming so meager that the work is seriously crippled through reduced contributions? Because of the failure of God's people to consecrate their substance to His service.

Who will consecrate himself to the service of the Lord to-day? The measure in which Christian people respond to that call will mean either progress or failure in the organized work of the Church. The extent to which we as individuals respond to that call will mean either success or failure in our Christian lives.

Christian Life

THE PROPHETIC WORD

III. The World System Analyzed

By John Thut

In the February issue we discussed the most conspicuous feature of the world system and noticed its incessant quarrelsomeness, its ceaseless contentions. Herewith we present a more detailed analysis, considering its several movements and countermovements, using the second chapter of Habakkuk as our basis, which chapter we hope will be carefully read.

The prophet in his first chapter complained that his prayers apparently were unnoticed by God, but in the second chapter he has the assurance that they were heard. He withdraws himself from the world's strenuous activities and retires into the tower—into seclusion—to meditate, to await an answer to his prayer. And what a singular answer to prayer it is; one would scarcely recognize it as such. Instead of an immediate judgment upon sin, God reveals to him a simple elementary plan of the ages with the final triumph of righteousness, and gave to him also an analysis of the world into its major forces of evil. Daniel (chapter 10) has a similar experience. For a period of time extended indefinitely, the world with its component systems and inherent essence will continue unchanged, but its outward manifestations and appearances will be in a continual flux, which eventually will terminate abruptly. Paul (Heb. 10:37) quotes part of this verse (Hab. 2:3), changes "it" to "he", but makes the same application. The prophet emphasizes the plan, the apostle stresses the Person who executes the plan. He tarries long, but will ultimately appear suddenly in person in this terrific conflict of the ages and determine its destiny. It is well to keep this elementary plan in mind; whatever details are revealed by the other prophets must fit into it. Of similar meaning and application are the scriptures in Rom. 9:28 and Matt. 19:20. He has tarried long in patience and forbearance with a rebellious world, but will finally change His methods, directing the affairs of men to move rapidly towards a major cataclysm—in which righteousness and judgment, right and truth shall be victorious. In the light of this plan the rapidity with which events of world-wide magnitude and stupendous importance are occurring at present is very significant; it is in accord with this plan.

The importance of the basic truth, "The just shall live by his faith," may be judged from the fact that it is quoted in three of Paul's epistles: Rom. 1:17, Gal. 3:11, and Heb. 10:38. Space will not permit us to comment and make applications.

But let us study now the prophet's analysis of the world system.

1. Pride, Self-assertion, Carnal Ambition. Verses 5-8. The prophet has primarily the Babylonians, the conquerors of Judah, in mind. They were a haughty, egotistic, cruel, imperious nationality, but his characterization applies to the entire unregenerate world. It is the promotion of human interest, the aggrandizement of man, independent of God; a divine Providence must be eliminated from their plans and intrigue. The great advocates of the system, motivated by fleshly ambition, aspire after material success and fame. These arrogant leaders of men avail themselves of the rights and energies of the masses to attain their great personal objectives. How vividly the prophet describes their insatiable lust for power and glory: their desire is "as hell and is as death and cannot be satisfied." Death and hell have gathered unto themselves generation after generation of men for centuries, and continue to yawn for more. Nationalities and peoples must be sacrificed by these men, actuated by their consuming passion for great achievement and glory. It is the sin by which Lucifer fell.

This spirit is splendidly illustrated by the builders of the tower of Babel. Gen. 11:3, 4: "Go to, let us make brick. . . . Go to, let us build . . . let us make us a name" etc. So reasoned and aspired the ancients, and such are the reasonings and aspirations of modern man. Federating small nationalities into powerful sovereign states or empires, combining individual industries into huge trusts, and organizing independent commercial institutions into great corporations, mergers, or super-mergers—this is the modern man's concept of successful enterprise, of brilliant achievement. His marvelous scientific discoveries and inventions are to him sufficient incentive to his own glorification and justification for ignoring and defying God.

Isaiah (chapter 47) portrays the vaunting egotism to which those who are securely established in this world's wealth, wisdom and position may become addicted. Note the arrogance and self-satisfaction expressed in verses 8 and 10: "I am, and none else." What self-complacency and self-sufficiency indeed! Egotism in the superlative degree! And disdain for him whom they consider inferior. Zephaniah (2:15) ascribes the same domineering disposition to the people of Nineveh.

But in verses 7 and 8 a counter principle is stated: "Shall they not rise up suddenly that shall bite thee," etc.? Undue self-assertion and the exercise of unrestrained ambition will provoke resentment; the administration of government by tyrants will arouse organized resistance. The oppressor be-

comes the oppressed. Any evil excessively developed will overreach itself; in this manner it is curbed and, in a measure, corrected. The haughtiness and tyranny of the Babylonians aroused the opposition of the Persians who captured them, and the riches of Babylon became booty for the Persians.

2. Covetousness. Verses 9-11. This is the inordinate desire for acquiring possession of the material things of life and may become exceedingly sordid in its aims. The New Testament classifies it with the gross sins. Mark 7:21, 22; Eph. 5:3-5; Col. 3:5. Men dominated by this trait deem it an evidence of shrewd business ability if they can, by gouging or extortion, obtain the possession of their fellow citizens, and dismiss all scruples to exploit the natural resources of backward peoples to enrich themselves. It induces the warrior to conquer other nations and kingdoms, oblivious to the miseries he causes, adding their resources and treasures to the resources of his own nation. There is a material advantage in wealth as stated by the prophet: "That he may set his nest on high"—live in ease and luxury while the masses toil to produce his riches.

The prophets are severe in denouncing this groveling vice. "Woe unto them that join house to house, that lay field to field," etc. (Isa. 5:8). Doubtless this was done by exacting usury, and in case of default, foreclosing on the property. Desiring to take advantage of circumstances and disregarding the rights and feelings of the unfortunate, there are great opportunities in increasing fortunes and estates when conditions in nature are not favorable to the production of crops, or in economic emergencies, as at present. "Woe unto you, . . . for ye devour widows' houses, and for a pretence make long prayers," etc. (Matt. 23:14). "They sold the righteous for silver, and the poor for a pair of shoes" (Amos 2:6). A man died recently, leaving \$10 to his only child, a son, and \$7000 to his only dog. Might not such a man value a pair of shoes as highly as a human soul? Does not a murderer consider a few paltry dollars more precious than human life? And Christ has taught us that man can give nothing in exchange for his soul. What a sense of inverted values the devotees of mammon have!

Obnoxious as this trait may be in secular life it becomes deplorable when it dominates the spiritual. Micah 3:11; Mal. 3:8, 9. But this desire may also become the basic principle of the human enterprises that men deem ennobling. It is the mainspring of the numerous activities in our highly developed industries. And the bottom fact of our modern civilization is commercialism; it has come to be believed that the so-called trade of the world is the one thing to be attained by a state in order that it may prosper. This spirit of commercialism permeates every phase of our modern life—its capitalism, its labor organizations, its industry, its politics, its education, its religion, and its international complications.

The counter principle to this stupendous historic force is thus expressed: "The stone

shall cry out of the wall," etc. (Heb. 2:11). The avaricious financial tyrant may exploit the possessions and resources of others to increase his own fortune or estate which in some financial reverses or economic crisis may suddenly disappear. "Riches certainly make themselves wings; they fly away" (Prov. 23:5). This to some degree obstructs the concentration of wealth, one of the major evils of history, and maintains partly so, an economic balance. Colossal fortunes have vanished in the present depression. Millionaires have become paupers, and a few are undesirable fugitives in foreign lands.

3. War. Verses 12-14. The ambitious, self-willed, avaricious promoters of the world system use war as a huge bludgeon—or "big stick"—to enforce their decisions, plans and intrigues. Differing from covetousness, which works in secret, the operations of war are manifest to all; the grief and havoc it produces are evident. To one who has not investigated it is not apparent what a common feature this is of the world system; it is its constant or normal state. It has been estimated that since the Flood—over four thousand years ago—there have been about two hundred years of peace. Two or three years ago the following statement appeared in *The Pathfinder*: "Of the last 3,421 years of the world's history 3,153 have seen war." In that time there were 268 years of peace. It is obvious from the two statements that there have been comparatively few years of peace in the world's long career of turmoil and strife.

Despite the fact that war is a great destructive and desolating force, it promotes and molds the world system, paradoxical as it seems. Nebuchadnezzar, Cyrus, Alexander, Caesar, Charlemagne, and Napoleon were history's greatest warriors, conquerors of nations, organizers of powerful empires. They marshaled their armies, subdued the restless energies of the world, left the impress of their indomitable wills upon their generation, and directed the course of history for centuries. Through their wars, polity of government, and patronage of learning, "civilization" was advanced. However "civilization" is but the veneer, the mere gloss, of the world system, covering not very successfully the surging currents and countercurrents of sin beneath. Amidst the destruction of weaker nations, the desolation of countries, the cries and griefs of children, the sorrow and tears of women, the anguish and groans of dying men, all victims of the lust of war and glory, "civilization" is advanced. But what is gained by all this wanton destruction of property, this wholesale massacring of men? Does it definitely adjust any problems of state? Does it subdue or eradicate any national jealousies? Does it establish the sacredness of treaties? Did a war fought to end all wars really end war? Because the great warriors receive the plaudits of men, "people shall weary themselves for very vanity," says the prophet. Is he not right?

That war is the business of barbarians, is a statement credited to Napoleon, greatest of warriors. Barbarians fight; so do civilized

people. During the world war a neighbor said to me: "Who would have thought before the war started that civilized people would go to fighting like this?" I replied: "Who but civilized people are fighting like this?" "Hadn't thought of that," he muttered and walked up the street. Doubtless Napoleon would have been highly incensed had he been called the prince of barbarians. Historians credit him with having done more than any other man to remove effete social and political systems and usher in our modern era of revolutions, "development" and "progress." But what is "development," and what is "progress"? Is it some veneer and gloss?

"We must outlaw war," has been agitated in recent years. Several international conferences have been held to usher in universal peace. Efforts have been made to reduce armaments, limit navies, restrict the manufacture of airplanes for war purposes, and prohibit the use of gases in war. But the preparation for war continues unabated. It can no more be eliminated as a feature of the world system than can its covetousness, intemperance, or idolatry. Unto the end of the dispensation wars and desolation are determined. But the Scriptures have not only outlawed war, but the entire world system. "The world passeth away, and the lust there-

UNSPOTTED FROM THE WORLD James 1:27

A lily white with heart of gold
Grew in waters dark and cold;
And vile and stagnant though they were,
This fragrant flower blossomed there.

Unsullied blossom, lovely one,
You lift your face e'er towards the sun!
Is this the reason you can grow
Unspotted from the bog below?

* * *

E'er lift your heart, O soul, towards God,
Though dark and dismal ways you plod;
He'll keep you pure and white as snow,
Unspotted from the world below!

—Lydia J. Erickson.

of" (I Jno. 2:17). With the destruction of the system will come the end of war and the lust of war and glory.

But notice the singularity of the counter-principle. Verse 14. Constant strife and universal wars may massacre men by the millions, destroy nations and cities, and desolate countries, but eventually universal peace and prosperity shall prevail and the knowledge of the Lord shall be brought to all men. But how? Habakkuk does not say. We must consult the other prophets to ascertain that.

4. Intemperance. Verses 15-17. The prophet describes here the vulgar life of those who delight in gratifying their perverted appetites, the wide range of indulgence in the debasing habits to which man may become addicted. The desire for strong drink is no doubt one of the main ones of these, and the gratification of which leads to indulgence in numerous other vices. The injurious effects of alcoholic drinks upon the human body are generally recognized, and

the disastrous results upon man's intellectual and spiritual life are apparent. Men indulge in this degrading vice, fully conscious in advance that misery and unhappiness will be the result, that it may cause their financial ruin and impoverish their families. A false liberality "that giveth his neighbor drink" induces many unsuspecting men to take their first drink of "booze," and confirms the habitual drunkard in his degradation and shame. It also is the incentive to continue in their carousals in their midnight orgies. In this, their disgrace, they glory: "Thou art filled with shame for glory." Isaiah graphically describes the filthiness of their drinking resorts—the old saloon (Isa. 28:7, 8), and Solomon aptly describes the revolting habits of the drunkard. Prov. 23:26-35.

Habakkuk associates in these verses what well-informed men in public affairs know to be inseparable—strong drink and lust. "Wine and women," is the slogan of the underworld. It is unspeakable what unnameable sins are committed in the realm of immorality,—of organized and commercialized vice. Gross sensuality reigns supreme. With the dissipation of men goes the degradation of women.

Our country succeeded a few years ago in adopting an amendment to our federal constitution, prohibiting the manufacture, transportation, and sale of intoxicating beverages. A generation of young people who have never seen a drunkard have grown up in some communities, at least. How fortunate that they have never experienced the woes of intoxication or seen the destitution and pauperism caused by excessive drinking!

While the liquor business was prohibited by the eighteenth amendment, there was an enormous increase in the consumption of tobacco, especially the cigarette. Even young women have become addicted to its use. Also the movies and sports of various kinds have fostered a mania for amusements and more amusements in this age admittedly infatuated with pleasure. If the public is not permitted to gratify its carnal appetites and desires of one kind, it will devise other ways of indulgence, legitimately or illegitimately. While the people are pursuing, as they think, the paths of license and personal liberty, they become the servants of corruption under bondage of sin.

With the repeal of prohibition the American people are witnessing a return of conditions similar to those prevailing in the "old saloon days." Already drunkards are being seen more frequently. Trucks trafficking in intoxicating beverages are seen in our streets and highways. An institution resembling the old saloon with its bar and brass rail, and its filthiness, as a resort of drunkards and moral outcasts is becoming established in our national life. There are indications that women will become more addicted to drink than under the old system. One of the problems now is, advocates of repeal say, how to teach the art of drinking without becoming intoxicated. But we are also dealing here with a world situation.

It must be noticed that there is no counter-principle stated in connection with this sys-

tem of evil. There is a gradual drifting from indulgence into degradation, debauchery, licentiousness, violence, beastliness. When a nation is determined to dissipate its energies and virtues in drunkenness and lasciviousness, she will do so regardless of warnings and protests; corrective measures must finally come from without. The sensuality and violence of the antediluvian world were destroyed by the Flood. The lasciviousness and voluptuousness of Sodom must be judged by a shower of brimstone and fire from heaven. The doom of Babylon, with her drunkenness and sacrilegious revelry, was written upon the palace wall of her impious king Belshazzar by the hand of God, and the city was captured by the Persians that night. When the modern world has dissipated her virtues in drunkenness, lust, and pleasure there is—well, as it was in the days of Noah and as it was in the days of Lot—destruction and judgment.

5. Idolatry. Verses 18-20. The world must have religion, nad rejecting the worship of the true and living God, it makes gods of wood and stone, gold and silver, to which men may do homage. The Scriptures do not indulge in humor, but it does seem that the inspired writers employ that style of writing to portray the folly of idol worship. For example, read the following passages: *Psa. 115:2-8; 135:15-18; Isa. 44:8-20.* The last one cited is very detailed in its description of the manufacture of images and the absurdity of rendering to them devotions, since they are designed by man and are the work of his hands; as such the passage is really humorous. More concise but also expressed humorously are these: *Isa. 40:19, 20; Jer. 2:27, 28, and 10:2-6.*

Elijah waxed sarcastic in his controversy with the priests and prophets of Baal (*I Kings 18:26-29*); but sarcasm is very ineffectual in combating idolatry, as Elijah learned to his sorrow. Gideon pursued a more practical and realistic course to restrain Baal worship in Israel. *Judges 6:25-32.* Notice Joash's matter-of-fact challenge that if Baal be a god he should plead for himself (verse 31); this seemed to be effective in silencing temporarily those who adhered to the worship of this heathen deity. The devotees of idolatry in their blind zeal for their religion can be induced to offer their children as most precious and sacred sacrifices to these images made by man. *Lev. 20:1-5; Jer. 7:31.* Other religions in which a worship of nature,—of sun, moon, and stars and animals is stressed—are spoken of by the prophets. *Jer. 2:18 and 8:2.* Paul had an experience which illustrates what a frenzied enthusiasm can be aroused in defense of idol worship. *Acts 19:21-37.*

This has always been the world's prevailing form of religion. It has been stated on good authority that there are at present more adherents to the worship of heathen deities than there were during the time of Christ and the apostles; over two-thirds of the earth's population are rendering their devotions to gods designed and made by man. The innumerable sacrifices offered to idols

are "sacrificed to devils" (*I Cor. 10:20*), which no doubt states the reason why idolatry is so attractive, so fascinating, to the unregenerated. Satan is the god of this world, and he has blinded the unbelieving human race to advance his personal authority and power.

To him who has been nurtured from childhood in the worship of the true God, it is inconceivable how a material image to which men render their devotions can impart success to those consulting its priests before venturing on some enterprise or career, but the devotees of idolatry were sincere in their belief that such assistance could be received. The great warriors of the ancients especially were disposed to patronize their favorite deities, and when successful in their military campaigns imputed "this his power unto his god" (*Hab. 1:11*). For specific cases see *Judges 16:23, 24; II Chron. 32:13-15.* This is a singular perversity of human nature. Even the kings of Judah who were the custodians of the Mosaic Law and revelation from God, lapsed into this revolting custom. *II Chron. 28:22, 23; Jer. 44:17, 18.*

Of the various modern heathen religions, of the erroneous doctrines and sects in the professed Christian Church, of modernism

and the worship of the dollar, we have not space to comment.

Distressing as the religious prospect of the world is, the counterprinciple expressed by the prophet is comforting. The masses of men in all ages of earth's history may forget God and defy Him, but He is yet in His holy temple; He always has His loyal followers, testifying to His saving and keeping power, willing to suffer for Him. And some day all the earth—all its inhabitants—shall stand in awe before Him.

Every form of sin can be classified under one of these five major systems of evil. Their advances and reverses, their movements and countermovements, their actions and interactions, their checks and counterchecks, their dependence and interdependence constitute the multifarious activities of the world. These conflicting interests, convulsions, upheavals, and revolutions form a huge troubled whirlpool, seducing men, drawing them helplessly into its vortex, to destruction, to eternal death.

And the astounding marvel of the ages of time and eternity is that "GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON."

Harper, Kans.

MODERN SIN

III. Sabbath Desecration

By Stanford Mumaw

This subject arrests the attention of God's children, not primarily because it is an outstanding modern sin, but rather because we are living in a wicked world that is abounding more and more with this sin. We need to know God's attitude toward it so that our reaction to it may be such that "when the enemy shall come in like a flood, the Spirit of the Lord [through us] shall lift up a standard against him" (*Isa. 59:19*). The world which "lieth in the wicked one" never did regard God's laws with sincerity, nor do we need to expect that it ever will to a greater extent in the future than it has in the past. Jesus said, "Ye are the light of the world." It becomes imperative for the Christian Church to be diligent in testifying by precept and example in these last days against the sin which caused God's sore displeasure with the Children of Israel. *Ezek. 20:13.*

The Sabbath day was not an invention of the few or a plan devised by a group of philosophical moralists, but an institution of Almighty God. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it" (*Gen. 2:2, 3*). "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord

made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (*Ex. 20:8-11*). By these scriptures we understand that the Sabbath day was established by God Himself from the creation of the world as a day of rest from labor, and sanctified it, that is, set it apart, from other days to be made holy for His own special honor and glory.

The New Testament records reveal to us that the Sabbath was kept in the time of Christ, for as the disciples walked through the fields with Him and plucked grain, they were accused of violating the Sabbath. Also when Jesus healed the impotent man at the pool the Jews said that He broke the Sabbath. In *Acts 17:2* it is stated that "Paul, as his manner was, went in unto them and three sabbath days reasoned with them out of the scriptures." Thus it is evident that after Christ's ascension the Sabbath was still observed.

Throughout the entire period of Biblical history God recognized and demanded that His people observe one day out of seven as holy. Profane history adds its testimony to the fact of a holy day in the recording and counting of time. The Christian Church needs to be grateful that governments recognize the significance of the Lord's day. For instance, laws have been passed that render contracts made on the Lord's day illegal. Some states have a law stating that no employer shall discharge a man because he refuses to work on Sunday.

God's plan of one day of rest in seven is

one which is universal and indispensable. Upon scientific investigation it has been found that machinery wears longer, runs better, and a better grade of product is produced when the Sabbath is literally observed. It has been said that in the days of stage-coaches it was first customary to rest on Sunday. Later some drivers drove seven days a week, hoping to reach their destination a day sooner. But they arrived no sooner than those who drove only six days a week.

It is worthy of note at this point that the Scriptures refer to the day of rest as the Sabbath day, being the seventh day of the week in the Old Testament. The orthodox Jews still observe this day. In the New Testament the day of rest is spoken of as the "Lord's day" (Rev. 1:10) and is the first day of the week. Acts 20:27.

Christians agree that adversities, such as national depressions, result from failure to observe the laws of God. Is it not reasonable that the present economic deflation is due in part to inflated industrial activities that continued day and night, seven days a week? Whenever God's laws for mankind are violated men must suffer the penalty. In the Jewish economy God provided a sabbatic year wherein they were neither to sow or reap, and creditors released to the debtors that which they owed. After seven sabbatic years there was to be an extra sabbatic year on the fiftieth or jubilee year. Lev. 25. In God's plan He prevented depressions rather than cured them.

The penalty which God pronounced upon a Sabbath violator reveals the extent to which He regards His law to be sacred. In Numbers 15:32-36 is the account of a man found gathering sticks on the Sabbath day who was taken without the camp and stoned by the congregation.

What Constitutes Desecration?

In Matthew 12, which has already been referred to, the Pharisees accused the disciples of desecrating the Sabbath day. Jesus approved of their conduct and substantiated His approval by giving two examples from the Old Testament and one from everyday life. He concluded by saying, "The sabbath was made for man and not man for the sabbath: therefore the Son of man is Lord also of the sabbath day" (Mark 2:27, 28). The Pharisees who witnessed the conduct of the disciples based their judgment not upon the Biblical law but upon the Rabbinic law. Christ in His reply sought not only to show them their error, but also, to lay down principles which would always apply to this difficult question. The commandment regarding the Sabbath had in it two elements, the moral and the ceremonial—the eternal and that which is subject to time and place. In their distinction and separation lies the difficulty of the subject. The inward or spiritual phase of the matter had been overlooked, and the ceremonial phase had been perverted by the rabbis. Thus the Pharisees, guided by an accepted principle that "danger to life superseded the Sabbath law," regarded the behavior of the disciples as unnecessary to the preservation of life.

Jesus, in His first argument, told of Da-

vid's flight from Saul when he entered into the house of God and, with his companions, ate of the shewbread which was not lawful for him to do. It was only lawful for the priests to eat it. Jewish tradition vindicated the action of David on the ground that "danger to life superseded the Sabbath law." The Sabbath law was not one merely of rest but of rest for worship. The service of God was its object. David was blameless, not because danger of life was involved, but because he pleaded that he was on the service of the Lord and needed this provision.

The disciples similarly were in the service of the Lord. Ministering to Him was greater than ministering in the temple, for He was greater than the temple. Likewise the labor of the priests on the Sabbath day was permissible, because the object of that labor was the service of God. In the case of the man with the withered hand Jesus caused them to evaluate the relative worth of man and beast. The Rabbinic law authorized acts of mercy to be done even on the Sabbath day. He faced them with the clear and pointed question, "How much then is a man better than a sheep" (Matt. 12:12)? If he was serving God by an act of mercy, why would it be unlawful to do good on the Sabbath day? They dared not answer Him and, their hearts being hardened, they went out to take counsel how they might destroy Him.

We are free while we are doing anything for Christ. God loves mercy, and demands not sacrifice! His sacrifice is the service of Christ in heart and life and work. We are not free to do anything we please; but we are free to do that which is helpful or needful in the service of Christ. For acceptable Sabbath observance there is required first of all a heart that seeks to do God's will in all things first, last, and always, with the Holy Spirit guiding discreetly in every word, deed, or thought.

Desecration of the Sabbath day may be defined as any act or practice not necessary in service to Christ or not consistent with the spirit of holiness with which God sanctified the day in the beginning.

Any labor performed or business conducted on the Lord's day that could have been done during the six days is desecrating the day.

Many spend the day in pursuit of worldly pleasure, without feeling responsible or realizing their opportunity in worship and the service of God. Instead of observing the Lord's day as a day of rest and worship many consider it merely as a weekly vacation from the daily cares of a monotonous business life.

How the heart of God must be grieved as He looks down upon His creation, engaged in revelries, occupations, and pleasure on His holy day, such as Sunday golf, sports, theaters, bathing beaches, Sunday labor, and



business. Some desecrate the day with pure laziness.

The institution of the Sabbath distinguishes days. The relation of this day to other days has been such, and necessarily so, that all men might sacredly regard it. "The sabbath was made for man" whether he be a Christian or not. It is reasonable to believe that God is displeased if the world does not regard it as sacred. Perhaps the negligence of God's professing children is a contributing cause of disrespect on the part of the unregenerate world. Desecrating the Sabbath is no worse for the world than many other sins. Jesus marveled at their unbelief, not at their acts, which were the fruit of it. The concern of the Church should be that men may accept Christ as their Savior, the Holy Spirit as their guide, and serve God with singleness of heart.

Every one having any responsibility in the teaching, training, nurture, or guidance of others, whether older or younger, needs to be constantly alert, giving such instructions, warnings, and corrections, if necessary, that will be valuable in leading Christians, especially, to live consistent lives on the Lord's day as well as on other days. The world is not slow in noticing the inconsistencies of professing Christians.

May God's children then recognize their blood-bought privilege of walking daily with their Savior in loving obedience, thereby giving God praise and glory. He desires service that springs from a heart that delights to do His will.

As ungodliness is rampant on every hand and seemingly on the increase, may His Church be farther and farther removed from it, awaiting the blessed day when He shall come to take His Bride unto Himself.

Dalton, Ohio.

TRUE WORTH

A city lad visiting on a farm for the first time saw a field of ripening wheat. He noticed that some of the yellowing stems stood up tall and straight while others gracefully bent their heads. "Those stalks that stand up so tall and straight must be the best," he remarked to the farm lad who was his companion. "They look as if they were proud of what they were doing."

The country boy laughed. "That's because you don't know much about wheat," he explained. He plucked a head of each and rubbing them in his hands showed that the tall, straight stalks held very little grain while the bending heads were filled with the promise of a rich harvest.

Men and women of rich attainment and ability are usually modest and unassuming while the empty-headed people all too often feverishly lift themselves above the crowd as if afraid they may not receive the attention they think they deserve. One of the surest evidences of greatness is a humble spirit.—Unknown.

"Many a man tries to break himself of bad habits only after the habits have broken him."

THE COMING OF CHRIST AS TAUGHT IN THESSALONIANS

By Mabel Groh

Paul's message to the Thessalonians was a threefold message with a threefold result. It brought about salvation from sin as they turned to God from idols. I Thess. 1:9. This was the work of faith referred to in verse 3. Their turning to God from idols was in order that they might serve the true and living God. Verse 9. This was their labor of love. Verse 3. Then as they served the God they had learned to love, they patiently and earnestly looked for Him to return, as He promised, when they would be glorified with Him. Verse 10. This was their patience of hope of verse 3.

In writing to the Thessalonians, Paul relates Christ's coming to the Christian life, in various ways. We find ten references to the event in the first epistle, and seven in the second. Let us look at each reference and see what we can learn.

I Thess. 1:10. Christ's coming is looked forward to as the aim and end of the Christian life. The blessed hope of His glorious appearing is before His people as a stimulus to faithful Christian living and service.

I Thess. 2:19. Because of persecution and Satanic hindrances Paul was unable to visit his beloved converts at Thessalonica, but he had great joy in the prospect of presenting them as a crown of rejoicing before the Lord at His coming.

I Thess. 3:13. Paul prays that the Thessalonians may increase and abound in love to the end that they may be established blameless in holiness, before God at the coming of our Lord Jesus Christ with all His saints. We are reminded of the prophecy of Enoch who before the flood prophesied that the Lord would come with ten thousand of His saints.

I Thess. 4:14. Those who die in Christ will come with Him, by the power of God.

I Thess. 4:15. Those who are alive when the Lord comes will not have any advantage over those who sleep in Him.

I Thess. 4:16. The Lord Himself shall descend from heaven and the dead in Christ shall rise.

I Thess. 4:17. The living shall be caught up together with the dead, in the clouds, to meet the Lord in the air, to be forever with Him.

I Thess. 5:2. The day of the Lord will come as a thief upon those who are not looking for His coming. It brings sure and inescapable destruction to those walking in darkness.

I Thess. 5:4. The day of the Lord does not overtake the children of light as a thief, because they are watching and ready.

I Thess. 5:23. The entire man—spirit, soul, and body—is sanctified and preserved by God, that they may be blameless at the coming of our Lord Jesus Christ.

II Thess. 1:7-9. When the Lord is revealed from heaven with His mighty angels, in judgment upon the wicked, there will be rest and recompense for those who have suf-

fered tribulation for Christ's sake. The wicked will be forever banished from the presence of the Lord and from the glory of His power.

II Thess. 1:10. Christ's coming will bring glorification to His saints, and they in turn will glorify Christ. Yes, the saints will forever sing the praises of Him who has delivered them from darkness and translated them into His kingdom.

II Thess. 2:1. Christ's coming and our gathering unto Him are urged by Paul as an incentive to confidence and steadfastness,

in the face of false teaching and teachers.

II Thess. 2:2. False teachers were claiming the authority of divine revelation, and pretending to have word of mouth and letters from Paul to the effect that the Day of Christ is now present.

II Thess. 2:3, 4. The day of Christ's coming will destroy that wicked one, who is the incarnation of Satan himself.

II Thess. 3:5. The patient waiting for Christ. How important that we realize something of what that glorious event will mean, as the injustices of life are made right and Christ makes the Church His bride to share His glory and reign over a cleansed and redeemed earth! Rev. 4-6; I Peter 4:12, 13; Col. 3:4; Rom. 8:17; Rev. 19:7, 8.

Preston, Ont.

SELF-INTEREST A SNARE

Many people, even Christian people, are, to a great extent, controlled and dominated by that subtle enemy of self. Self-interest is a very sensitive point in the lives of many. Faith and the love for God and the love for others is almost altogether lost sight of through this abnormal care or fear for self. The animal passions are inclined not only to rule the reason, but they are the means of greatly obliterating the highest and the best in the Christian life. Instability is the result of those who are thus dominated by the self-life. The plea is that a rightful self-love should be there in order to be humanly responsible. How far this is permitted to have the right of way in the life, before the love of God is fearfully hindered, can only be seen as we look upon the lives of those who are thus in bondage to the life of self-interest.

The Lord Jesus Christ, very definitely states: "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:25). Self-

interest can only be secured properly by being interested in others, or better, by self-sacrifice. Those who are interested in others and forget themselves will have the promise of the care of the Lord for them. I Peter 5:7. He will not forget those who are interested in His cause. He has sent them forth, and surely He will also care for them and watch over them and protect them from all harm and danger. What comes to His own is allowed for some higher purpose than we can ever fully realize. Might it not be possible to commit spiritual suicide by being unduly interested in the selfish interests of one's own person?

Possibly this is what the Lord Jesus meant by the words: "If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (Matt. 5:29, 30). In order to obtain spiritual character, one must necessarily forego self-interests. Surely, if it is necessary to forego self-interest in order to obtain a proper physical character, it certainly is also necessary to forego self-interest in order to maintain spiritual character. Oh, what spiritual bondage many poor souls are brought into by being unduly and unrighteously interested in that most subtle of all foes—self! What a miserable life those live who are thus held in bondage by that foe of all spiritual good—self!

Peter so plainly says that when we suffer false accusations, misrepresentation, or any such like things as a Christian, we thus glorify God in our life. I Peter 4:16. Suffering on this line, for many souls, is almost a living martyrdom. It is simply inconceivable, inhuman, for them to endure possibly only a very reasonable amount of that which their Lord suffered all the time and everywhere He went. This is foregoing self-interest in the matter of a personal reputation. Shall we seek to forego that which our Lord suffered? Shall we seek to have a good home

THE RIVER OF TIME

By David E. Plank

Oh, the River of Time is deep and wide,
As it flows, and flows along;
And I travel on, as the currents glide,
Amidst the World's great throng.
The River's source, are Springs, maybe,
Burst forth when the world was new;
And it flows right down to Eternity's Sea,
And there—it is lost to view.

I launch my boat in the early dawn
Of life, and I take away;
And all the efforts of brain and brawn,
Cannot my progress stay.
As I glide along there are shoals of sand,
That would ground my frail canoe;
But the Pilot brave, with His master hand,
Carefully guides me through.

For the River Pilot is a Friend of mine,
He knows just what is ahead—
The rocks and snags in the River of Time,
And He takes away all my dread.
Thus I journey on with a song and smile,
As I trustingly bend to the oar;
For I know at the end of the last long mile,
The Pilot will guide me ashore.

Eureka, Ill.

when the Lord suffered insult upon insult for us in order to have us enjoy His name and His character? Are we willing to bear and to endure just a slight bit of that which He bore daily, everywhere, and all the time? He did it gladly and voluntarily. He might have enjoyed heaven's highest and best and noblest, but because He loved you and He loved me, He voluntarily chose to bear the insults heaped upon Him, for you, for me.

If you would be established in the things of God, then go to the sanctuary and bind your sacrifice to the horns of the altar. Until the will is permanently yielded to the will of the Lord in just the things that are bound to come, that will mean the loss of self-in-

terest, there is grave danger of vacillation and spiritual unrest through the excess of instinctive fear or desire concerning one's own self-interests,—physical, material, domestic, or even public interests. Would you be free from self-interests? Let faith in God hush you to rest in the lap of confidence in a Living God. Let the love for God nail your desires, of whatever sort they be, to the Cross of Christ. God will surely be glorified much more by your self-denial, than by your self-interests. His work in your life is hindered so long as you are bound to be interested in self rather than in others and above all, in HIM. Forget self, and repose in Him.—R.

TRUE GREATNESS

By Grenville Kleiser

If your heart is daily growing great and generous, if you are taking increased interest in the common happiness of others, if you are earnestly endeavoring to fill the hours of the day with useful work, if you are frequently making earnest supplication to God for guidance and wisdom, then be assured you are progressing toward the kingdom. The way to peace, happiness, and perfection has been implicitly pointed out to you. You are to practice humility, serve and glorify God in your body and in your spirit, run with patience the race that is set before you, and let your light so shine before men that they may see your good works and glorify your Father which is in heaven. The way is plain to every sincere disciple of truth.

The vital step to the apprehension of truth is to desire it sincerely and earnestly. To make truth wholly yours, you must both understand and practically apply it. You will better appreciate the value and importance of truth when you seriously consider that erroneous thinking is the chief cause of all the sin, disaster, misfortune, sickness, and failure in the world. Truth to be properly grasped must be studied for truth's sake. Truth to be of real significance to you must be something more than theory; it must be a vital, personal, demonstrated power in your daily life. There is nothing which will bring to you so much satisfaction and permanent benefit as a profound study of truth. It transcends all material possessions; since it is eternal.

True prayer is cooperative. You can not properly ask God to relieve you of responsibility. You ask Him to make the way clear to you, to give you desire and diligence to labor, to endow you with power equal to your duties and obligations. Prayer is not a substitute for personal effort. Your petition to God must first be right, followed by earnest and intelligent cooperation on your part. True prayer is receptive, cooperative, confident, and submissive.

There are subtle forms of evil which you should guard yourself against as you would against disease and pestilence. When you feel toward others the first intimation of resentment, envy, contempt, or discontent, annihilate the thought on the instant. Drive

it out of your mental world and be done with it. As a great growing personality you should be eager to discover and destroy any weakness in yourself. Let thoughts of appreciation, admiration, approval, gratitude, and generosity, be uppermost in your mind. The best antidote for evil of any kind is to keep your mind filled with good thoughts and your life occupied with good works. As you ascend in your thought, you will find yourself in a new world of beauty and usefulness.

New York City, N. Y.

SYMPATHETIC CHRISTIANS

The world is full of people who are weighted down with discouraging circumstances. For many it seems that the sun which once arose with such promise to them has set forever. They are alive, it is true, and are going about their duties but their hearts are craving the sympathy of true friends. After a two year's imprisonment at Caesarea, Paul was put on board ship to be taken to Rome. He was in charge of a centurion whose good will he had won. When they stopped at Sidon, this centurion gave Paul permission "to go unto his friends to refresh himself." It may be that his long imprisonment, the dangerous voyage before him, and the uncertainty relative to his treatment at Rome, depressed and wearied him in his soul. What is so refreshing in such circumstances as to find friends who are sympathetic!

"Sympathy is two hearts tugging at one load," said Charles A. Parkhurst. True sympathy is usually born in sorrow. Said Henry Giles, "The capacity of sorrow belongs to our grandeur, and the loftiest of our race are those who have had the profoundest sympathies, because they have had the profoundest sorrows." The world hungers for compassion—sympathy. Often we can do nothing but sympathize,—suffer with the distressed,—but, oh, how it helps! A rural pastor relates this experience: "A poor mother on a mountain farm met my pastoral visit by bursting into tears, and saying, 'Oh, somehow I felt just as if you would come to-day, I have so many troubles and problems that I want you to help me about!' Then

she told me things that were beyond my wisdom to solve, and how just a little more of the dull burden would mean insanity. I was alarmed at the fool I must appear, for I did not know what to say. At length she surprised me by saying, 'You have settled my problems so nicely. You have given me just the help which I needed!' Then I knew it was sympathy, not wisdom, which she needed, for not a problem had I solved."

Canon Farrar says: "We often do more good by our sympathy than by our labors. A man may lose position, influence, wealth, and even health, and yet live on in comfort, if with resignation; but there is one thing without which life becomes a burden—that is human sympathy." Let us sympathize with burdened hearts now and let them know that we are helping them with their loads. "There are no more bitter tears shed over graves than those for words left unsaid and deeds left undone."—C. J. G., in *The Missionary Worker*.

ALONE WITH JESUS

Alone with Jesus! What a sweet and holy spot! What a blessed refuge to which the soul may betake itself from the charge of Satan, the accusations of the world, and the sorrows of life? Sweet spot for the heart to unfold itself, to tell its hidden tale in the ear of Infinite love, tenderness, and compassion. Alone with Jesus!

How different a front would Christianity present to the world if the Lord's people were oftener there! What humanity and gentleness and love would characterize all their dealings! What holiness stamped on every brow, that all might read! What few judgments passed on others—how many more on ourselves! What calmness and resignation and joyous submission to all the Lord's dealings!

Be much "alone with Jesus." Then will the passage of glory be one of sunshine, whether it be through the portals of the grave or through the clouds of heaven.—Selected.

SMILE!

By Grenville Kleiser

If the weather looks like rain,
Smile!
When you feel you must complain,
Smile!
Do not care if things seem gray,
Soon there'll come a brighter day,
You will find that it will pay
To smile!

If the world looks sad and drear,
Smile!
Banish every thought of fear,
Smile!
Do the very best you can,
Play your part now like a man,
Make each day a better plan
And smile!

If you taste life's bitter cup,
Smile!
Should the doctors give you up,
Smile!
You are very far from dead,
Waste no time in useless dread,
Put your trust in God instead—
And smile!

New York City, N. Y.

Educational

FROM THE HOLY LAND TO THE HEART OF EUROPE

XXVII. The Peaceful Atmosphere of Tuebingen, Town of the Famous University

By Anis Ch. Haddad

Many of us have some retreat of fancy to which our thoughts fly swiftly back whenever they are free from the pressure of the present, a place enisled in quietness, shut away from change, and where the clamor of the world never comes, a small fraction of the world over which we seem to retain control. Elsewhere the inexorable tides of cause and effect sweep roaring on their way, but these few places of our choosing rise above that sea. These are our own. The places that we fix forever in memory and return to a thousand times a year are seldom remarkable for any kind of picturesqueness, although the images we retain of them are like pictures in their changelessness. And the reasons that we give ourselves for selecting and retaining them, reasons that must be for the most part fanciful and wide of the mark, are often sufficiently odd.

I awoke to see the branches outlined against a paling sky. It was at the edge of dawn; so I rose, shaved and washed. The light had increased, but with the dawn a gray mist was rising from the chill valleys and the tumbling river smoked among its sleek gray rocks, trails of steam rising slowly from it, puffing and eddying and trickling upward through the overhanging branches of the spruce. The valley bottom itself was narrow, sometimes no more than the river bed and the black strip of road nicked out of the hillside, sometimes widening to a platform where a small sawmill huddled silently asleep amidst its peeled logs. Once a curve of the stream left a grassy corner and a stretch of water-worn stones among which, purple-centered white poppies ran wild amid tufts of white bladder campion. On a stranded gray branch sat two kingfishers, gleaming like jewels, startlingly blue.

There were voices in the mist now, the lowing of cows, the barking of a dog, the faint patter of a bicycle on a gritty road and the brief "morr" of greetings. The road left the river and turned eastward, and now the spruces closed in upon it like towering black walls. The mist swirled uneasily in the narrow way and the tips of the branches were veiled in cobwebs, gray with droplets, like silken fans. The spruce trees were full of life. A squirrel basked and leaped about, marking his passage by a shower of falling drops. Goldcrests whispered their thin calls, and from hill to hill jays cried hoarsely to each other. Among the trees the first "check-check" of woodmen's axes sounded far away, and out of the mist ahead a milk

cart lumbered, drawn by a pair of tiny dark-red cows.

Dawn was completed now, and as I went on, a white sun climbed out of the gray mist before me and hung there, swinging with the curves of the road. Across its pale face there crept the faint shadows, penciled clearly, of spruce-tops on some hill, still hidden in the mist ahead.

I found myself in the very heart of the famed forest near Tuebingen and I took a kind of schoolboy delight in hunting up all traces. We came to an old famous tree called the "Pilgrim's Oak." It is a remarkable tree of great size, overshadowing a wide area of the road. Under its shade the rustics of the neighborhood have been accustomed to assemble on certain holidays to celebrate their rural festivals. This custom has been handed down from father to son for several generations, until the oak has acquired a kind of sacred character. At no great distance is a small cave. It is in the breast of a hill, scooped out from brown freestone, with rude attempts at columns and arches. Within are two niches which serve, it is said, as stalls. The cave is overshadowed by an oak and is hardly discoverable even at the present day; but when the country was overrun with forest it must have been completely concealed.

There was an agreeable wildness and loveliness in a great part of our stroll. Our devious road wound down, at one time, among rocky dells, by a wandering stream and lovely, but lonely, pools, haunted by shy waterfowls. We passed through a skirt of woodland of more modern planting, but considered a legitimate offspring of the ancient forest. In strolling through these quiet scenes, the partridges and other birds would now and then burst upon the wing, and the hare scud away before us.

Thus I remember too that I used, many times during my week's stay at Tuebingen to rise very early on mornings and go on foot to a little way-side inn. I made this rather laborious little journey in order to take breakfast in a crude little wayside house, half inn and half restaurant, which I had discovered in my prowlings about the environs of the city. The breakfasts I had there were not in themselves good enough to warrant the effort, the trip was rather tedious and I was obliged to be back on the stroke of nine. Why then did I go? The answer I made to myself was that the sunshine of early morning streaming through

a great open window at the farther end of the breakfast room and lying like a band of gold upon the rough planks of the wall and along the bare floor was a beautiful thing to look at.

And no doubt that band of sunshine was a lovely sight by itself alone. I can see it clearly now, when I close my eyes, cutting down through the cool deep shadows in a sharp diagonal with little motes of dim gold swimming in it, and with an atmosphere of serenity pervading the whole room. Yet I do not really believe that the sunshaft alone drew me out to this wayside place on those September days, for if that had been my sole object I might have seen much the same thing in almost any alley or street of this city. There must have been something more, too elusive to catch firm hold of attention or to shape for itself a name. It was an inward beauty that I saw there. Something in the genius loci of that room and that place called to me, and it calls to me still. I find as the days pass that not only does this thing of beauty never leave nor forsake me, but that it grows lovelier and accumulates significance.

Besides the difficulty of deciding why we choose out of the billions, one scene such as this for constant recollection, there is further problem how we stamp it so indelibly upon the memory. By some apt intensity of concentration, I suppose, that pierces beyond the superficial show of things to their essential nature. It must be so that the great painters and poets have looked at the world in their moments of inspired imagination.

I must have looked at a good many places besides the little inn, for the images of them are as clear before me now, as though they were present before my eyes. There is a little town of stone with its bridge and mill and church and gentleman's house, its glancing river—Neckar—full of great trout, its curving line of cottages with golden lichen on the roofs. My thought darts back across the sea to Tuebingen and especially to the inn in which I have spent so many mornings. Not far away as fancy counts the miles the river comes rushing forth full grown from a mountainside and to that place my thoughts go back many times a year. Only for a week have I seen it, but something in the look of the headlong river, the stern cliff, the leafy banks, where a never-ceasing wind careered through the trees, told me that this place might have been my home.

A primitive place, Tuebingen, but lovable. In this city hangs a minted glow these autumn days, drawn from the beds of tawny yellow and copper colored chrysanthemums. The square is full of yellow of every hue and shade; and not only yellow but its complimentary purple, is to be found in tones of mauve, lilac, and heliotrope under the trunks of the trees and on the delicate curves of their naked branches. These beds of gold, outlined against the houses of brick and stone, stand out in stronger relief than when seen in a country garden, where the profusion of other growth detracts from the dominant impression.

The message of autumn is written everywhere. Across the street shop windows show a luxurious profusion of every tone in brown, yellow, and red. A rhythm of tones echoed from one point to another. Before September had left the city, every one was aware of an unusual lavishness, which seemed to be reflected in the glow of materials in shop windows. Along the square, fruit vendors push their wares of vivid red and yellow apples and purple grapes. They pass quickly along, for police regulations allow only moving peddlers in this part of the city; and turn smiling faces to customers.

A golden enchantment hangs over the buildings and on the little boats at rest with sails folded like the wings of a dove. The grey houses glow in the afternoon light; transformed and erect, they guard the waters of the stream. Years of sun and rain, have mellowed their roofs as the sheaves of a well-ripened harvest. The square has an air of plenitude and peace, as the chrysanthemums nod and bow in the center of the stage of color, custodians of the wealth of yellow tones till the crocus and daffodils herald spring in the flower shops and stalls.

It was very pleasant to buy in the fruit market of the sad-faced women, who could smile so sweetly and who always sold to you at the prevailing price, without bargaining. Pleasant to see the peasants in the evenings sitting at the long wooden tables in the tiny restaurants, pleasant, too, to pass along garden walls where the nightingales sang and innumerable perfumes floated down from hedges of heliotrope, orange and lemon trees in bloom, jasmine, and beds of silver lilies, and roses everywhere, yellow, white, pink, deep crimson, red growing in sprays and singly, climbing high or standing stiffly in little trees. Wonderful when the moon is shining on the river, having risen above the stately line of the hills, the brilliant moon that made a magic day of night, glamorous and delicate, wonderful to walk. So soft the air, so fresh and sweet, so deserted the whole world of black and silver.

Most frequently of late, when I close my eyes to the world about and set the fancy free to wander there comes the image of this tiny town with one straggling street, an avenue leading to a gray and crumbling church, thatched roofs, half-timbered houses and a deep fine dell below a steep bank where tall trees grow, a perfect place for nightingales. This description may suggest the picturesque, but it was not for any such charm that I chose Tuebingen as a place of my short pilgrimage. Whether the town would be beautiful in other eyes than mine I do not know or greatly care. Its silence sings to me. It is a town that I have discovered in the country of my thought, and so it is forever safe, forever my own. Through the years it waits for me, and wherever I go there along the quiet shadowed paths of recollections, I see its towers and roofs and chimneys shining in a peaceful

light of afternoon that does not change. Ah, to write under one of those roofs of golden thatch!

Here lies the magic of the place; this is why people love Tuebingen. It is because that wonderful old ruin is everywhere present, whatever one does, wherever one goes, binding one's heart to itself. You cannot forget that it stands there on the hill, sad and stately and superb. Lower your curtains, turn your back to the window, read the latest novel if you will, still you will see it. I defy you to lose your consciousness of it. It will always haunt you until it draws you out of the house, out into the air, through the rambling streets, up the hill past the queer little houses, to the spot where it stands, and then it will not let you go. It holds you there in a strange enchantment. You wander through the chapel and hall, through vaults and chambers, from terrace to tower, where you go as near the edge as you dare, nearer than you dare in fact—and look down upon the trees growing in the moat.



The Ruins of the Famous Castle of Tuebingen, as They Overlook the Beautiful River Neckar.

Because you never in all your life saw anything like this "ruin" and because there is but one Tuebingen in the world you take delight in simply wandering up and down long dark stairways, with no definite end in view. You may be hungry and cold, but you never know it. You are unconscious of time and after hours of dream life, you only turn from gazing when somebody forcibly drags you away, because the man is about to close the gates.

I cannot discourse with ease upon quadrangles and facades, and my ideas are in confusion as to which buttresses fly and which hang, but it is a blessed fact that one need not be very learned to care for lovely things, and I shall never forget how the castle looked the first time I approached it. Some people say it is loveliest at sunset, across the river, and some say it is like fairyland when it is illuminated, which happens once or twice in summer, the last time before the students go away in September, and leave the old town in peace and quiet, and when one softly glides in a little boat from far up the river, down, down, in the moon-

light, until suddenly the castle, blazing with lights, is before you.

But though I could see it so many times with summer bloom around, with the charm of fair skies and sunshine, soft green hills and flowing water, or in the moonlight with happy voices everywhere and strains of music sounding sweet and clear in the evening air, I can never be sorry that first of all, it rose in its beauty before my eyes out of a sea of mist. Oh the silence of that day! We entered the fine grounds and passed through broad walks among shadowy trees. On we went in silence, only once did any sound break the stillness, when a little laughing child disappeared among the trees. Soon we stood on the terrace overlooking the city and the river.

On one side was the castle, on the other far below the city, its steep high roofs, its three church spires rising toward gray skies, beyond the river, then the vineyards contrasting with the dusky fir forests, and far away a great plain with the line of mountains barely perceptible in the distance and the dim light. All was so still. Only the brave ivy, glossy and green and fresh on the old walls, spoke of life and hope. All else told of sadness and of peace, it may be, but to stand on the height to look so far, to be in the stillness! It was wonderful; it was too beautiful for words.

Late at night, when all things nearer in time and space have lost their hold upon me, I start out for the last time, on the familiar walk across the fields of Tuebingen. Up a stony hill I climb and then wander across the long level fields where the cowslips crowd in spring, until the wide plateau suddenly sinks and there are only the tops of a few tall trees before me and one arrowy spire going up from among them. As on the first afternoon that I encountered that strange sight, I always come upon it now with surprise and an uplifted heart. Words will not convey the vague, deep meanings that have clustered about the image of that spirit, but it assures me that Tuebingen is still there, that ancient home of learning and peace, that image of permanence and stability in the simple things I love. And when I have come within sight of the distant golden roofs and seen those dreaming trees and chimneys, I fall asleep.

Next month: **The Desolate Castle of Lichtenstein, on the Topmost Crags of Wuerttemberg.**

Jerusalem, Palestine.

To praise God in the dark, to sing praises in the night, to shine when the sun is thickly veiled with dark clouds, proves that the Lord has made Himself most unspeakably real in your heart.—M.

"Religion can enter into the smallest things, but it invariably makes them larger and finer."

STUDIES IN HYMNOLOGY

VII. Early English Hymn Writers

By Jesse D. Hartzler

There were possibilities of an English hymnody through three different channels. Some authors think efforts were made to produce a hymnody through all three ways,—a translation from Latin hymnody, the evolution of hymns from the metrical psalm, and the hymn as evolved from the devotional poetry of Quarles, Herbert, Withers, Sandys, Herrick, Vaughan, etc.

Louis F. Benson seeks to show that there were good prospects of a translation of Latin hymnody into English.¹ He thinks the four pieces founded on the Latin which were included in Coverdale's Version of the Psalms of 1538 were an attempt on his part to do this very thing. A number of these translations were accepted and used in the Primers and books of devotional reading. A little later these hymns were omitted. Undoubtedly there was something that arose which changed the attitude of the people as to the use of the Latin hymn. It is difficult to say just what it was, although it seems that the metrical psalm was getting a grip upon the people, and it is possible that this had much to do with it. At least the result was that the Latin hymnody remained with the Catholic Church, while the anti-Catholic English speaking people took largely to psalmody.

It was finally the metrical psalmody from which our English hymnody got a foothold, after psalmody had been used almost exclusively for a century. Withers and Sandys both sought to introduce a better class of psalmody leading to hymnody, but both failed. Later Watts actually succeeded in combining the main elements of the hymn and psalm in such a way as to overcome much of the prejudice held against the hymn. Hence we see that the fact that the common people took to psalmody in preference to the hymn postponed the coming of the English hymn at least a century.

During this period the devotional poetry of Fletcher, Donne, Hunnis, Breton, Kinwelmersh, and Gilford, and later on Herbert, Crashaw, Quarles, Vaughan, and Herrick was being written. This poetry helped to establish English hymnody, for it furnished considerable material for the later hymn. Then with the writings of Cressman, Ken, Mason, Austin, and Baxter we are brought up to the writings of Watts who made hymn singing popular in the English language.

George Sandys. 1577—1643. **George Withers.** 1588—1677. **George Herbert.** 1593—1633. George Sandys is called the best versifier of his age by Dryden. His best known work was "A Paraphrase Upon the Psalms of David." Very few of his versions of the Psalms are in common use in the present-day hymnal, although his influence upon later paraphrasers is noticeable as one makes a study of hymnology.

George Withers wrote very much; much that scarcely saw the light of day after it was written. "Sleeping among the dull of ancient days, safe where no critics damn," is the man-

ner in which Pope refers to him. However a number of his better hymns are coming to light in recent years, and such authors as Southey, Lamb, and Wordsworth speak well of him. But we should remember that he, like Herbert, wrote poetry to be read and not sung.

George Herbert is another of the early English writers that must be mentioned in this study. His life by Isaak Walton, the fisherman, published in 1670, which was reprinted in the Temple Classics of 1898, is interesting reading. It is difficult to see why Percy H. Osmond in *The Mystical Poets of the English Church* should say, "Probably nine critics out of ten would, on mature reflection, name him as the foremost of the distinctly sacred poets of England." Herbert's writings are full of quaint expressions. *The Glance* will show something of his peculiarities and mysticism.

"When first Thy sweet and gracious eye
Vouchsafed even in the midst of youth and night,

To look upon me, who before did lie

Weltering in sin,

I felt a sugar'd strange delight,
Passing all cordials made by any art,
Bedew, embalm, and overrun my heart,
And take it in.

Since that time many a bitter storm
My soul hath felt, even able to destroy,
Had the malicious and ill-meaning harm
His swing and sway;

But still Thy sweet original joy
Sprung from Thine eye, did work within my soul,
And surging griefs, while they grew bold, control,
And got the day.

If Thy first glance so powerful be—
A mirth but open'd, and seal'd up again—
What wonders shall we feel when we shall see
Thy full-ey'd love.

When Thou shalt look us out of pain,
And one aspect of Thine spend in delight
More than a thousand suns disburse in light,
In Heaven above.

John Milton. 1608—1674. Milton is well known as the author of the sacred epic *Paradise Lost*, but it is because of his version of the 136th Psalm, *Let Us With a Gladsome Mind*, that he is best known to hymnologists. It is said to have been written by Milton when he was fifteen years old, and while attending St. Paul's School. He is the author of a number of other versions of Psalms, which appeared in *Poems in English and Latin*. He spent the last twenty-two years in total blindness. It was during this time that he wrote his immortal *Paradise Lost*.

Richard Baxter. 1615—1691. Richard Baxter, a Puritan minister and voluminous author of the seventeenth century, has written several hymns, of which the most widely used one is, *Lord, it Belongs Not to My Care*. At one time he took orders from the Church of England, but later became a Nonconformist.

The cento, *Lord, it Belongs Not to My Care*, is taken from *My Whole Though Broken Heart, O Lord*, which first appeared in his *Poetical Fragments*, 1681, where it was en-

titled *The Covenant and Confidence of Faith*.

John Mason. — - 1694 (217). John Mason was among the very first writers who successfully produced hymns in the English language. He was possibly the best hymn writer before Watts. James Montgomery claims Mason's influence is noticeable on the writings of Watts and the Wesleys. *Now from the Altar of My Heart* (217) from Mason's writings as found in our Hymnal, is from Hymn No. 11 entitled *A Song of Praise for the Evening* from the author's *Spiritual Songs or Songs of Praise*, 1683². Out of the seven stanzas, the four found in the Hymnal are stanzas 1, 2, 4, 7. Verses 3, 5, 6 follow.

"Man's life a book of history,
The leaves thereof are days,
The letters mercies closely joined,
The title is Thy praise.

"Minutes and mercies multiplied,
Have made up all this day;
Minutes came quick, but mercies were
More fleet and free than they.

"New time, new favor, and new joys,
Do a new song require;
Till I shall praise Thee as I would,
Accept my heart's desire."

Thomas Ken. 1637—1711 (218, 644). "Let us sing the doxology." How often this has come from the lips of a minister or song director. Many doxologies are available, especially in the larger denominational hymnals, but it seems to be quite well understood when the "doxology" is called for, the one from Ken's writings is meant. Without a doubt *Praise God from Whom All Blessings Flow* has been sung more often by Christian people than any other song.

"Praise God from whom all blessings flow,
Praise Him all creatures here below;
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost."

These lines form the concluding stanzas of each of Ken's three hymns, *The Morning Hymn*, and *The Midnight Hymn*. These hymns were written in 1695.

The Morning Hymn has fourteen four-line stanzas, of which stanzas 1, 4, 5 and 13 are used in hymn 218 in the *Church Hymnal* under the title *Awake, My Soul*.

The Evening Hymn has twelve of which the first four are usually used as an evening hymn in standard hymnals under the title *Glory to Thee, My God, This Night*.

Ken was early left an orphan, and grew up in the home of his sister, Anne, who became Mrs. Isaak Walton of *The Compleat Angler* fame. He was educated at Oxford and became a Bishop. He was a fearless preacher, not hesitating to speak against the wrongs of the day. Dryden said of him:

"Letting down the golden chain from high,
He drew his audience upward to the sky;
And oft with holy hymns he charmed their ears,
(A music more melodious than the spheres),
For David left him, when he went to rest,
His lyre; and after him he sung the best."

Joseph Addison. 1672—1719 (9, 31). Joseph Addison was born near Amesbury, Wiltshire, and was educated at Oxford. He became widely known through his contributions to *The Spectator*, *The Tatler*, and *The Guardian*, and

it is here that many of his hymns were first published.

His hymn, *When All Thy Mercies, O My God* (9) first appeared in the *Spectator* of August 9, 1712. *The Spacious Firmament On High* (31) also appeared in the same paper on August 23, 1712. This latter hymn was based on *Psa. 19:1-6*: "The heavens declare the glory of God; and the firmament showeth his handy-work" etc. This majestic hymn is set to Haydn's *Creation*.

Thomas Shepherd. 1665—1739 (297). As a writer of hymns and sacred poetry, he is known principally through the *Penitential Cries* which were added to John Mason's *Songs of Praise*. The best known hymn is *Must Jesus Bear the Cross Alone* (297)? It seems that this hymn has been altered by another hand. I have carefully gone over Shepherd's *Penitential Cries*, 1692³, and the only resemblance I can find between this hymn and any of his hymns is the first half of stanza three of number 23. The hymn is entitled *For Universal Obedience* with four stanzas of eight lines each, and one stanza of four lines. Stanza three begins:

"Shall Simon bear the cross alone,
And other saints be free?
Each saint of thine shall find his own,
And there is one for me."

Other than this, there is nothing in his hymns that resembles the hymn under discussion in the least. The earliest instance of the printing of this hymn was in *The Social and Sabbath Hymn Book*, 1849, by G. N. Allen, where only the third stanza, as we have it, is found. Some think the last two stanzas should be accredited to Allen, although anything definite with which to determine the real author is unavailable.

DINOSAURS AND SCIENTIFIC DUPLICITY

By Roland V. Bingham

The Toronto Star recently reported an interview with one of Toronto's scientific investigators. The professor is known as a palaeontologist. He has been very active in digging up skeletons and fossils, and more than a year ago, out in our Canadian West, was in search of dinosaur bones. Right in the same strata he came upon the skeleton of a dinosaur and the skeleton of a man, embedded together in the same layer. Instead of recording and publishing his find, the professor realized that his discovery would make a complete upheaval in all the geological and biological theories of the scientists to-day. They are persistent in their idea that animal life must go back into the millions of years, while human existence can only date a few thousand years back. But here was a single find that smashed the whole of their theories.

What did he do? Accept the fact and change the theory? No! he held on to the theory and later has sought to publish his facts with a new theory. For a whole year he kept silent until a bright idea struck him. This Indian must have pitched headfirst down a crevice in the rocks to find his bed alongside the dinosaur skeleton already buried for millions of years! A bright idea

Samuel Wesley. 1662—1735 (110). The early period of English hymnody is represented by one of the Wesley family—Samuel, the father of John and Charles Wesley. The one hymn of which he is so well known is *Behold, the Savior of Mankind* (110). This hymn was likely written shortly before the fire at the Rectory of Epworth, from which John Wesley, as a small boy, narrowly escaped. The manuscript was found by some neighbors in a neighboring garden after the fire, where it likely had been blown during the burning of the building. It was first published in John Wesley's *Psalms and Hymns*, Charleston, South Carolina, 1736-7, where it bore the title, *On the Crucifixion*.

Joseph Stennet. 1663—1713. Joseph Stennet is the earliest English hymn writer whose hymns are still in common use. His best known hymn (it is found in the Church Hymnal) is, *Another Six Day's Work is Done*. This was first published in his *Works*, 1732, as one of his *Miscellany Poems*. In 1690 he became the pastor of a Seventh-day Baptist Church in London, where he continued to preach until the time of his death in 1713. He was the father of Joseph Stennet, D. D., a Baptist minister, who was the father of Samuel Stennet, also a Baptist minister, who is the author of the hymn, *Majestic Sweetness Sits Enthroned*, and other well-known hymns.

1. See *The English Hymn, Its Development and Use in Worship*, by Louis F. Benson. Geo. H. Doran Co., N. Y.

2. My copy is a reprint by Daniel Sedgwick, 1859.

3. I simply have Sedgwick's reprint for my study of this author. Daniel Sedgwick, London, 1859.

Haviland, Kans.

which was at once published to the world.

It is this method of evasion of facts in the realm of modern investigation that leads one to doubt the honesty of many of these scientific professors. This is only one of many discoveries that have smashed the theories of the evolutionist and the geologist who is attempting to fit his rock discoveries into that biological farce. It is known by the sketchings in the caves in France and similar discoveries on the North American continent, that man did live on the earth at the same time as these mammal monsters of bygone days, and not only by the testimony of inscriptions in caves, but in records.

Anyone who has read the story of Marco Polo's travels in the thirteenth century will recall the fact that in his visit to Madagascar he tells how the natives there described a great flying monster that was large enough to light on the back of an elephant and carry it up in its talons into the air. They gave the actual measurements, which Marco Polo records. It is an easy but unscientific evasion of historic fact to bury that kind of thing for millions of years in the past, when a living witness describes the existence of the same animals and birds in his own day. They treat such records as myths and fables,

and yet ask one to accept their own writings to-day at face value.

Perhaps one of the most striking contradictions of the scientific theories has come in recent years from California. There in a little bitumen pool they commenced to find skeletons, and they fished out from that pool of tar hundreds of skeletons. When these skeletons were put together, they found that there in California animals never associated with that area had been discovered in this pool, and in almost every case they were larger specimens of their own species than any in existence to-day. In the museum at Los Angeles one can see the remains of elephants with tusks that outclass any modern exhibitions of ivory; lions that tower above any known specimen to-day. Moreover, there were camels there, animals supposed to belong to the desert, all fished out of one insignificant little pool.

The scientists are guessing as to how they came there. Our readers can make just as good a guess as they. Then when they have decided how many millions of years they have been there, it will be interesting, in view of their evolutionary theory, to raise the question as to why all these specimens of the long-distant past are so much larger than the modern ones of their kind.

Then away up in Siberia they have another problem to explain. There, encased in the ice and perfectly preserved, are tropical animals, also of very large form, frozen and preserved for centuries or millenniums. How came they there? Why are they again such marvelous specimens of their kind?

Christians need have no fear of the facts and discoveries of science; but they have a right to protest against those men who, under the protection of doctor's degrees, juggle the facts and hide the truth.

We are sorry that this Toronto professor took a whole twelve months to think out such a flimsy theory to explain away the natural conclusion of his own discoveries.—Evangelical Christian.

A RENDEZVOUS WITH LIFE

"Enlighten mine eyes lest I sleep the sleep of death" (*Psa. 13:3*)

A rendezvous have I
With endless life on high,
Where joy's exuberance is rife!
No dark oblivion state
My bood-bought soul doth wait;
I have a rendezvous with life!

Jehovah's love devised
Life's Gateway; sealed our tryst.
Life! Life! My enraptured soul shall know
'Neath Heaven's celestial dome
Where loved ones gather Home,
Where crowns of life unfading glow.

Faith penetrates the veil
Engulfing mortal pale,
Anchors in immortality—
Where all is love and light,
No tears, no pain, no night—
There,—there is life's nativity!

There Christ hath set the date—
Nor will He send too late
His angels for me thro' the blue:
He never told me when,
But, trustfully, till then,
I'll wait for our glad rendezvous.
—Annie Lind-Woodworth.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The Doctrines of the Bible and the Practices of the Times are far from being of one accord. If we allow ourselves to follow the spirit of the times to the neglect of Bible teaching we shall find ourselves far adrift from the plan of God for His children. It is possible for the Church to keep silent on some important doctrine until the membership gets far away from the standard. Then as each succeeding generation follows the pattern of the majority, each succeeding generation gets farther away until the Church can no longer be recognized as having possessed such teachings. This drift has been true of almost every important teaching of the Word.

The doctrine of Returning Good for Evil is very plainly set forth by Christ and the apostles. Yet there is no doctrine that has more shades of application to the daily life of religious professors than this same doctrine. Some would apply it to our associates but not to our country. Some would apply it to a church brotherhood but not in our dealing in the world. Some would consign it to some future age. Many do not understand it at all, neither has it entered into their practices of life. It is well to check up on how far our own hearts have drifted on the subject by seeing how the details of the Gospel message on nonresistance cover every detail of our conduct in life, producing the life of Jesus over again in a sinful world.

The Doctrine of a Victorious Christ is seemingly unknown by many who claim to be His followers. We often see people living as if they must force their way to the front. They worry about their failures and fret because of adversity. They glory in successes which the sinful world glories in, and cannot discern that so-called success in the world is often failure while so-called failure is often success. Jesus said, "Whosoever shall save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's shall save it." It is in such teaching that we learn the true pathway to success and learn to know the truth that Jesus was always a victor though "despised and rejected of men."

The Call to Foreign Missions is a Bible command that was recognized by the early church, and was lost at different periods of the Church, and found again by those who seek to follow the Lord and His commands. We are in danger, as Christian professors, of losing the spirit of missions unless we stay close by the Lord Jesus and follow Him devotedly. And when we lose the spirit of missions we will also lose many other doctrines that have their source in a life given over to the service of the Master in behalf of others.

The Doctrine of the Future is known by many and neglected. It becomes practically a lost doctrine by the unbelief of the multitude who live as though there were no hereafter. We need to keep the facts of a resurrection from the dead and an eternal judgment vividly before the rising generation, and before the unbelieving about us that they may be led to think on their ways and seek the Lord in a day of grace.

Let us consider our ways and not become too self-satisfied in our way of life. Search the Scriptures. Exhort one another. Heed the admonitions that come from the Word of truth. Walk in the light. Give yourselves over to earnest devoted service for Jesus.

BIBLE PRECEPTS AND EXAMPLES— RETURNING GOOD FOR EVIL (Jr.).

—Rom. 12:17-21; I Pet. 2:18-25

Topic for March 11

MOTTO

"Overcome evil with good."

MEDITATIONS ON THE TOPIC

I. Love is Triumphant.—Many are the evidences and Scriptural proofs that love is powerful. "Many waters cannot quench love." Paul, in I Cor. 13 speaks of it as being greater than all other qualities. It is triumphant in unselfishness and in its patient endurance of wrongs committed against it. It is triumphant over evil by virtue of a power which evil is not able to muster, and therefore, is able to stand before and subdue what mere brute force or wickedness could not. Evil fights evil by its own weapons of hate; but when the fight is over, the hatred is stronger than when the fight began. But when love begins her fight she takes the weapons of love and goodness and lays them on stroke after stroke with such energy that the heart filled with evil cannot hold out in its hatred, but is

brought into a state of shame and remorse for the evils it has done. Then the spell of hatred is melted and love sits triumphant on the throne of the heart that before was full of revenge.

It is one thing to be told that we should return good for evil and another to be able to feel like doing it. And no man is able to meet the requirement of this commandment who has not received from above that spirit of power that emanates from the Divine nature which comes from God and which manifests itself in the same manner that God Himself has manifested it toward rebellious and sinful humanity. "Greater love hath no man than this, that a man lay down his life for his friend." "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

II. The Text.—Rom. 12:17-21.—This passage contains the command to believers to overcome evil with good. It leaves all vengeance in the hands of God who alone is able to judge righteously. The individual who receives evil treatment is to use the opportunities to do good to an enemy in such a way that his enemy feels the fire of love so strongly that he is overcome.

I Pet. 2:18-25.—This passage sets forth the patient endurance of suffering for righteousness, which characterized the Lord Je-

sus and which is found in those who follow in His steps.

III. Suggestions for Junior Programs.—Perhaps no topic presents a stronger contrast to the sense of the justice which is strongly entrenched in the junior mind, than this topic which asks that evil be overcome with good. But there is no period in life when it is possible to show the exceeding greatness and power of a love that can triumph over evil by everlasting kindness.

In the discussion, it is well to show unmistakably what the teachings of Jesus are on the subject; also what the teachings of the followers of Jesus are. These teachings may then be illustrated by the practices of Jesus, not only toward those who on earth mistreated Him, but toward the whole race of humanity who were in sin against God at the very time when God through Christ was making a way to bring them a plan whereby they might be saved from everlasting ruin. The Bible characters who practiced the spirit of returning good for evil should be plainly shown forth. There are also numberless illustrations from men and women in our everyday lives who have set forth the power and beauty of the law of goodness in return for evil. Freely use these illustrations in the study and discussion before the boys and girls. Find selections of such accounts for them to read. Secure accounts of true incidents in their experiences or the experience of some known friends. Have them go to parents, or aged Christians who have stored in their memories incidents to illustrate the subject. Try to show the difference of doing good for evil with the intent of scorning the enemy and making coals burn for your own enjoyment, and returning good for evil out of a heart of compassion and pity for his condition.

OUTLINE STUDY

I. The Precept

1. Of Jesus:
 - a. About the smitten cheek.—Matt. 5:38, 39.
 - b. About going to law.—Matt. 5:40.
 - c. About going the second mile.—Matt. 5:41.
 - d. About treatment of enemies that injure.—Matt. 5:43-45.
2. Of His Apostles:
 - a. Peter.—I Pet. 3:9-17.
 - b. Paul.—Rom. 12:17-21.
 - c. James.—Jas. 5:6-9.
 - d. John.—I Jno. 4:10, 11.

II. The Example

1. Of Jesus.—Luke 23:34; 23:9; 9:51-56.
2. Of Stephen.—Acts 7:59.
3. Of Paul.—Rom. 9:1-5.
4. What we are to follow.—I Pet. 2:20-24.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Love."
2. The Teaching of Jesus and His Disciples.
 - a. The difference between old time and now.
 - b. The difference between Christians and worldlings.
 - c. What we do when mistreated.
 - d. What to do to those who speak evil.
 - e. How to treat our enemy when he needs help.

- f. How to overcome evil.
- g. Examples of "coals of fire."

For Seniors.

1. The Teaching and Practice of Christ and His disciples on Nonresistance.
2. The Triumph of Love over Hate.
3. How to Meet the Standard in Our Own Heart.

PERSONAL THOUGHT

If God can love us when we are enemies to His cause, why should we not love our fellowmen who are enemies toward us?

SEED THOUGHTS

The test of Christian character is the intensity of its love for the unlovely.—Sel.

Our love for Him is manifested in our love toward others.—Sel.

We are strangers to Christian love if we harbor malice or revenge toward any of our fellow creatures, whatever treatment we receive at their hands.—Charles Backus.

Faith of our fathers! we will love
Both friend and foe in all our strife;
And preach Thee, too, as love knows how,
By kindly deed and virtuous life.
—F. W. Faber.

MEETING THE NEEDS—FOREIGN MISSIONS.—Psa. 22:22-31

Topic for March 18

MOTTO

"As much as in me is, I am ready."

MEDITATIONS ON THE TOPIC

I. The Needs in Foreign Missions.—God is the director of all missionary enterprise in which the workers are in line with His will and in touch with His directing power. The great need of more consecrated workers, consecrated means by which the work may be forwarded, and consecrated hearts to pray and to give should not be forgotten. The crying necessities of holding our own in the foreign fields and not letting the work go backward should be the call to earnest prayer. In our prayers we want to remember that confession of sin and a full surrender to God are the stepping stones to answers of blessing from God. God surely does not wish His work to go backward. But if that work is merely a show of human effort, it is not really going backward when that accumulation of human wisdom has lost out for want of finances. But if it goes backward because of lack of consecration in both givers and workers, it is time for such to begin to search their lives and their hearts to know why they are going backward.

The same God who sustained the early missionaries in apostolic days is able to sustain His consecrated servants to-day. If the individual is called into the service, the lack of funds will not turn him back from the task. While God is well pleased with those who give, He is not limited as men and women move out into the field, even if at times, like Paul, they may have to resort to tentmaking to supply the necessities. And when God's givers fail in one quarter, He can raise up support from other quarters by means hidden from us. It is ours to be sure we are consecrated in both going and giving.

II. The Text.—Psa. 22:22-31.—This passage looks forth to the whole world to find the "seed" that is ready to serve the Lord. It sets forth the fact that God looks in pity upon the affliction of His people and that His ears are open to their cries. The promotion of His work is to continue from generation to generation through the instrumentality of the ones who have been "accounted to the Lord for a generation."

III. Suggestions for Junior Programs.—

Jesus is the great need of all people. The blessings upon the boys and girls in our land is due to the knowledge of Jesus in the people who love and serve Jesus in this land. Impress upon the juniors that the only reason why they are better off than the heathen is due to the knowledge of Jesus found among the people of this land. It is in the power of the boys and girls to keep the light of the Gospel shining by hearts fitted for the light and willingness to spread abroad the truth, or to lay down on the job and let things drift on into heathendom again.

In the suggested outline for the juniors the plan of God to get the message is laid out. Jesus, and the Bible by which Jesus may be taught; teachers, helpers, and preachers, who may be used of God to take the Bible and the knowledge of Jesus—all these are needed if the work of foreign missions is to continue to prosper. Then the second part leads out in the thought of our part in supplying this need. Every boy and every girl is included in some part of this program. If this can be successfully impressed, and the hearts of the boys and girls enlisted to do their share the meeting will have been much worth while. Some of the definite contributions of the boys and girls are not only their gifts of money, but their willingness to learn to become a better servant of the Lord so that each may fit into the place of service which God will surely have for them as they grow older.

OUTLINE STUDY

I. How the Early Disciples Met the Needs.

1. Those sent forth by Christ.—Luke 10: 1-12.
2. Those scattered by persecution.—Acts 8:4-40; 11:19-26.
3. The Antioch Church.—Acts 13:1-14:27.
4. The Philippian Church.—Phil. 4:10-20.
5. Timothy.—Phil. 2:19-23.
6. Epaphroditus.—Phil. 2:25-30.
7. Paul.—II Cor. 6:1-13; 11:7-9, 23-30; I Cor. 9:19-27.

II. Meeting the Needs To-day.

1. By prayer.—I Tim. 2:1-8.
2. By consecrated service.—Rom. 12:1, 2.
3. Following the Spirit's leading.—Psa. 25:9; Prov. 3:5, 6; Rom. 8:14.
4. Enduring hardness.—II Tim. 2:3; 4:5.
5. Consecrated means.—II Cor. 9:5-15.
6. Sending out God-called workers.—II Tim. 2:2; Acts 13:2, 3.
7. Consecrated labor with the hands.—Eph. 4:28; I Thes. 2:9; II Thes. 3:8.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Preach."
2. What They Need in Heathen Lands:
 - a. Jesus.
 - b. Bibles.
 - c. Teachers.
 - d. Helpers.
 - e. Preachers.
3. How We May Help Them:
 - a. Pray for them.
 - b. Send workers.
 - c. Give gifts.
 - d. Prepare more workers to go.

For Seniors.

1. Needs in Foreign Fields To-day.
2. How the Home Church May Arise to the Needs.
3. The Consecration of All—the Great Need at Home to Reach Foreign Fields.

PERSONAL THOUGHT

Shall we each do our part in bringing Jesus to lands far away?

SEED THOUGHTS

Every pulse and stroke of missionary power on earth is from the heart of Christ.

He sows, and there is a harvest. He touches the nations, and there arises a brotherhood, not only civilized by His light, but sanctified by His love. The isles of the ocean wait for Him. He spreads His net and gathers of every kind, and lo! the burden of the sea is not only fish but fishermen, who go to gather and come again. If there are activity, free giving, ready going, a full treasury, able men who say, "Here am I, send me," it is because through all the organization Christ lives, and His personal Spirit works. There is no other possible spring for all that enthusiasm.—Bishop Huntington.

Over the ocean wave, far, far away,
There the poor heathen live, waiting for day;
Groping in ignorance, dark as the night,
No blessed Bible to give them the light.

Pity them, pity them, Christians at home,
Haste with the bread of life, hasten and come.

Here in this happy land we have the light
Shining from God's own Word, free, pure,
and bright;
Shall we not send to them Bibles to read,
Teachers and preachers, and all that they need?

Pity them, pity them, Christians at home,
Haste with the bread of life, hasten and come.

Then while the mission ships glad tidings bring,
List! as that heathen band joyfully sing,
"Over the ocean wave, oh, see them come,
Bringing the bread of life guiding us home."

Pity them, pity them, Christians at home,
Haste with the bread of life, hasten and come.
—Julia S. Haskell.

THE TRIUMPHANT CHRIST.—Rev. 1: Jno. 12:12-19

Topic for March 25

MOTTO

"Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

MEDITATIONS ON THE TOPIC

I. Christ is Victor Over All.—Palm Sunday is the day celebrating Christ's triumphal entry into Jerusalem. This entry was deeply significant of the character of Christ as the chosen one of God. He was of the seed of David, Israel's true King. Although the Jews were displeased with the plaudits of the multitude, Jesus plainly told them that "if these should hold their peace, the stones would immediately cry out." So impossible is it for even the opposition of men or Satan to get a straw in the way of that which God has planned for His Son. Although Christ entered thus, in apparent outward glory, He well knew that soon the seeming defeat, in which He was to be hanged upon the cross, would follow. And though this would seem to men to be defeat, Jesus well knew that the way of triumph over the power of darkness was by way of this same cross. Envious men could not subdue Him. Death could not hold Him. Evil could not destroy the victory of the plan of salvation which would enable lost men to be reconciled to God.

Throughout His earthly ministry we see Him from an outward aspect as a man in the body of humility. He preached the Gospel to the poor. He associated with the lowly, and was reproached by critics as being a friend to the outcast. He did not move in the circles of the rich and great of earth. Yet in face of all this He was a

victorious prince. No sin was known to subdue Him. No evil words ever came out of His lips. He never by thought or deed committed error. Unselfishness of motive reigned supreme in Him. False allurements never deceived Him. He sought no great ends by ignoble or compromising means. He was triumphant in humiliation, in righteous living, ready sacrifice, willing death, power over death, and triumphant ascension to glory. Let us not be offended in Jesus because of the humiliation, for thus we cannot enter into the glory of His triumph.

II. The Text.—Rev. 1.—This gives the vision which John had of Jesus in His glorious person as He stands as the master of the churches.

Jno. 12:12-19.—This passage describes the triumphant entry of Christ into Jerusalem.

III. Suggestions for Junior Programs.—It will be a blessed service to our boys and girls to bring to them the message of Christ as a real Victor. The victories that are manifest in a sinless life which endures the temptations and trials of earth and never surrenders in one single point, is mightier than the victories which subdue powerful armies and capture mighty cities. "He that ruleth his own spirit is mightier than he that taketh a city."

The suggested outline for juniors will suggest the line of treatment of the subject from the standpoint of the junior. Christ's whole program of life was a real success. Well may He be crowned by all as King of kings and Lord of lords. Our recognition of what He really is and has done for humanity should lead to the recognition of His deity and should bring worship and adoration from us all.

In the Triumphal Entry the multitudes all adored and sang His praises. The multiplied millions of earth, heaven, and even the doomed world shall bow the knee to His lordship and confess that He has the dominion. Picture the scene on the road to Jerusalem and contrast the more glorious scene in Revelation 7 where the numberless multitude bore palms and sang His praises in glory.

OUTLINE STUDY

- I. Triumphant Over Sin and Temptation.**
 1. When tempted of the devil.—Matt. 4:1-11.
 2. When reproached by men.—Luke 13:17; Matt. 22:46; Luke 23:34; 19:40.
 3. When misunderstood by friends.—Matt. 16:22, 23; Jno. 6:15.
 4. Separate from sinners.—I Pet. 2:22-24; Heb. 7:26.
- II. Triumphant over Death.**
 1. Fearless in facing death.—Luke 9:51.
 2. He saw no corruption.—Acts 2:31.
 3. The grave could not hold Him.—Mark 16:6.
 4. He has the keys for us.—Rev. 1:18; 3:7; Matt. 16:19.
- III. Triumphant in Glory.**
 1. At the right hand of God.—Rev. 3:21.
 2. An effectual High Priest for us.—Heb. 4:14.
 3. Walking amid the churches.—Rev. 1:13-16; 2:1.
 4. Triumphant in judgment.—I Cor. 15:24-28.
 5. The eternal throne.—Rev. 22:3-5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Power."
2. The Victories of Christ:
 - a. When tempted of the devil.
 - b. In His love for sinners.
 - c. In dying for sinners.
 - d. In rising from the dead.
 - e. In ascending to heaven.
 - f. In giving power to believers.
 - g. In giving them a home with Him forever.
 - h. In judging the wicked.

3. His Right to Be Worshiped in Heaven and in Earth.

For Seniors.

1. The Victory of Endurance Exemplified in Christ.
2. The Triumph of His Love.
3. The Assurance of Success in God's Plan through Christ.
4. His Worthiness of Being Worshiped.

PERSONAL THOUGHT

What is Christ to me to-day? If I shrink from His reproach in this world what must be my thought of Him? If I believe Him to be triumphant, then surely I shall not consider it a shame to suffer for His name.

SEED THOUGHTS

Look, ye saints, the sight is glorious;
See the Man of Sorrows now;
From the fight return victorious,
Every knee to Him shall bow.

Crown the Savior, angels crown Him;
Rich the trophies Jesus brings;
In the seat of power enthrone Him,
While the vault of heaven rings.

Sinners in derision crowned Him,
Mocking thus the Savior's claim;
Saints and angels crowd around Him,
Own His title, praise His name.

Hark! the bursts of acclamation!
Hark! these loud triumphant chords;
Jesus takes the highest station,
Oh, what joy the sight affords.

—Thos. Kelly.

THE REALITY OF THE RESURRECTION.—I Cor. 15:1-28

Topic for April 1

MOTTO

"He which raised up the Lord Jesus shall raise up us also by Jesus."

MEDITATIONS ON THE TOPIC

I. The Resurrection is no Myth.—Much as the resurrection is used as a type of spiritual change, it is first of all based upon a physical reality. Dead people have actually been brought to life again by the power of God. Jesus who actually died rose from the dead and lives eternally in the heavens.

The evidences of Christ's resurrection were so strong that even His enemies had to invent a tale and bribe men to substantiate it by giving them large sums of money. So strongly did the apostles believe in the resurrection that they were willing to preach it at the risk of persecution and death. So powerfully did the Lord work with them by miracles and signs when they preached Jesus that there could be no doubt that Jesus was truly alive and at work according to His promise. The "greater works" of which He spoke were wrought through the instrumentality of believers. Many souls were converted and became saints of God. Their former life of sin was forsaken and by the power of God they became a pattern of good works, bearing the fruit of righteousness. All these are strong proofs of the fact that Jesus lives and carries on His work from the heavens, using His earthly servants as His instruments.

Having confidence in the reality of the resurrection of Jesus because of the work of power being wrought, there can be no doubt of the promise of a resurrection of the dead both of the just and the unjust by the same power. And just as we know that His promised resurrection will be fulfilled, so also do we know that He will judge the wicked for their ungodliness while He rewards the believing for their faithfulness to the Redeemer.

II. The Text.—I Cor. 15:1-28.—Here we have a record of witnesses who saw Jesus after He rose from the dead. Not the least of evidences is the fact that grace and power are manifest in the lives of those who have believed. The Gospel would be a vain thing if the resurrection of Christ were not true.

III. Suggestions for Junior Programs.—The resurrection should be made simple and plain in the minds of the boys and girls. The stories of resurrected saints and the story of the resurrection of Jesus may well be used to impress the power of God in the resurrection. And while we believe in the resurrection of the saints and the glorified bodies they shall possess, we as truly believe in the resurrection of the wicked to meet a judgment in which shame and despair shall come upon them because of their sins which they have upon them in their unsaved and eternally doomed state.

Unbelieving men would like to believe that death ends all because they do not want to meet their sins in the judgment. But that is impossible. Every secret thing must be met again in judgment. The wicked dead shall rise to receive their final sentence for their eternal punishment. Rev. 20:15. All this may be firmly impressed upon the hearts of the boys and girls, so that all their life long they may have a clear idea of the facts which all must sometime face. The Outline for Juniors will suggest these facts. The Scriptures should be read and explained so that the various truths may be doubly impressed. What the juniors cannot explain should be explained to them by an adult as far as it is in the knowledge of older ones to explain.

OUTLINE STUDY

I. Examples of Power in Restoring Life to the Dead.

1. The Widow's son.—I Kings 17:22.
2. The Shunammite's son.—II Kings 4:35.
3. The dead man who was touched by Elisha's bones.—II Kings 13:21.
4. Jesus' power.—Matt. 9:25; Luke 7:15; Jno. 11:44; Acts 9:40.

II. Proofs of Christ's Resurrection.

1. He was really dead.—Jno. 19:33-37; Matt. 27:57, 58; Mark 15:44, 45; 16:1; Rev. 1:18.
2. He left the tomb.—Matt. 28:6; Mark 16:6; Luke 24:3; Jno. 20:1, 2.
3. He was seen alive.—Jno. 20:14, 16, 27; Luke 24:37-43; Acts 1:3.
4. His promises have been realized.—Acts 1:8; 2:33.
5. The Gospel continues to be a power when accepted.—Rom. 1:16.

III. The Believer is Sure of a Resurrection of Glory.

1. Christ's sacrifice is accepted.—Rom. 4:35.
2. The believer is accepted.—Rom. 8:34; Heb. 7:25.
3. The believer continues to receive grace and power.—Eph. 1:19-22; Heb. 4:16.
4. The Word assures us.—Jno. 6:39, 40; Phil. 3:20, 21.
5. The Spirit bears witness.—Rom. 8:16-25.

IV. The Unbeliever is Sure of a Resurrection of Damnation.

1. Jesus declares it.—Jno. 5:25-29.
2. The Spirit reveals it in the Word.—Dan. 12:2; Rev. 20:12.
3. As sure as Christ's resurrection.—Acts 17:30, 31.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Resurrection."
2. People Restored to Life to Die Again.
3. Tell the Story of Lazarus.
4. Tell the Story of Jesus Risen from the Dead.

5. What Promises, for Saints, of Everlasting Life.
6. What Does the Sinner Receive in His Resurrection?
7. Blessings That the Resurrection Brings to Us.

For Seniors.

1. The Proofs of the Resurrection of Christ.
2. The Assurance of the Resurrection of Saints unto Glory.
3. The Certainty of a Resurrection to Judgment of the Sinner.
4. What a Knowledge of the Resurrection Should Effect in Us.

PERSONAL THOUGHT

Why be ignorant of a reality which affects my eternal welfare? Let us get acquainted with the reality of the resurrection.

SEED THOUGHTS

The best answer any one can make when questioned for proof of the resurrection of the Lord is the humble, but irrefutable one: "Christ liveth in me."—J. Steward Holden.

Satisfied

When I shall wake in that fair morn of morns,
After whose dawning night never returns,
And with whose glory day eternal burns,
I shall be satisfied.

When I shall see Thy glory face to face,
When in Thine arms Thou wilt Thy child embrace
When Thou shalt open all Thy stores of grace
I shall be satisfied.

When I shall meet with those I have loved,
Clasp in my arms the dear ones long removed,
And find how faithful Thou hast proved,
I shall be satisfied.

When I shall gaze upon the face of Him
Who died for me, with eyes no longer dim,
And praise Him with everlasting hymn,
I shall be satisfied.—Horatius Bonar.

A LESSON IN A FLOWER

In a sick-room there was a little rosebush in a pot in a window. There was only one rose on the bush, and its face was turned full toward the light. This fact was noticed and spoken of, when one said that the rose would look no other way but toward the light. Experiments had been made with it; it had been turned away from the window, its face toward the shadow of the interior, but in a little time it would resume its old position. With wonderful persistence, it refused to face the darkness, and insisted on ever looking toward the light.

The flower has its lesson for us. We should never allow ourselves to face toward life's glooms; we should never sit down in the shadows of any sorrow and let the night darken over us into the gloom of despair; we should turn our face away toward the light and quicken every energy for braver duty and truer, holier service. Grief should always make us better and give us new skill and power; it should make our hearts softer, our spirits kindlier, our touch more gentle; it should teach us its holy lessons, and we should learn them, and then go on, with sorrow's sacred ordination upon us, to new love and better service.—J. R. Miller, D. D.

THE KING'S INSURANCE COMPANY

The Only Absolutely Reliable Company—
Representatives Throughout the World

STATEMENT

Cash Capital.

The unsearchable riches of Christ.—Eph. 3:8.

ASSETS

Real Estate.

An inheritance incorruptible, and undefiled, and that fadeth not away.—I Pet. 1:4.

Cash in Bank.

Buy of me gold, tried in the fire, that thou mayest become rich.—Rev. 3:18.

Loans on Policies.

All day long he dealeth graciously, and lendeth.—Psa. 37:26, R. V.

Premiums Collected.

Thy faith hath saved thee.—Luke 7:50.
Thy prayers and thine alms are gone up for a memorial before God.—Acts 10:4.

LIABILITIES

Liabilities on Policies.

My God shall supply all your need according to his riches.—Phil. 4:19.

Daily Dividends.

Who daily beareth our burden.—Psa. 68:19, R. V.

Net Policy Reserves.

He is able also to save them to the uttermost that come unto God by him.—Heb. 7:25.

Surplus over All Liabilities.

Able to do exceeding abundantly above all that we ask or think.—Eph. 3:20.

Are You Insured?

ADVANTAGES

1. The King's is the largest and oldest Fire, Marine, Accident, Health, and Life Insurance Company in existence. Organized before the foundation of the world. I Pet. 1:20.
2. It is the only company insuring against loss in the great Judgment Day fire. II Pet. 3:10-13.
3. It is the only company insuring against shipwreck in the River of Death. Isa. 43:2.
4. It is the only company that erects no age limit. Jno. 7:37; Matt. 19:14.
5. Its policies insure against all accidents and provide for all sickness. Rom. 8:28; Psa. 41:3.
6. Its dividends begin from date of policy and are the largest in the world. Jno. 14:23.
7. Its ability is such that it can and will freely give a policy to every person on the globe. Jno. 3:16; Rom. 6:23.
8. Its terms are so simple that "the way-faring men, though fools, shall not err therein" (Isa. 35:8).

REMEMBER

Family History.

No amount or character of hereditary taint in the family is any bar to a policy in the King's Company. There are no prohibited or doubtful risks. Rev. 22:17.

Personal History.

No questions asked. "Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

Beneficiaries.

No husband shall be made a beneficiary in his wife's policy and vice versa. Rom. 14:12.

Condition of Policy.

"Repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21).

Applications.

All applications are made directly to the president. Jno. 14:6.

Where to Apply.

Through the local agency, where you will always find a large number of sympathizing friends ready to help you. II Cor. 5:18-20.

When to Apply.

N-O-W. II Cor. 6:2.

—Christian Conservator.

SERMONOGRAMS

No money is worth making that unmakes the man.

Men will never think alike so long as they think at all.

The beatitudes are the be-at-it-udes.

Some men refuse to believe that they are saved from drowning until they feel dry.

It is never hard to hold people if you are really helping them.

We must get out of self to realize the largeness of life and its endless variety.

The smallest and narrowest lot is that of the selfish person no matter what his surroundings may be.

Words are wind, feelings are only natural swellings of the heart, but acts are living things.

The poorest person can be generous in thoughts of others, sympathizing instead of judging harshly.

A person's conduct is his creed in action. Each life should be a channel for the stream of love.

We learn wisdom from failure much more than from success.

He who never made a mistake rarely ever makes a discovery.

Education can inform, but only religion can enlighten.

Mutual happiness and calmness always sharpen perception and make for mutual clearness.

No man can think straight and live crooked.

Thinking wrongly does as much harm as thinking rightly does good.

Try to look through your sorrows and defeats rather than looking at them.

Men who ignore their souls might as well have none.

We are all so busy doing many things that we accomplish nothing.

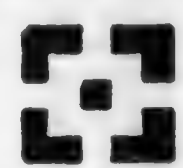
The thoroughly great men are those who have done everything thoroughly and who have never despised anything, however small, of God's making.—Ruskin.

—D. Carl Yoder.

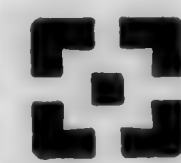
NOT GOOD, BUT BORN AGAIN

"God does not expect you to live His life without first giving you His nature." These were the words that startled a godless and mocking young man. "Why," he cried, "that explains it: again and again I have been told to be good: again and again I have tried; but I can't. But all is different if God does not expect me to live His life without first giving me His nature." Then he knelt and received his rebirth. "Ye must be born again."—Unknown.

"Motive is the big thing in life. It is not what you do, but why you do it, that counts."



BIBLE STUDY



TABERNACLE STUDIES

XXIV. Sin Offerings—Continued

By the Bible Study Editor

The virtue of the sin offerings was extended to every member of the household of God. There was a sin offering for the highest representative of the people—the priest who ministered at the altar and who was eligible to go into the presence of God for the people, making atonement before God for their sins. This sin offering we have already noted.

The Sin Offering for the Whole Congregation (Lev. 4:13-21)

The sin offering here described is identical in every respect with the sin offering that was appointed for the priest that had sinned.

1. The condition of the sin was the same. "If the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord concerning things which should not be done, and are guilty; when the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin" (Vs. 13, 14).

There is scarcely room for a supposition that the whole congregation should sin presumptuously. There was no such occasion in all of their history. But occasions were frequent when the Lord judged the whole congregation for trespasses against His will. The innocent suffered with the guilty. Frequent occurrences in the wilderness illustrate this circumstance—the murmuring for flesh, the rebellion in Kadesh when the serpents were sent. Such is the nature of the sins of men and the sins of the Church, which is the body of Christ.

2. The similarity of the sin offering of the whole congregation to that of the priest is significant of a spiritual relationship between the priest and the congregation. The priest that was anointed was the representative of the people. He was their mediator. As Christ is to His people, the priest was to the congregation, and as the congregation was the body represented by the priest, so the Church is the body of which Christ is the head.

It is true that Christ suffered for our sins in His own body and that atonement is effected because of that offering for sin. The priest of our profession, the Anointed One, did present His own body for sin. But there are those that sinned through ignorance; the world is full of such a class of transgressions; and the Church of Jesus

Christ, the body of Christ, comprises many whose sins of ignorance may be known only to God. Let none of those say, "I have not sinned," or "I have no sin." 1 John 1:8-10.

By the Word of God sin is discovered to the conscience of men, for it says, "All have sinned." The Spirit of God brings the conscience of sin to the knowledge of men. John 16:7-11. But sin revealed means sin to be atoned for. The whole congregation offers but one sin offering. The sin offering for all is the one bullock, similar in all respects to that which represented the priest.

The congregation follows with the priest, their mediator, in all the whole process of making atonement for sin. As was the service of their head so is the service of the body. Christ was crucified for sin, but the Church is also crucified for sin. Christ died for our sin, but we also have died with Him for sins.

3. The bullock for the congregation. The priest, as Christ's antetype offered a bullock for his sin. But, if the figure of the congregation were to be strictly adhered to as dying for their sins, the offering should necessarily be a female. The figure of this atonement is true to the facts of the Gospel. The body, the Church, belongs to Christ, who claims it as His body. He assumes the sin and dies for His body, His bride. His death is reckoned to the body, and we reckon ourselves dead in Him for our transgressions. The bullock bears the sin of the congregation into the presence of God to make intercession in the Holy Place.

The fat of the bullock was also offered on the altar in making atonement for the congregation. 4:19. It was acceptable as was the fat of the priest's offering. The virtues of the sacrifice were accepted as from the people, although made by the bullock in type similar to the priest. Again, Christ is made to appear as the propitiation for the sins of His people. Note the special similitude between the two offerings, v. 20, "So shall he do with this."

Here again is brought to mind a challenge for the faith of our redemption in Jesus Christ. The Lord does not mention the particular sins which might come under the classification of sins of ignorance. There are many such sins. There is no effort made to distinguish between the degrees of sins of ignorance nor to distinguish between the penalties for such various sins. The whole congregation is accounted guilty of a sin, it may be anything, and there is but

one remedy possible for the guilt of that trespass—The bullock for a sin offering.

There is no penance indicated, but repentance is implied when the guilt is revealed and the sin offering is presented. "Men and brethren, what shall we do?" (Acts 2:31). The reply was, "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). The antetype of the bullock of the priest had been slain on the cross, and now the congregation is called upon to present the bullock of their sin offering,—the same in character, that they might have remission of sins.

How frequently men are inclined to lay all the guilt upon Christ and assume none for themselves! How often faith turns to the cross to see Jesus alone and fails to see the guilty thief by His side! How often men see the priestly bullock slain and fail to find the congregation's bullock offered with him! Faith must see the congregation represented in, and with Christ in the bullock that was slain for our sins.

The flesh, skin, and dung of the bullock of the congregation was to be carried without the camp and buried as was the case with the first bullock. While this burning was an indication of the reproach which Christ suffered and we suffer with Him (Heb. 13) there is also a strong intimation that the sin is put away and the congregation is fully purged from its transgression. Where the ashes of the altar are found, redemption is completed. Lev. 4:12.

Sins of the People

In the offering of sin offerings for individual members of the congregations, there was a variation in the manner of offering of the blood, and in the use of the flesh of the sin offering. There was also a difference in the kind of animal used. For the priest who was the head of his people and for the whole congregation, a bullock was required. But in the case of one individual of the congregation, even though he was a prince or a ruler, a lesser sacrifice was required—although the sin was the same as that of the priest. Lev. 4:22, 23.

The circumstance of the sin was clearly the same;—a sin "against any of the commandments of the Lord his God concerning things which should not be done." The condition under which the offering was required, was similar—"If his sin . . . come to his knowledge."

Sin is very much the same among all classes of men, whether priest or people. It is deceptive and occurs without the consciousness of sin and is discovered frequently only after it has been committed. But there is a difference between the attitude

taken toward sin by the godly man and that taken by the ungodly. Those who are righteous confess their sins to God unto forgiveness. The ungodly heap up to themselves the wrath of God unto the day of wrath by confessing none of their sins and by not availing themselves of the means of grace and forgiveness.

What is true concerning the sins of rulers was also true concerning the sins of the common people. Position, responsibility, service, qualification, or privilege are but relative social classifications. They do not denote a difference in human nature. All men are subject to infirmities, all are weak through the flesh, and the weakness of the flesh is manifested by the sins which all men commit, even in ignorance. The sin offerings were not required for the weakness of the flesh, but for the sins which result from this weakness. "For what the law could not do, in that it was weak through the flesh . . . God . . . condemned sin in the flesh." However, the flesh is condemned because of sins that result from its weakness. "The body is dead because of sin" (Rom. 8:3, 10). The death of the flesh results from the sins committed through its weakness.

The Sin Offering for the Ruler

When a ruler of the people had sinned, and the sin came to his knowledge, a male kid of the goats was required for his sin offering. A kid of the goats was in great contrast with the bullock required by a sinning priest.

In the case of the priest's sin offering, the significance of the priest's office was undoubtedly taken into consideration and the bullock, the best of the herd, represented the headship of Christ, who was made an offering for sin and became the priest of our redemption and our hope.

In the case of the ruler, who was but one of many other rulers, there was nothing that should call for a distinctive sacrifice, save the fact that he was a ruler or leader of his people. But even this fact is recognized in this that the offering was required to be a male of the goats—the son of the flock—without blemish. Christ, the ruler, the perfect Son, is the Sin-bearer of man. He made Himself as lowly and as insignificant as those whose sins He bore on the cross.

The place of the slaying of the sin offering of the ruler was also significant. "He . . . shall kill it in the place where they kill the burnt offering before the Lord" (Lev. 4:24; cf. 1:10, 11). When the bullock sin offering was slain, it was in the place where the bullock burnt offering was slain—at the door of the tabernacle of the congregation. The sin offering goat was slain where the burnt offering goat was killed—at the north side of the altar before the Lord. Thus related with its burnt offering mate it was united in its ministry and pointed to the One who was offered both for the praise of God and for the redemption of man.

It was a memorial offering also, on the north side of the altar, and not coming from the door of the tabernacle. The goat sin offering, which represented the individual,

rested under the virtues of the bullock sin offering, the priest offering, which represented the perfection of Christ's ministry.

Dead With Christ

In this that the sin offerings of men were required to be offered at frequent intervals, it is necessary to apply their significance to the condition of man's sins—rather than to the fact of Christ's atonement, else Christ must often have suffered and must often suffer now, if each sin requires a death of Christ for sin. Heb. 9:26. They must then apply to the experience of those who sin and find forgiveness in an efficient sacrifice. The death of the sacrifice on each occasion of sin suggests that with each sin the sinner must lay his head upon the sacrifice, account it the sinner and say it for the sin, for the wages of sin is death.

How may this be done? It must be by an act of faith, since it cannot be done in fact. Each sin offering reckons the sinner dead unto—or for sin. The statement of Paul must aptly apply to such a case. "Reckon ye yourselves dead," and "Your life is hid with Christ in God." It must apply also to the fact that the sin offering for men is under the shadow of the sin offering, Christ, and reckoning of the death to the sinner for his sins is made effective in the atonement that was made by Christ, the chief sin offering. "Our old man is crucified with him." "Reckon ye yourselves dead indeed unto sin." And, moreover, this reckoning need not be applied to the known or revealed sins: it may apply to a constant reckoning of one's self as dead because in Christ we have become dead to sin, and become alive through His life.

The Sacrifices for the Common People

"If his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish" (Lev. 4:28). This offering was also slain where the goat burnt offering was slain, at the north side of the altar.

In this instance the offering—a female, represents the companion offering of the male. This is clearly significant of the believer's relationship to Christ in His death for sin. He did not die alone and for His own justification. His was not a death that did not include the sinner's death for sin. He represented both Himself and His body: see Lev. 4:3; 4:14. But that body consists of individuals who see themselves associated individually with Christ. Such believers in the face of this truth, express it in the offering of the female goat sacrifice. Being a female it cannot represent the Son, and can only represent the companion of the Son, or, those for whom He died and who count themselves dead with Him. To this condition may be applied Paul's conception of the virtue of the death of Christ and His appropriation of it by faith: "I am crucified with Christ."

The Blood of the Sin Offering

One should note the manner of the application of the blood in connection with the sin offering for the rulers and the common people. The blood of the bullock for the

priest or for the congregation was applied in the holy place, before the veil and upon the horns of the altar of incense. But, for the ruler and common people, the blood was applied by the priest, with his finger, on the horns of the brazen altar, and the rest of the blood was poured out under the altar. None of this blood was taken into the holy place.

Again we are pointed to the fact that Christ entered into the presence of God for us, to atone for our sins, and to bear our judgment for sin. But, as those for whom He died, we die with Him by faith, and associate ourselves with His death as our life is attached to His altar of expiation. Lifted up on the horns of that altar the soul that accepts the atoning power of the death of Christ and sees in that death his own crucifixion and judgment, rests in the presence of the sweet savour offering of God's well beloved Son, and is made acceptable unto God by Him.

The blood that was poured out under the altar is the blood of all sin offerings. We frequently hear the expression, "My all is on the altar." If by that he has put all his life on the altar, the application is faulty, for the life that represents our attachment or application with the altar must come through the sin offering, whose blood was poured under the altar. It is more appropriate for one to say, "My all is under the altar." It is mingled with the life of my Saviour who poured out His life under the altar for my sin. It is under the altar whose atoning power has and does shield me from the judgment of sin and has become a sweet savour, acceptable unto God. It is on the altar, with the blood of the peace offering, which is devoted to God as an expression of gratitude and thanksgiving only.

The Fat of the Sin Offering

As with every sacrifice, the fat of the goat for sin offering was burned upon the altar. It was the only portion of every offering that was thus used. The inner virtues of the soul which, after the blood which makes atonement has been shed, may be made wholly acceptable with God. Justification is by faith: righteousness is by faith. In the heart and in the mind, the laws of God are written and found acceptable. The inner man is the new man and becomes the fat of the living altar of service to God.

The Flesh of the Sin Offering

Since the blood of these sin offerings was not taken into the holy place, the flesh of those beasts which typified Christ, was burned outside of the camp. The flesh of those beasts whose blood was touched on the bronze altar, was to be seethed and eaten by the priests and their sons in the holy place in the court of the tabernacle. See Lev. 6:24-30; Lev. 10:16-20; Num. 18:9. It is understood that all of the males of the priests' families were permitted to eat of the flesh of the sin and trespass offerings. It was made holy by virtue of its association with the altar and with the priesthood that had offered it to the Lord. How wonderfully the Lord has taken upon Himself even our physical

(Continued on page 92)

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

JESUS' TESTIMONY CONCERNING HIMSELF.—Matt. 11:2; 12:50

Lesson for March 4, 1934

Golden Text.—Come unto me, all ye that labour and are heavy laden, and I will give you rest.—Matt. 11:28.

Matt. 11:1-6. It makes a big difference to a man's faith whether he is out proclaiming the Gospel or in the dungeon of a prison for that preaching. The faith that holds us up when we are busy often fades when we are forced into inaction. How much more when we drift into it! The best proof of Christ's Deity is not argument but life in action; the best proof of my being a Christian is not my ability to quote the Creed but the holy life I am living.

Verses 7-15. II Cor. 10:18. It is a great deal nobler to feel your unworthiness as did John (Matt. 3:11) and to be approved and commended of God for your life and conduct than to boast about how great you are. Prov. 27:2.

To enter the Kingdom requires violence—a violent death to the old man—crucifixion; a violent separation from your past life; a violent exertion in overcoming hindrances. Luke 13:24. That which is most difficult of attainment is prized most highly by noble souls.

Verses 16-19. A moron is a person developed physically but with the mind of a child of eleven. You don't need more mind than that to be a faultfinder and critic, but to do the work of those you criticize would require the mind and courage of men. Yes, such people even criticize God and Christ. Rom. 9:20. But after a good man's critics are dead and gone his good works continue. Psa. 90:17.

Verses 20-24. As a child I often heard the statement that God required of a man according to that which he had so that if he studied the Bible until he knew much of God's Word God would require so much the more of him; therefore the less you study the less your accountability. The idea is basically wrong and foolish. Every man worth his salt covets responsibility, and those who are so small-minded as to want to be the least in service in the kingdom of God will probably find that heaven's mansions were not made for microbes. But God requires of us according to our opportunities, no matter how we may use them.

Verses 25-27. A person can become so conceited in knowledge as to close his mind against an increase in knowledge. The

know-it-all has reached the limit of his mental growth; the don't-know-anything is just beginning to learn. Knowledge is for the man with the inquisitive and receptive mind of a babe; the kingdom of heaven is for the man with the trusting heart of a child. And all spiritual truths are understood by us only as they are revealed to us through Jesus Christ.

Verses 28-30. Lam. 3:27. The human family is divided into three great classes—workers, helpers, and parasites. The first do the world's work, the second deserve our sympathy and help (Eph. 4:28); the third deserve nothing but contempt. II Thess. 3:10. But among the workers there are many kinds. Some work for God, others for the devil. Some learn how to do work easily, others weary themselves in doing simple service. Working for the devil, for yourself, or even for God in your own strength will lead to exhaustion and utter weariness, but in Christ is rest and recovery. Isa. 40:28-31.

The yoke is the easiest way to pull a load, and Christ knows how to do the right thing in the easiest way. Being yoked with Him I learn to do the right thing in the easiest way, and as He is all powerful we never get stuck with the load we are toting. Matt. 19:26. The world's greatest are those who serve most and best.

Matt. 12:1-13. The service of God ought to be the happiest of services to men, but overzealous legalists have hindered the work of God by regulations as to how and when until the service often becomes a burden grievous to be borne. The Sabbath is a delight to spiritually minded men worshiping unhindered by legalistic traditions.

Verses 14-37. The breaking of a tradition is more offensive to carnal believers than blasphemy against the Holy Spirit.

Verses 15-21. To be able to continue persistently in unruffled and unwearied service is the proof of a supremacy that produces faith. Christ did. Let us follow in His steps.

Verses 38-40. I Cor. 14:22. Signs are for unbelievers. The greatest sign ever given to mankind was the resurrection. If you do not believe that, you will not be able to get any benefit from the signs of the present day.

Verses 41-50. The family of Christ is not physical but spiritual. The doers of the will of God are His children. A child is known by its doings.

PARABLES OF THE KINGDOM.—Matt. 13:1-52

Lesson for March 11, 1934

Golden Text.—Of the increase of his government and peace there shall be no end.—Isa. 9:7a.

Generally speaking, natural things are visible, and spiritual things are invisible. The facts of nature can be discerned with Nature's eye, but the truths of the spirit life can only be discerned through the spiritual eye. I Cor. 2:11-16. The parables of Jesus had a double purpose—that the blind might become blinder and the seeing more perceiving. Matt. 13:12-17, 35. To the natural minds these were beautiful stories, but the spiritual truths they illustrated were not perceived. To the spiritual the words were just as beautiful, and besides in them they were taught secrets which had been hidden from the beginning of time. Some have divided Bible Students into literalists and spiritualists, and these are supposed to be opposed to each other. Instead of being antagonistic would it not be better to be literal to the extent that we take God at His Word, and spiritual enough to perceive the deep truths of God as they are brought to us in natural illustrations? In this chapter are eight parables or illustrations of the kingdom of God.

First. Sower and soil. Here the Master plainly teaches that the productivity of a field is dependent more upon the nature of the soil than upon the seed sown. The soil is the hearts of men. The Word sown in one heart will be fruitless, and in another may produce an hundredfold. Do not blame God for spiritual unproductiveness.

Second. This parable shows that evil as well as good is sown in the world, and implies that hearts that are unproductive of good as in the first parable are fruitful soil for tares. In that natural wonder in Wyoming known as the Devil's Half-acre, nothing will grow, but in the Devil's quarter-sections in the states from the Atlantic to the Pacific (the quarters of the human heart) some terrible crops are raised. Mark 7:2-23; Rom. 1:28-32. If the Gospel of the grace of God does not change such hearts, God—not man—will take care of them.

Third. God did not choose Israel because they were the greatest of the nations. Deut. 7:6-8. Neither did He choose the Church because the individuals thereof were the earth's greatest (I Cor. 1:26, 27); but to these least, by His power, He has given goodness and growth and greatness until mankind feels honored to be classed among them. Deut. 26:16-19.

Psa. 87. Tit. 2:14. The Church which started with twelve ordinary men now has 600,000,000 adherents. How many are fowls! Through the preaching of the Word the ide-

als of life and benefits of godliness have reached far beyond her own ranks.

Fourth. The inner influence of leaven is astounding. Within 24 hours, under proper conditions, one yeast spore will multiply into 1,600,000, and will not stop until all the meal involved has been changed. So whether you speak of the influence of active Christian life in the community, or of active evil influence in the Church the result is the same. When Christianity in its purity is virile and active its influences will permeate all society and revolutionize the thought life of men and nations; but when it becomes passive—acted upon instead of acting—it is not long until the yeast of evil contaminates and destroys its purity.

Fifth. The field is the world. The man is Christ. The treasure is the souls of men. Matt. 16:26. To buy us He gave up all. Phil. 2:5-8; II Cor. 8:9. But if He thought to redeem us thus (I Pet. 1:18, 19) shall we think less about the value of possessing Him or will we also pay the price? There must be mutual desire of possession here. Phil. 3:8; Luke 14:33.

Sixth. The pearl is the Church. Eph. 5:25-27. God commendeth His love to mankind by dying for them while in their sin. Rom. 5:8. How much more does He prize the redeemed? Rom. 5:9-11.

Seventh. The sea is the world of men (Isa. 57:20), the net is the Gospel, the disciples are the fishers. Matt. 4:19. To-day they are being gathered into the kingdom.

But at the end of time the angels (Jude 14, 15) shall come with Christ (II Thess. 1:7-10) and sever the wicked from the just. None can escape that net. Rev. 20:12, 13; I Pet. 4:17, 18.

Eighth. The householder supplies the need of the household. Those who have been instructed unto understanding have a duty—feeding, tending, and caring for the sheep and lambs. Of foodstuffs, we need the same ingredients daily to sustain life, but how much more palatable it is if there is variety in its preparation! No warmed-overs, but freshly prepared. What is good in the home is necessary in the Church.

JESUS RESPONDS TO FAITH.—Matt. 13:52; 16:12

Lesson for March 18, 1934

Golden Text.—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Matt. 7:7.

Chapter 13:53-58. Some people are so gullible as to believe every charlatan, and others are so incredulous as to doubt the proven true. As guest meals in the home of strangers taste better than home meals, so to many people the ranting of strange preachers appeals more than the voice of the home preacher who has nourished them with the words of truth from their childhood. The home preacher is often dishonored in his own church while he is held in high esteem by the public at large. The unbelief that culminates in contempt makes it hard for God to help you.

Chapter 14:1-12. When saints are persecuted it proves the sinfulness and general unworthiness of the masses. Heb. 11:38. No

nobler epitaph could be written of anybody than, "He lived and died for truth and God."

14:13, 14. When John was arrested Jesus left Judea; at his death He departed into the seclusion of the desert. Prov. 22:3.

14:15-21. Jesus might flee from physical danger, when to remain would serve no useful end, but He never fled from human suffering and need. Those that sought Him found Him, and that which they asked of Him they received. Jas. 1:17.

Verses 22-36. According to John's Gospel at this time the Jews determined to take Jesus by force to make Him king. Had He come to wear an earthly scepter He would no doubt have accepted it then. Instead He retired into a mountain to pray. About what? To overcome the temptation of earthly kingship and to preach the sermon on the Bread of Life which was so sharp and decisive in the terms of discipleship that multitudes forewent food and healing rather than accept the terms. The man that desires only bodily provision from God is no better than the beasts. Matt. 6:25, 26; Psa. 104:21; Matt. 4:4.

How does our faith compare with Peter's?

Chapter 15:1-9. The more superficially minded people are the more they judge and live by surface deeds.

I Sam. 16:7. It requires no heart change to observe forms and obey traditions, but it requires a profound heart change to live a deep spirit life. II Cor. 3:6.

Verses 10-20. Prov. 4:23. This scripture not only teaches that ceremonial cleansing is valueless without a clean heart, but also shows the folly of trying to keep the hands and body clean when from the heart are constantly issuing streams of uncleanness and iniquity. Cleanse the source. The corollary of this teaching removes the defilement of eating of unclean meats. Mark 7:19 (R. V.). See also I Tim. 4:3-5.

Verses 21-28. As the inhabitants of Nazareth were great in unbelief, so this heathen woman was great in faith. Theirs locked the doors to mercy, hers opened wide the door to the riches of God's grace. Matt. 11:12 is exemplified here. Ruth, the Moabitess, was not eligible under the Mosaic law to become a member of God's people (Deut. 23:3), but she won through the violence of her love for Naomi. This woman also was under the ban (Deut. 7:1, 2), and she overcame with the violence of her faith. To her early petitions He answered never a word, but she kept on crying. Luke 18:1-8. To the appeal of the disciples He gives the reply that she is outside the circle of those He was sent to help. At this her prayer is concentrated into three words, "Lord, help me." Then comes the Master's seemingly cruel answer in that He calls her a heathen dog. Overlapping every obstacle she claims the dog's privilege—a crumb—and gets it and a commendation which He could not give the disciples. I Jno. 5:4.

Verses 29-30. These people brought their sick in such haste that the Word says they were cast at the Master's feet. So we are to do with all our burdens. Psa. 55:22. But after the blessing, let us not forget to praise and glorify God.

CONFESSING AND FOLLOWING CHRIST.—Matt. 16:13; 17:27

Lesson for March 25, 1934

Golden Text.—Thou art the Christ, the Son of the living God.—Matt. 16:16.

Verse 13. The most fascinating study of mankind is man. And the most interesting of all the subjects under discussion is the Son of man. In Him were epitomized all the qualities of God, and all those to be desired in man.

We understand our fellow man through the spirit of man which is in us, but we comprehend Christ only through the Spirit of God which He gives us. I Cor. 2:11, 12.

I Cor. 12:3. The most a natural minded man can say of Christ is Jno. 7:12; the worst they would say about him is Matt. 12:24; but to those to whom the Spirit has spoken He is the Son of God. I Cor. 2:10.

Verse 18. Peter or Cephas, the name given to Simon by Christ, meant a stone or rock. Christ is also called a rock. I Cor. 10:4; Acts 4:11; Eph. 2:20; I Pet. 2:6. Faith on the part of a man in Christ makes him impregnable as a rock. I Jno. 5:4; I Pet. 2:4, 5. In this last verse Christ is described as the living stone and those that come to Him as lively stones. Not the lip confession, but the soul belief in the Deity of Christ is the foundation that makes the Church invincible.

Verse 19. It was Peter's privilege to open the door to the Jews on Pentecost, and to the Gentiles in the house of Cornelius. But since then the Church opens doors or closes them, binds or loosens men, as she fulfills or fails to fulfill the work of testifying the Gospel to the world.

Verses 21-23. See how the natural and spiritual conflict in the same soul. Peter who honored Christ by his confession, now, by following the flesh, becomes His adversary. As the Greek word for slanderer was "diabolus" (devil) whether applied to spirits or to men; so the Hebrew and Aramaic word Satan, meant an Adversary, one who withstands, and was also applied to spirits and men. Peter was not suddenly converted into Satan, but in this matter took the position of an opponent. Did Satan suggest this opposition? Christ does not say so, but does explain why Peter spoke as he did. "Saviourest" in verse 23 suggests a person's habitual mode of thought. Here then is the key. Peter's mind was worldly. Had it been godly or the mind of Christ (I Cor. 2:16; I Pet. 4:1) he could have understood that these things must be if man is to be redeemed and would not have opposed. Opposition meets us to the face. After it is overcome it is behind us. Where is yours?

Verses 24-28. Rom. 12:1-3. To follow Christ we must have the mind of Christ. With it, it is the natural thing to crucify the flesh. Such a man has the true sense of values and earthly things cease to be the goal of his labors. Heb. 11:24-26.

In the light of eternity temporal things become like the morning mist. Jas. 4:14.

As the Master in verses 27 and 28 apparently refers to the judgment of the last day (Matt. 25:31), the last verse should be taken in its mystical sense, e. g., in suffering a mar-

tyr's death for Christ you find life rather than lose it, and become a special ward of the Father. Rev. 6:9-11. The blood of atonement was on the altar—having shed their blood for His sake, they are now under the protection of His blood which He shed for their sake.

Chapter 17. The spirit world is not far from us, but usually the flesh dims our vision. I Cor. 13:12; II Kings 6:17; Acts 17:27, 28; Heb. 4:13. Were it possible to converse with those gone before we should not seek it. "Jesus only" should be our cry.

In the study of prophecy let us understand it as He Himself interprets it. Cf. Mal. 4:5, 6 with Matt. 17:10-13. In other prophecies also you can find in surprisingly many instances God's own Word to interpret so that you need not speculate.

In our cities Wall Street and the Bowery are close together; in our spiritual life it is but a step from blessed mountain fellowship to conflict with demons. If you want victory in the valley you must first win it on the mountain.

Lancaster, Pa.

THE SUNDAY SCHOOL A HELP TO GROWTH IN GRACE AND KNOWLEDGE

By Esther Litwiler

The Church is the pillar and ground of the truth, Jesus Christ Himself being the chief corner stone. He is the foundation of the Apostles and prophets, and the Head of the church, the solid Rock on which we may build and live forever. This divine institution is the organization through which God works to make known His Word and will to man.

In this body, the Church, all the living people of God have a home in which they are built up in the faith of Jesus Christ, and in which they unite their forces for the evangelization of the world.

The Sunday school is the Church organized for the purpose of teaching the Word of God. It is fundamentally related to missions and to missionary work. God will have all men to be saved and to come to the knowledge of the truth.

God's Word is truth and will sanctify. James 3:17: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

It is in the properly conducted Sunday school that this store of truth can be and is secured. Christ must be the center of all Sunday school teaching. He is full of grace and truth. In Him are hid all the treasures of wisdom and knowledge.

The purpose of the Sunday school is to aid its pupils to know Him, whom to know aright is life eternal. Jno. 17:3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

A school implies learners. Members of a Sunday school are learners of a particular kind. Its members attend that they may learn of Christ, believe in Him, and become like Him. The goal is Christlikeness in character and service. As Christians, Jesus Christ is to us the way, the truth, and the life. As a Christian school the knowledge which the Sunday school seeks to impart is the truth as it is in Christ Jesus; the character which it seeks to create is the life manifested in Him; the efficiency which it aims to develop is efficiency in His service. The fundamental aim of every Sunday school class is the same, the moral and spiritual development of the pupil. We seek to bring those we teach to a knowl-

edge of God as revealed in Jesus Christ, and to loyal, whole-hearted service in His kingdom.

Jesus ordained the twelve that they might be with Him, and learn of Him, and be able to bring His message to others. They lived with the Master teacher in the most efficient training school established. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13). They did not have mere form. But they knew God. His love was shed abroad in their hearts, and they were filled with the Holy Spirit. So when they preached the Word, those who heard them knew that they had been with Jesus. So in the Sunday school we need that fellowship with God. Without Him we can do nothing. We need to abide in Christ and Christ in us. Then only can we grow spiritually.

The Apostle Paul prays for the Ephesians that they might be strengthened with might by the Holy Spirit in the inner man. "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:19).

Paul lived for Christ. His heart's desire and prayer to God for Israel was that they might be saved. When writing to the young man Timothy, he called to remembrance the unfeigned faith that was in him, which dwelt in his grandmother Lois, and his mother Eunice. Sin might be all around him, but victory is sure through faith in Christ. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (I Tim. 3:14-16). Timothy had been taught when a child; he had received a knowledge which through faith meant the salvation of his soul. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:25).

The Sunday school is a help to growth in grace and knowledge. The study of the Sunday school lesson from day to day and week to week, if the truths are stored in the

mind and heart, will help us to overcome many temptations. The Psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee."

The pupils who have been taught the Word in their homes, and study their Sunday school lessons, will receive more knowledge in the Sunday school. They are in a position to help the class and are better prepared to receive the sermon following the lesson.

In the Sunday school we are preparing the future leaders of the Church. Successful workers must have a good Bible knowledge. The Sunday school in its teaching supplies this knowledge to the pupils. The result is that the Sunday school furnishes intelligent, earnest, consecrated, courageous workers. The Sunday school helps us to add to our "faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

The business of the Sunday school is to teach the Bible. There is no other book that shows to us Jesus the way, the truth, and the life. The Word of God rightly used does not leave a man as it finds him, but improves him. God's Word can not return unto Him void. It is the power of the Word, the transforming grace of Jesus Christ, and the work of the Holy Spirit that brings to us redemption.

In the 19th Psalm we read, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward."

"For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (Ezra 7:10). In the Sunday school we unite to study the law of the Lord. If we have our hearts prepared to receive the truth as Ezra did, we will grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

Delavan, Ill.

TABERNACLE STUDIES

(Continued from page 89)

failures and has made us holy, holy vessels for Himself. He has made us, in Christ even a holy temple for His indwelling. It is not holy in itself, but becomes such, with and in Christ, our Mediator.

"The Bible has a greater sale than the combined sales of all books written against it."

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE CAPITALISTS ARE WAKING UP

In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats.—Isaiah 2:20.

The above quoted passage is worthy of consideration in our times when there is a universal uprising against the men of wealth. The reader will be well repaid in reading the context, Isa. 2:12-22. Preceding the above passage the Lord speaks of the sins of the Hebrew nation, but farther on He speaks prophetically of the times when the Lord of hosts will deal with every one—including the Gentile as well as the Hebrew. Read also the account of James 5. These and other passages foretell the time when the rich, who have lived in wantonness and selfishness, must meet the ire of the poor, as well as the judgment of the Almighty.

That there is a universal chaos, none will deny. That the financiers, bankers, and the rich are largely to blame for the debacle or economic mess almost everybody is ready to believe. The Lord has given us plenty, the barns are bursting forth, the granaries are over-packed, the cotton warehouses are filled to the tops, but the masses do not have the wherewithal to buy even the needed commodities. It is high time that the economists tell the world plainly, where the trouble lies. But if the writer of the following poem is right about economists, what will the rest of us do?

When a garage man makes a mistake,
he adds it to your bill.

When a carpenter makes a mistake,
it's just what he expected.

When a preacher makes a mistake,
nobody knows the difference.

When a lawyer makes a mistake,
it becomes the law of the land.

When a doctor makes a mistake,
one sends flowers.

But when economists make mistakes,
— — — — — ?

It may rightly be said that the capitalists will deny that they are to blame. They would not all be as honest as the supposed financier in his discussion with the doctor and the engineer:

Three professional men, a doctor, an engineer, and a financier were debating which of them belonged to the most honorable and ancient profession.

The doctor said: "Mine is easily the oldest. Don't you remember that in the beginning Eve was made out of a rib in Adam's side? Well, there's a surgical operation for you."

The engineer said: "Yes, but before that happened don't you know the whole world was made out of chaos in six days? Now, there's an engineering feat for you."

"Ah," said the financier, "but who made chaos?"

The following critical view from the capitalist's angle about the N. R. A. tells their own attitude:

Private capital in the United States seems worried over the President's National Recovery program, which, according to Moody's Investors' Service, is not functioning very happily. The utter lack of knowledge as to the future of the value of the dollar has made capital timid and weakened faith in the security of

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

contracts. The small man has been affected as well as the large capitalist. Take the investment of money in one's own property, whether it be a farm, a store, or a small manufacturing enterprise. It is admitted that the Washington Government has taken the only proper course against crooked dealings in high financial circles, but it is complained that the attitude of the administration toward capital in general is injurious and dangerous. General Johnson and his associates control production, "fix prices, direct Government competition with private concerns, dictate labor policies, squeeze industries between minimum costs and maximum selling prices and otherwise interfere with the individualistic principles upon which modern society has been erected." The Roosevelt administration is being accused of introducing socialistic measures for which no mandate had been given by the electorate. That is, of course, the natural and common cry of capital anywhere. It is born of fear and the instinct for self-defence. What the capitalists of America do not yet seem to realize is that President Roosevelt's National Recovery program is perhaps the world's most desperate attempt to save the capitalistic system from the scrap-heap. For that reason it is being watched by every nation from Russia to Patagonia.

We conclude this write-up with the account of one capitalist who seems to be rubbing his eyes, and waking up:

The extension division of Butler University, under the direction of Dean A. E. Bailey, has inaugurated a "daring" series of open forum periods. The first one was held last Wednesday evening and was well attended. The series is entitled "America Moves Forward," and the discussion is led and conducted by a man who has aroused considerable discussion, both pro and con, not only in this city but elsewhere. He is Mr. Samuel S. Wyer, an engineer of Columbus, O., who is himself a capitalist, but who is now devoting his time and his means toward enlightening the capitalists especially, as regards the signs of the times.

Mr. Wyer said that capital must face the fact that it must make a voluntary capital levy, so that purchasing power can come to the average consumer. Capital must take less so that labor can get more. Interest rates must come down. Costs must be reduced. Income from stocks must be temporarily cut or even denied so that money might flow back to the worker. As it is, one-third of industry's products are dead products, for no one can buy them. Money is too concentrated.

Mr. Wyer thinks the new deal is not radical enough. It is his belief that capital must see this issue and see it quickly, or violence will be used to make readjustments. In the end governmental action is necessary to solve the problem of group egotism. War, he said, was once a personal combat and filled with thrills. The engineer has made it wholesale murder. It destroys life, ideals, property, and national and international stability.

Mr. Wyer stated that his only motive in these addresses was in some way to make restitution for the damage he and his engineering profes-

sion had done in giving us a technical and power age without undergirding that age with social and moral power enough to make these benefits work for the common welfare. His idea of the sole justification of any social order is its provision for the welfare of the human being. There are still four forums to be held, which will deal with such subjects as the government and the social order, finance and the social order, banking and the social order and the new deal and the social order.

MUSSOLINI A PROTECTOR FROM VATICANISM AND COMMUNISM

Surely the wrath of man shall praise thee.—Psalm 76:10.

Mussolini has been one of the most misunderstood men on the face of the globe. He has run the gamut of anything from the savior of Italy and the world, to the Anti-christ. At least he is one of the most discussed personages at the present time, and he has reached a position in which he can do much for the peace of the world, as well as distress.

Seldom do we know what some of those larger figures, among the statesmen, think personally, for their utterances are usually colored. However, more or less of their opinions leak out from among their friends or their personal writings. For the Protestant and Evangelical part of the Christian Church, the book written by Mussolini himself about the Life of John Huss, the Bohemian reformer and Christian martyr, gives some such timely information. The write-up about this book by Dr. James M. Gray is worth reading:

There has come into our hands a remarkable book, considering its source. It is a life of John Huss, the Bohemian reformer and Christian martyr, from the pen of Italy's dictator, Benito Mussolini. It was copyrighted in 1929 by Albert and Charles Boni, New York, but we confess our previous ignorance of it. The Vatican, we are told, placed it on the Index Expurgatorius and ordered all copies burned, which is not to be wondered at. Its author quotes Huss approvingly in saying that "the divine Word has been a mockery ever since Constantine gave a kingdom to the Pope." And also the author, Mussolini, on his own responsibility affirms that after centuries of Hussite preaching, the Catholic clergy "has not modified its conduct." He concludes a chapter on "Huss the Man of Truth," with these words, which he italicized:

**"When Caesar holds out his hand to Peter,
From that clasp gushes forth human blood."**

In a chapter entitled, "Constance," the scene of Huss' martyrdom, which martyrdom he denounces, Mussolini describes the martyr as "now fallen into the clutches of the old ravenous she-wolf of the Vatican" from which he was destined never to escape. Speaking next of the work of Huss, the author shows an acquaintance with evangelical truth and sympathy with it which is surprising for one brought up in his environment. It is assuring too, to observe that he maintains a balance both for Huss and for himself between a revolt from Vaticanism on the one hand and affiliation with Socialism and Communism on the other. He holds no brief for the extreme wing of the Hussites who arose after the leader's death and

who professed openly the doctrines of free thinking and ownership of everything in common.

What was Mussolini's motive in writing such a book as *John Huss*? He does not fail to tell us, saying in his Preface,

"As I prepare this little volume for printing, I cherish the hope that it may arouse in the minds of its readers a hatred of every form of spiritual and secular tyranny, whether it be theocratic or Jacobine."

"How has Huss been judged post mortem by the historians of the Church of Rome?" he asks. "Have they been more humane and equitable than the judges of the Council of Constance?" To this last question he makes a negative reply, adding that "the church of the Pope never pardons and never atones. . . . To ask of them impartiality of judgment and of criticism is perfectly useless." In Mussolini's judgment, the Catholic historian never lays aside his quality of priest and will always tend to justify, if not to glorify, the deeds of the church "even when they are barbarous." He then documents this assertion.

A perusal of this book will convince the reader that whatever else may be true of Mussolini, he is not the Antichrist as some thoughtlessly imagine. Fascism, as we have said on other occasions, may aid in preparing the way for that superhuman despot, preparing it, that is, from the national or political side. But Fascism as Mussolini represents it, is the protection of Italy from Vaticanism on the one hand, and Communism on the other. Therefore for the present at least, it may be well to wish it success.

TANGANYIKA, AFRICA, THE POSSIBLE NEW MISSION FIELD

Behold, the field . . . the field is the WORLD.—Jesus Christ.

The Mennonite Church has an extensive mission field in India, another large work in South America, and, if the Lord will, it looks as though there will be a missionary work begun in Africa. This time the effort is to be made under the auspices of the Lancaster County, Pa., Mennonite Conference. Another branch of the Church has a fruitful mission in China. Besides the foreign work, a great deal of effort is put forth in many American cities, rural districts, and elsewhere. This is as it should be, and the more, rather than less. If death overtakes us, we leave all here. If the Lord comes, we likewise leave all. Of our time, talents, and treasures, what we have invested in the Kingdom of God will remain our permanent possession.

The information that has come to us seems to point to Tanganyika, as the possible location for the new mission. At present the look-out delegates of the Conference are Bro. Orie O. Miller and Bro. Elam Stauffer. Much prayer has been exercised imploring divine guidance in the location of the new work. We trust that the Lord has led the Committee in its preliminary work.

Some information about this place would be in order: This section of Africa has been known from 1884 to 1919 as "German East Africa," and is situated in the east central part of the continent, south of the Equator. It contains about 365,000 square miles, about one and a half times the size of the State of Texas, with a population of 4,130,000 of whom 4,500 are Europeans—the rest mostly native Batus. They are mostly agriculturists, and understand the arts of pottery-making, weaving, and iron-smelting. Until recently, their main occupation was war on other native tribes. One thing that makes them a difficult tribe to reach is their Mohammedan fanaticism, and we are certain that the missionaries will need our prayers. Speaking to two returned African missionaries, they said, "The home Church will need a lot of pa-

tience, but these people certainly need the Gospel." They also said, "Dr. ——— an excellent missionary, spent twenty years, and died, without seeing one convert, but since his death, the new missionary and the rest of them have built up an excellent work for God."

Tanganyika has the largest fresh-water lake in the world. It is called by the same name, and is about four hundred fifty miles in length, but only thirty to forty-five miles in width. It is one and a half times the size of the state of Massachusetts. It has profuse growth on its shore, with many fishes, crocodiles, and hippopotami abounding there. It was near this lake that Stanley found Dr. Livingstone, the pioneer missionary, in 1871. The Germans built a railroad of seven hundred seventy-three miles across this territory. This with the extension by Belgium and a later addition by Great Britain in 1919 makes the country accessible. The country is under a British Mandate since 1919, given them by the League of Nations, Germany having lost all her African possessions through the World War. The capital has a population of 25,000 and is named Dar-es-Salaam.

Here is hoping and praying that God will bless and enlarge the work, reach the lost, bless the country, and give the missionaries with their supporters a great blessing in the task.

THE CHURCHES AND CONSCIENTIOUS OBJECTORS

Dearly beloved, avenge not yourselves, but rather give place unto wrath: . . . Vengeance is mine, I will repay, saith the Lord. . . . Overcome evil with good.—Romans 12:19, 21.

The World War is history, the past is past. The evil done in that bloody holocaust has upset the present world order, and is fast hastening it to its end and to the judgment of God. This fact does not exempt us Christians from seeking to do everything that makes for peace. We also ought to do something FOR the lovers of peace. Right now is a golden opportunity, that may never come again, for the lovers of the Prince of Peace to work. The world is war-sick. People are talking of peace. The rulers of the world are madly preparing for another titanic war—it looks like one of Armageddon proportions. It may be the last war spoken of by the Holy Spirit in Holy Writ—the Battle of Armageddon. Men are ready to listen to the lovers of peace. Let us, before we shall hear the din of martial music, do our part. Even Pennsylvania, settled by Quakers and Mennonites and influenced by the "City of Brotherly Love," had fifty bills introduced into her legislature pertaining to militarism and nationalism the last year. One of these was a resolution, calling on the Washington Government to increase the size of the army and navy.

Wars seem to increase as man grows more civilized. Scientists have recently made a test of this, under five points: the duration of war, the size of the fighting force, the number of casualties, including killed and wounded, the number of countries involved, and the proportion of combatants to the total population of the belligerent countries. They also found that for the last 2400 years, some 902 wars have been fought.

What are the churches doing for young men with the following convictions? I refer to Albert Linn Lawson:

I will not celebrate Armistice Day this November 11th. Will not, denoting determination. Not in the conventional way. Homage to the boys who fought, for their bravery and courage, of course; tears for those who died. But neither homage nor respect for the War in which they fought, nor for any war.

In 1917 I came near getting into trouble because I said publicly that we had no business

in that war, and that the worst thing that ever happened to our country was getting into it. Had I said that six months later, I should have found out what the inside of Atlanta prison looks like.

Well, I say it again. Have events not justified that statement? There are plenty of people who are on principle opposed to war, "but, of course, that war. . . ." In what way was "that" war any better than all the others? We gained nothing from it—not good will, or freedom of subject races, not an end to all war—that least of all. We got only entanglements from which we are still trying to extricate ourselves, a colossal burden of debt from which we nor our children's children will ever be freed—and a new crop of hates, leading to new wars.

To say nothing of some thousands of our young men slain and maimed.

I am against war. All war.

We must agree with the fact that the mind of man has been controlled by war psychology. Lying propaganda was used to inflame the minds of millions of youths, as well as their elders. Thinking about war leads to fighting. The world is not only thinking war to-day, but it is talking war. The peace loving and saner people of the world are being drowned out by all this propaganda.

Let's bring some of that pageantry into our war for peace. Speeches are not enough. Pamphlets alone won't do the trick. The average person is too lazy to read them carefully. Well-meaning dissertations do not reach the masses. And without them the whole structure is built upon the sands.

For the coming years will bring about either world order, or a world chaos. In the main the deciding factor will be an organized public opinion. That is where you come in!

We can live the Nonresistant Life—it all helps, but this is also a time for protest. Our Lord said, "Because I testify that its (the world's) works are evil, therefore does the world hate me." Right now is the time to protest to the course which the United States Government and the states are taking. Right under our noses the young men of the nation are being militarized—in school and college. Congress votes millions for this purpose. At the present time the focal point is the student with conscientious scruples against war. The Quakers, Mennonites, and a few others have some consideration, but their status in another war may be a question, unless the present war mania is stopped. At least three major denominations—the Methodist Episcopal, the Disciples, and the Evangelical Synod—have taken action, requesting that their adherents have the same consideration and immunity as others enjoy.

It looks as though the Government of the United States were gradually swinging to the militarism of Europe. Note the attitude towards the Canadian medical doctor and nurse who requested citizenship in the United States but were refused, since they would not promise to take up arms. Note the following decision of the Maryland Court, and the United States Supreme Court:

Ennis H. Coale, a Methodist Episcopal youth, was suspended from the State University of Maryland for refusal to drill. The lower court ruled that, for practical purposes, the position of the Methodist Episcopal Church is identical with that of the Friends. Both bodies condemn war and preparations for it (thus developing the conscientious-objector type of student), but both leave to their individual members the decision whether to participate in war or not (thus respecting, on their part, the conscience of the individual). The court further declared that Quakers had enjoyed their exemption by right, not by favor, and that no discrimination between them and Methodists is legal.

This decision was reversed by the Court of Appeals of the State of Maryland. An appeal was taken to the Supreme Court of the United States, but this Court declined to take juris-

diction, saying that no federal issue is involved. This ruling and the decision of the Maryland Court of Appeals, may prove to be turning points in our history. For the victorious counsel for the University of Maryland argued that not even Friends have any right of exemption, and that, in fact, neither in war-time nor in peace-time is the state or national government under any obligation to respect anybody's religious scruples. It is, perhaps, portentous that this position was supported in part by reference to the action of the United States Supreme Court in the Schwimmer and Macintosh naturalization cases. The decision of the State Court of Appeals went so far as to imply that a mere policy of the federal government with respect to preparedness is binding upon the administration of the State University.

Here a doctrine is lifting its head—it already has judicial support—that in principle is indistinguishable from the basic assumptions of Hitler's totalitarian state. This, in the United States of America! Students in many parts of the country are resisting it. WHAT WILL THE CHURCHES DO?

GERMANY, FRANCE, AUSTRIA "AND ALL THE TREES"

Behold the **FIG TREE**, and **ALL THE TREES**; when they shoot forth, ye see and know of your own selves that summer is nigh at hand.—Luke 21:29, 30.

If the Apostle Paul was the Apostle to the Gentiles, then Luke was the Evangelist of the Gentiles when he wrote his gospel. The Lord predicted a revival of the **FIG TREE** (Israel), symbol of life in Israel at the end-time, in both Matthew and Mark. But Luke who was interested in the Gentiles, made a significant addition by telling us that Jesus also said, "**BEHOLD . . . ALL THE TREES.**"

"All the trees" unquestionably symbolizes the Gentile nations, as the fig tree Israel. The phrase is an Old Testament one and takes you to Daniel and other prophets. Our Lord had this in mind when thinking of His second coming, the world-wide preaching of the Gospel, the resurrection, and the restitution of all things. Right now the spirit of nationalism is powerful among the Jews, the Zionist movement has taken on world-wide significance—the Zionist movement is seeking to make Palestine again the "**Home-land of Israel.**" On the other hand the spirit of nationalism is lifting its head among the Gentile nations. In general this awakening to life is what is making the world sick. The fact remains that both Jew and Gentile are on the wrong road to life and better days. But listen to Jesus, "They that are sick, have need of a physician." The return of Jesus will not only be for the rapture of the saints, but to show in His own time, "**The blessed and only Potentate, the King of kings, and Lord of lords.**" The temperature of the nations has reached fever heights. We would say with those of David's time, when Absalom, the rebel, was seated on the throne as a "squatter," "Why speak ye not a word of bringing back the king?" Satan the **arch squatter** needs the chains, the bottomless pit, and the world needs the King.

Let us take a passing look at Germany—with its anti-Jewish and communistic dictatorship; France—with its rioting and its parade of overthrown governments; Austria—with its bloody riots and resistance against the Dollfuss regime. The present fracas has the potentialities of another war. The Balkan spark in Serbia that brought on the World War, was a lot less of a spark than the present conflagration. The present situation with Germany dabbling in Austria takes on enough importance for France, England, and Italy to have expressed themselves as ready to call a special session of the

League of Nations Council, in the event that Austria would request the same. Everybody is hoping that saner minds may prevail. The European situation and the strained relations between Russia and Japan call for **PRAYER** by the lovers of peace on earth, and good will among men. We do not feel that much can be said further, for "He (The Lord) holds the future in His hands." We are glad for the promise which will hold true to the last day of this dispensation, to the end of the age, "**Lo, I am with you, even until the end of the world.**"

RUSSIA SELLS THE BIBLE

The sixteen-hundred year old Codex Sinaiticus was recently purchased by the British Government and by popular subscription from the U. S. S. R. and brought to the British Museum to be one of its chief possessions. Sir George Hill, director of the museum, declared that in a sense this ancient copy of the Scriptures was the most valuable of all the British Museum's treasures. It was discovered in a waste basket of a monastery by the late Count Tischen-dorff, many years ago, as he was exploring the literary relics of a retreat for religious recluses, the Monastery of St. Catharine, on the Sinai Peninsula. It went to Russia and became one of the chief treasures of that great land. With the turn of affairs and the coming of atheism into power, this wonderful copy of the Bible, which carries us back at one leap directly to a text which belongs to the fourth Christian century, was no longer the pride of the nation, and the authorities were ready to sell it for one hundred thousand pounds sterling. This represents more than half a million dollars, and is a great price. Britain rejoices in possessing this copy of the Bible and, except for a little captious criticism on the part of a heckler in the House of Commons and a cry of rage from a section of the radical press, the great empire is rejoicing in its new treasure. Thousands have passed through the museum to look on this ancient manuscript, and most of them have dropped gifts, large and small, into the box. A copy of the Bible is a very fit symbol for the real greatness of Britain. Her power and strength to-day lie in the fact that she has been in a peculiar sense a Bible-fed nation.—Selected.

WILL THE UNITED STATES AP- POINT A REPRESENTATIVE AT THE VATICAN?

There is said to be a strong effort being made to have an official representative sent from the United States to the Vatican. Mr. Farley, who is the chief appointing power in the nation at the moment, would doubtless not be unwilling to see such a move. He is quoted as saying that he traces his family back many generations, and the only thing he was ashamed of was the presence of one Protestant ancestor. Official recognition is something which the Roman Church delights to receive. But we believe that the President is too wise to throw such a monkey wrench as this into his recovery plans at this time. Were such a step to be seriously proposed, there would be a storm all over the land. While there are many Protestants who are ready to acknowledge the Roman Catholic Church as a Church, there are few, other than Roman Catholics, who are ready to acknowledge it as a state.—Selected.

The ratio of the number of cases of color blindness in men to that of women is 50 to 1. Oculists say this is due to tobacco.

Open thou mine eyes, that I may behold wondrous things out of thy law. **Psa. 119:18.**

THE SIN OF PRAYERLESSNESS

As a people we attach great value to right motives but are constantly in danger of minifying the importance of outward forms and observances. It was against this danger that Mr. Wesley wrote in his third advice. "Beware," he says, "of thinking, 'Because I am filled with love, I need not have so much holiness. Because I pray always, therefore I need have no set time for private prayer. Because I watch always, therefore I need no particular self-examination.'"

Perhaps more than we think, this antinomian tendency has fastened itself upon us. "We have the spirit of worship, therefore we do not need to regularly attend the services in the church. We live in the spirit of prayer and therefore do not need set times and places—in fact do not need to observe private devotions at all. We have been cleansed from sin, therefore do not need to observe special seasons of confession and humiliation. All we have is the Lord's therefore we do not need to set aside the separated portion. We live holy every day, therefore do not need to keep the Lord's Day." Satan has given us the Lord's Day that its proper observance might hallow all the other days of the week. The tithe is the Lord's and when faithfully set apart makes the whole money question sacred. God requires stated seasons of public worship that He might hallow our private life. If a man has the spirit of the law he will keep the law, not break it. If he has the spirit of worship, it will send him to the church or to his place of private devotions joyfully. Beware of this heresy of making void the law or any part of it through faith.

We often wonder how many of our people have set times and places for personal devotions, and hasten lovingly and joyously at the appointed time to hold communion with their Lord. Andrew Murray has been called the "Apostle of Prayer," and the Christian world has long regarded him as the greatest exponent of the devotional life. He gives an account of a conference held by two ministers for the deepening of the spiritual life. The chairman was led to ask the following question: "Brethren, let us to-day make confession before God and each other. It will do us good. Will every one who spends half an hour every day with God in connection with His work, hold up a hand?" One hand was held up. He made a further request: "All who thus spend fifteen minutes hold up hands." Not half the hands were held up. Then he said, "Prayer, the working power of the Church of Christ, and half of the workers make hardly any use of it!" "All who thus spend five minutes hold up hands." All hands went up. But one man came later with the confession that he was not quite sure if he spent five minutes in prayer every day. "It is," said he, "a terrible revelation of how little time I spend with God." And this is always the consequence. Those who do not have appointed places and set times, soon find their devotional life entirely dissipated.—Herald of Holiness.

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BE CLOTHED WITH HUMILITY

The Greek word for "be clothed" is a rare and curious one. It means "tie yourself up in humility." Humility is to be gathered tight around us like a cloak, and tied up so that the wind cannot blow it open nor the rain beat into it. There was a peculiar kind of cape, well known by a name taken from this verb (we might call it a "tie-up"), worn by slaves, and by no others. It was a badge

of servitude. Thus Peter bids them all gird themselves for one another in a slave's "tie-up" of humility. There were to be no masters in the Church of Christ. Humility is to be the first thing noticed about them, their outward mark and sign.

F. B. Meyer tells how he used to think that God's gifts were on shelves one above the other; and that the taller we grew in Christian character, the easier we should reach them. "I find now that God's gifts are on

shelves one beneath the other, and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get His best gifts," stated this saintly man of God.

Our Savior Himself plainly taught His disciples that the way to greatness led through the path of service. That the Son of Man came, not to be ministered unto, but to minister, and to give His life a ransom for many.

He considered no deed of kindness too menial for His hands, willingly washing the disciples' feet, in order to teach them a lesson in love and humility.

"The bird that soars on highest wing builds on the ground her lowly nest; And she that doth most sweetly sing, sings in the shade when all things rest. In lark and nightingale we see what honor hath humility." —Selected.

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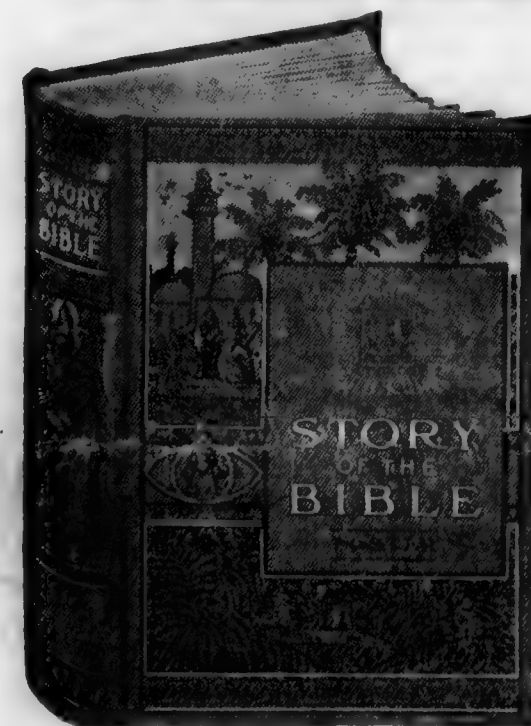
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Newness of Life

By Alice Kauffman

The Portrait

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Irreverence

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"He That Loseth His Life"

By Stella Kauffman

Sermon: The Risen Lord—The Risen Life

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NEWNESS OF LIFE

By Alice Kauffman



YESTERDAY the world was dead. No bird songs, no leaf of green on any tree—its throbbing heart was still. But to-morrow! Life pulses back to its long-quiescent channels, and to-morrow the world will be alive with light, and color, and song, and fragrance. Though to-day there may not be a single sign to tell me so, yet I am certain that these things are to be, if my Lord delays His coming.

Over and over again, the miracle has happened before our eyes. We are so used to finding life where death had been, that we often fail to recognize in it anything miraculous. "It's nature!" We explain it glibly and let it go at that. Into the dark plowed soil we drop the dry seeds, cover them with earth, and then calmly wait. Nobody says, "How foolish! Why do you put those things there?" for everybody has faith to believe that from those dead-looking seeds will spring up plants that are alive and growing, to "minister seed to the sower and bread to the eater."

The great earthly career of a great Man came to a close in a tomb, in the earth which opened to receive Him. And they said, "He is dead . . . We trusted . . ." In their aching hearts, so slow to understand, was no room for the message of the recurrent life around them, a parable of resurrection. The Master was dead and buried; their trust had died with Him. But even while they were speaking in this fashion, "Jesus Himself drew near." Death has no power to hold Him who was Life itself. And that first Easter day held the answer to man's seemingly unanswerable question, "If a man die, shall he live again?"

It is significant that Easter comes in the time of year which best symbolizes its meaning. Into hearts quickened and enlightened with the beauty of the spring which is flooding the land, the thought of Christ's resurrection comes with new meaning. "For, lo, the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtledove is heard in our land . . . arise!" New life is all about us, and back to our minds come the words that confirmed our baptism, "For like as Christ was raised up from the dead by the glory of God the Father, even so we also should walk in newness of life."

Perhaps we have almost forgotten to thank God for the mercy that saved us from the old life of sin. We have been abiding and trusting for so long that we have ceased to marvel at the grace He so freely supplies. Like the old story, "told by the seed in the growth of the grain," our religion may have become a commonplace thing. Day after day, month after month, we are accepting salvation, living in Christ, but forgetting to rejoice in Him. But when this season comes, it is easy to remember our spiritual resur-

rection, and to be renewed in hope and gladness.

It means so much—the fact of His resurrection. Upon it depends the whole structure of our spiritual life. If Christ were dead, we should be of all men most miserable. The atoning work of the cross would have been for nothing; it would be merely the tragic end of a short, but remarkable life. The curse of sin would still rest upon all men. All that has been said and written and believed of Christ in the years since then would be utterly vain and meaningless. The dead would be dead indeed, and all men destined for destruction according to the wrath of a just and holy God for sin. No risen Lord—no hope, no joy, no immortality! I Cor. 15:14-19.

"But now is Christ risen from the dead, and become the firstfruits of them that slept." "And because I live, ye shall live also." The assurance and the promise are for us, who are walking in the life in which "old things have passed away, all things are become new." Why not claim them fully, and appropriate to ourselves in the fullest measure the joy provided?

Has your life been full of hardships and trials? Or has a sudden loss darkened your sky and overwhelmed you with unspeakable sorrow? Have your feet stumbled with weariness in the way? Have you been tempted and tried almost beyond endurance? Is your heart brooding over bitter disappointment? O friend, renew your courage, open your heart to the light, keep believing still! Jesus Christ is risen. He has strength for the burden; He has promised eternal life; "Come unto me," He says, "and I will give you rest"; He has provided the way to escape temptation; He will heal your broken



THE DAY OF RESURRECTION

The day of Resurrection!
Earth, tell it out abroad!
The Passover of gladness,
The Passover of God.
From death to life eternal,
From this world to the sky,
Our Christ hath brought us over
With hymns of victory.

Our hearts be pure from evil,
That we may see aright
The Lord in rays eternal
Of resurrection light;
And, listening to His accents,
May hear, so calm and plain,
His own "All Hail!" and hearing,
May raise the victor strain.

Now let the heavens be joyful,
Let earth her song begin:
Let the round world keep triumph,
And all that is therein;
Invisible and visible,
Their notes let all things blend,
For Christ the Lord hath risen,
Our joy that hath no end!

—John of Damascus, 8th Century.

heart. Enter into the newness of life, with our living Savior.

"Lives again our glorious king:
Where, O Death, is now thy sting!
Once He died, our souls to save:
Where thy victory, O grave?
Death in vain forbids His rise—
Christ hath opened Paradise.
Soar we now where Christ has led,
Foll'wing our exalted Head.
Made like Him, like Him we rise:
Ours the cross, the grave, the skies.
Hail the Lord of earth and heaven!
Praise to Thee by both be given:—
Thee we greet triumphant now:
Hail, the Resurrection Thou!"

Scottdale, Pa.

FORGETTING

By Ursula Miller

"Forgetting those things which are behind, . . . I press toward the mark."—Paul.

As we press toward our mark, the heavenlies with Christ Jesus, do we remember to do as Paul did, forget the things that are behind, the yesterdays, our mistakes, and those of other people?

Have we fears of to-morrow, fears that the nations will err, that the church is going astray, that the young folks are going to the dogs, that we can not pay our taxes and interest, let alone debts? Haunting fears, as fears, become a burden better left behind and forgotten, as the clarity of our vision without that fear will increase effort and multiply the result of trying. Forget fear and press toward the mark with courage. One man with courage in the Lord will do more good than a dozen calamity howlers.

Are we haunted by yesterday's failure? Our own? Did our tongue become unbridled and wag to and fro? Were we unneighborly or inhospitable? Did we fail to visit the sick or sorrowing? Were we proud because we are not as poor as our neighbor, or covetous because our neighbor is richer than we? Let us with patience press on again. Perhaps we shall do much better if we forget what is behind and keep our eyes on the mark.

Have we forgotten the sins of our fallen brother and sister, or do we pull our skirts aside as we sweep haughtily by in our self-righteousness, breaking their hearts by our coldness? Oh, let us forget their sin, since the good God forgot ours. And may we give all the love and kindness in our power. May we also forget those prayers which we call unanswered. Oh no, let us not forget to pray them again and again, but let us forget to speak of unanswered prayers. Let us trust and believe that the Lord is answering them in some way far better than our way. Let us forget the things which are behind, but Christ and the glory world are before. Let us never forget them.

Protection, Kans.

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow."

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"HE THAT LOSETH HIS LIFE"

By Stella Kauffman



HE students were standing around the tables in the college dining hall waiting for a few late comers to find their places. The bell tapped for silence, and some one was asked to return thanks. Helen Miller took her place as hostess at the end of her table. The plates and soup bowls were passed, and every one was engaging in the regular campus conversation and helping themselves to the steaming soup.

Helen had only tasted the soup when she heard the door bell ring upstairs. One of the waitresses hurried up the stairway to answer the door. She soon came down with a yellow paper in her hand. Coming back to table number six she handed a telegram to Helen. For a moment a bewildered look came into Helen's eyes as she recognized her own name printed on the yellow sheet. A telegram? From home? She sensed immediately that the words it contained were not good news. Asking to be excused, she arose from her table, her face pale, and walked quickly past the tables near by to the steps and hurried up to the first floor.

Above in the hall she hesitated a moment before breaking the seal. Then she read the black type, "Father very sick. Come home." It was signed by her Aunt Sarah. The words rushed through her head in circles. Only five words—yet they could mean life and death. Would she go home only to find—? She did not allow herself to finish the thought.

She was unconscious of the sound of footsteps on the stairs until she saw Elizabeth Bontrager before her.

"What has happened, Helen?" she asked gently. "You've had bad news, haven't you? I saw you get the telegram and followed you up."

She took the message from her friend's hand and read it. Immediately sympathetic, she placed her arm about the suffering girl and drew her up the next flight of stairs to the floor above and into Helen's room.

"Now just don't worry," she advised her gently. "Your aunt probably got excited, and your father may not be very sick at all. Now I'll help you get your things packed and—oh, you must have some lunch before you go. You didn't eat a thing."

In spite of Helen's protests that she did not care for anything, Elizabeth went into the hall and called four rings on the house

phone for the kitchen and ordered a tray for Helen. Knowing Helen so well she was able to help her get her things together and meanwhile spoke in a way that helped to put the darker fears further from Helen's mind. When the tray came up she actually persuaded her friend to eat the food.

"A train ride always does make one hungry, you know. And you won't be getting home until after supper time."

When some of the other girls came in after lunch, Elizabeth left Helen with them and went to find out about the train schedule.

"You're lucky, Helen," she announced coming back. "A train goes at 1:15, just twenty minutes yet. That'll give you time

RESURRECTION GLORY!

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:51-57).

enough, and we'll see that you get a proper chauffeur to take you downtown."

Ten minutes later Helen was saying good-bye to the girls gathered around the door to see her off. They tried to cheer her, and she in turn smiled bravely. David Bigler carried her luggage to his car and seated her. In the few minutes they were together before she waved good-bye from the moving train, he said very little. She seemed to be in a daze and as if in a dream, and no matter how sorry he felt for her he found himself embarrassed at her grief and unable to say much.

As the train moved from the station, Helen was glad for his silent sympathy and for the firm clasp of his hand in farewell. Already

he seemed far away as she watched the changing landscape through the window. The trees were becoming green in the farm lanes, and on the meadows dandelions raised their sunny faces. Spring was almost here, and Easter was only two weeks off.

Alone with her thoughts Helen's fears for her father returned. As she read again the crumpled telegram she had placed in her purse, her eyes blurred with tears, and one stray drop rolled over her cheek and on her coat collar. Looking through the window, she saw instead of the landscape, her father lying on his bed, his gray hair spread over the white pillow.

The train whistle shrilled for a small crossing up the track. Only two hours before, Helen had been going about her work on the campus, attending classes, hastily taking notes. She had sat in her place in chapel and had joined with the other vibrant young voices in singing the beautiful old doxology. As she had stood by the window in the music room before chorus rehearsal, she had felt the breath of spring and had imagined the campus in its bright spring garb with the aroma of lilacs in the air. That morning the choral parts of "The Crucifixion" had stirred a new depth in her soul. She had thought of her graduation in high anticipation and of her hopes after commencement.

Now those hopes seemed to stand still. The rosy color of the future which had arisen on her horizon had disappeared, and in their place the dark clouds of fear and perhaps sorrow had appeared. With her thoughts centered upon her father, and her own interests in the background, she began to ask herself whether she had been selfish. Had she been doing her duty as a daughter? Of course, her father had wanted her to come to school. He had even been ambitious for her, helping her to make her plans. But Helen was beginning to realize that she had a different plan for her life now than they had drawn before she came to college. It had only been forming itself in her mind this last year. Now it seemed to call full attention to itself. She realized that her father would never approve of her plans, and yet she had no desire to teach in her home town high school as they had thought she would do. The high school teachers were highly respected in the community, and it seemed a good ambition then. She had wanted to go to college, but aside from the general idea that she was to prepare to teach she had nothing definite in mind for the future. She had always had wide interests

so that it was quite easy for her to choose her subjects of study.

The first year she had been strangely shy of the Bible courses. Analyzing the feeling she had had at that time she realized that her religion must have been very, very shallow. She had been considered a good church member at home, but she felt uncomfortable in the weekly prayer meetings, even avoiding them when possible, and likewise staying away from Bible study. But gradually as she came in touch with the lives of those students whom she admired most, she discovered they had a spiritual life which she had never known. She found herself watching them and wondering if they really were experiencing the things they professed in the student meetings. She soon found a new interest in the Sunday sermons. In them she was finding a source of truth which was touching her life and causing her to reflect seriously for the first time.

The rumbling of the train wheels beneath her seemed to symbolize the distance she had traveled since that first year. That was only three years ago, but her whole life had been changed, and she had gained a new purpose and satisfaction in living. Her friends who had guided her in her search for Christ had become her dearest friends. David Bigler in his quiet dignified Christian conduct had inspired her to climb to new heights.

Now, for the first time, she was brought face to face with the fact that she would not be contented to teach in the Glendale High School. With such glaring needs in other places why should she settle down to a self-satisfied, well-paid position to teach English and history? Of course there would be things she could do right in Glendale for Christ. She would probably have a chance to teach in the Sunday school, but there were others who could do that as well as she; she felt the call of greater needs. In the city missions workers were needed. There were all kinds of opportunities for mission work in the mountains in the Southeast where young teachers were needed to work among the people there. The same thing was true of Colorado and the Rockies. There were perhaps hundreds of communities where children grew up ignorant of the Gospel.

Helen had told her father before of her new interests, and more of her enthusiasm had been evident than she realized. But he had shook his head and said, "I'm sure you can get Miss Lantz' place in the spring. They don't like her very well this year. There isn't any need of your gallivanting off to some fearful place in the mountains when you can get one hundred and twenty a month here."

Helen had recognized then the gap that had grown between them since she had been away the last few years. She felt a deep concern for her father's spiritual welfare, but when she had finally taken up courage to mention her own growth to him, he had laughed rather scoffingly.

"Well, it's all right for you to know something about the Bible. I don't know much, but I go to church every Sunday. Last Sunday I was sitting beside Steve Hartzler,

and he only put a dime in the collection basket. I thought that was cheap. I put a five dollar bill in it right in front of his nose. And Preacher Yontz don't need to tell me I sleep in church, because he went to sleep in church last Sunday himself when Eli King was preaching."

Helen kept watching through the window for a sign of a familiar landscape. The memory of such bits of conversation with her father only intensified her pain. She realized that his life was lacking something of the true Christlike spirit. And with the knowledge that he might be in danger, she felt still more keenly a longing to help him. Perhaps she should have stayed with him this year instead of going to school. But he himself had urged her to go, saying it was only one more year. Aunt Sarah had done the housework since her mother died several years ago. Her brother Richard was a senior in high school this year. He wanted to go to the state university the next fall. If only she could do something for them. She had often thought that, but now she was pained with the thought that she was going home because she was needed at last.

It was dark when the train stopped at Belvue, the station nearest Helen's home. Descending the steps of the coach, she saw her brother's anxious face in the group below. He pushed forward and took her luggage from the porter. Helen's spirits rose at the sight of his smile and his eager welcome, for she knew that her worst fears had been unnecessary.

"O Dick, tell me everything. You can't imagine how I felt when I got that telegram."

"Father had a stroke," Richard told her. "We were frightened at first and didn't know how serious it was. He called for you, and nothing Aunt Sarah did for him suited him. The doctor says there'll probably be no after effects if he takes it easy. I declare I couldn't have stood it much longer if you hadn't come."

"Why, Dick, what's the matter?"

"Aw, you know how Dad is when he's sick. And now he thinks he's crippled for life and seems to enjoy taking it out on us."

Helen remembered a time several years before when her father had had a severe attack of influenza. He had succeeded in making all of them miserable, calling for water continually, or demanding some other attention. He had fretted about the food they brought to him, and only Helen could do anything for him at all. Remembering that disagreeable time she naturally understood her brother's feeling. But Helen had just come through a period in which her father's welfare had weighed heavily on her heart. She would go to him and care for him cheerfully, being glad to be able to do something for him.

The days that passed by were long and tedious days for Helen. Her aunt Sarah put on her old sweater and a shawl over her head and went out to feed the chickens and help Dick at the barn. But Helen had to stay near her father. In spite of her father's complaining and frequent dissatisfac-

tion, however, she was always cheerful and did all that was possible to make him comfortable. It was natural as the week passed for Helen to speak of her college work and her plans. One afternoon she brought her Bible with some other books to sit near his bed. Seeing that he was awake she pulled up her chair and opened her Bible.

"I'm going to read to you, Daddy. What shall I read?"

He glanced at the Bible in her hand. "Aw, anything," he mumbled. "I want to sleep pretty soon again."

Helen felt that her suggestion was unwelcome, but she wanted to do something for her father. He was dear to her, and she was willing to do what she could to win him to a full devotion to her Master. She had not decided what to read, but she finally turned to a favorite chapter in Isaiah. She read the fifty-fifth chapter in a clear voice, and the sick man felt the plea of the invitation in her tones. When she had finished, he had nothing to say. She turned back a few pages in her Bible and started reading the fifty-third chapter. Her voice painted the woes and sorrows of her Savior. Her tones were sympathetic and low. She read to the end.

"Isn't it wonderful to know that Isaiah described Jesus in such a way? 'He was despised and rejected of men.' 'A man of sorrows and acquainted with grief.' The college chorus is giving 'The Crucifixion' this year. I believe I have never had such a deep appreciation of Easter as I have this spring. Christ died that we might live, but He arose triumphant. We must be willing to die for Him before we can really live for Him and in Him. Even spring itself seems a symbol of the resurrection when the flowers bloom for the first time after breaking through the cold earth."

Helen saw her father was entirely uninterested in what she was saying. He had allowed his eyes to close, and there was an unresponsive firmness around his mouth. She felt that perhaps she had only wearied him. Quietly she arose, and tip-toed to the window and pulled the shade lower. She left the room with a last glance at her patient to see that he was comfortable and closed the door after her.

Her father was very much awake that evening, however, when John King stopped in. John was one of the school directors and a friend of Helen's father. She took Mr. King to the sick-room, giving him the big rocker by the bed. He leaned far back and spread his feet out comfortably. His teeth showed tobacco stains when he laughed in his hearty way, and the sick man on the bed responded to his guest's joviality.

"Phaw, Ben," King said, "after they had laughed heartily over one of his jokes, 'you're not sick. You'll be up and around in no time. Got a pretty good nurse, eh?' He grinned at Helen.

"Pretty good girl, John. She's going to be ready to teach next year. I want you to see that she gets the job."

"Wouldn't doubt I could do it, Ben. She'd better get her application in soon now. My, I can hardly believe she'll be graduating from college. It just beats all."

When the door closed after John King, Helen breathed a sigh of relief. She knew she would never be content to stay and teach here. What was a hundred and twenty dollars to her if she still felt the need of lost souls calling to her?

"Father," she said, smoothing the covers on his bed, "I don't want John King to get me that job."

"What!" shouted her father, "You don't want to teach? You won't take a job like that?"

"I really don't want the job," she answered quietly.

"Well, you're a perfect idiot. 'Spose you think you're getting married, do you?" For him this seemed the only solution to such a proposition.

"No, it isn't that—yet. I just know that I am needed far more some other place."

"Needed?" he blustered. "Whatever are you driving at?"

Helen kept her voice gentle and low. "They need teachers and Sunday school workers in so many places, Daddy. In Virginia among the mountains, in Colorado, and in the Rockies. There are many places where Christ is not even known."

But Ben Miller's anger had risen. "So you're turning missionary, are you?" His eyes flashed, and he sat erect in his bed and shook his fist emphatically. "All right—just remember this. If you want to go off to teach those little heathen, you can go. But you're not going to graduate from college on my money. Do you hear?"

Helen's face seemed strained, but her voice remained calm. "As you say, father. I can still teach in any mountain school. I must go where I feel God would have me. He would want me where He needs me most."

The calmness which had steadied Helen in her decision broke when she was at last alone in her room. It broke into a storm of tears as she sank on her knees by her bed. "Father, help me to do what Thou dost want me to do," she prayed. "Lead me where Thou would'st have me." Gradually she felt her strength returning. She prepared for bed and soon slept an exhausted but peaceful sleep.

The morning mail brought two welcome letters. One was from David Bigler. The other was from Kate Conner, a former school friend who was teaching in Colorado. "I'm enjoying my year so much, Helen," she wrote. "We only have five rooms for ten grades, and there are only three of us in charge of sixty children. They are such dear children, Helen. There are some dark-skinned ones, but they're just as sweet as the others. And you should see them on Sunday morning. We have Sunday school in the schoolhouse. At first only a few came, but now there are about seventy children. We are trying to get the parents, and a few do come, but it's harder to interest them."

"Hilda Cressman and Paul Yoder—who are working with me are planning to go back to school again next year. Helen, would you come and help us out? There isn't much money in it, but there's a lot of satisfaction in doing the work for Christ."

The letter seemed a direct answer to her prayers. Helen answered it and went happily about her work the rest of the day, caring for her father. To-day, more than ever, he was unresponsive and gloomy. The following week brought a definite improvement in the patient, however. The coming Sunday would be Easter, and the doctor had told them he could get out of bed then for the first time. Aunt Sarah and Dick were as anxious as Helen to see him up and around again. Aunt Sarah had planted some Easter bulbs and the smooth green leaves of a lily had grown to a beautiful height and now held a promising bud. Helen thought of her college friends these days. On Friday they would have their luggage packed ready to leave immediately after the last morning class for the trip home. The thought that hurt Helen most was that she would not be going back with them after vacation. That would be harder than anything had been so far. After Easter they would be making ready for graduation. She would miss all those happy commencement days with her classmates; some one would have to take her place on the class night program. But Helen did not show her disappointment. She kept up her brave, cheerful spirit.

Easter morning dawned bright and clear, like that first resurrection morning. Helen was up early and awakened Richard. They drove south a few miles to Victory Hill, where a group of young people from the church were meeting. The sun was rising in the east as they mounted the slope of the hill. From its heights they could see over the entire rolling landscape. The rosy glow of the sun's first rays soon burst into a triumphant splendor. Helen led in a morning song of praise. The group about her caught her spirit of devotion and responded in the

song, flooding the fresh morning air with joyful praise.

Both Helen and Richard were quiet on the way home. Finally Helen asked, "How did you like it, Dick?"

He turned and looked into his sister's eyes. "It was wonderful, sis. You've helped us to realize the beauty and meaning of Easter. Helen, you're different from what you used to be. You've been a great scout these days. Dad's been terrible, and you're still just the same to him."

"I can be that way, Dick, knowing I am doing what Christ would have me do. There's a joy in it that comes only when you sacrifice yourself and your pride. Dick, I do wish you wouldn't plan to go to State next year. You need at least one year of true Christian fellowship to strengthen your faith before you weather the trials of a university."

"I've thought about that, Helen, but I'm afraid Dad will be stubborn, now. I'm going to try hard to persuade him on the basis of expenses."

After breakfast was over, Helen sent her Aunt Sarah and Richard off to Sunday school. Making her father comfortable in his bed, she went to the kitchen to prepare the dessert for dinner. For the first time she noticed that the Easter lily in the south kitchen window had opened and stood with its face turned to the morning sunlight. She picked the flower up carefully and carried it in to her father.

"It has bloomed for Easter, after all. I was afraid it would be too late. I'll put it here beside you. Dick and I were up early and went to Victory Hill for a sunrise service. It's lovely out this morning. Are you about ready to get up?"

"Well, it's about time, isn't it?" he answered almost cheerfully.

Helen was surprised at even this response from her father. A bright smile lit her face. "But I've loved to do things for you, Daddy."

Suddenly her eyes filled with tears. She could not have explained why she felt like crying just then, but all of the pent-up emotion and love she had been trying to show to her father seemed to fill her heart at the moment. She had been continually wounded by his sternness and apparent ungratefulness. Just now something in his voice had given her new hope, and here she was crying as though her heart was breaking. She felt ashamed of herself and tried to stop her tears, but they only seemed to flow the faster. When she had at last succeeded in gaining control of her emotions, she smiled through her tears. But to her surprise she found answering tears in her father's eyes. He caught her hand and drew her down to him. For a moment he could not speak.

"Helen, dear girl, God brought those tears to your eyes and mine to make us understand each other. I've been stubborn, Helen, terribly stubborn. I've been mean, and still you kept taking care of me. I kept remembering what you said the other week. 'We must die before we can really live.' You showed me you were willing to do just that—sticking to your purpose when I tried to spoil your plans. And you've smiled and sung through it all."



SPRING

By Ursula Miller

Spring has bounded round the corner;
Spring!

Balmy south winds whisper gently
Hints of warmth and love and cheer,
Dew and sunshine, falling raindrops
Tell us gayly Spring is near.

Spring has come with joyous rushing;
Spring!

Deep blue sky is bending o'er us,
Smiles at us her sweetest smile;
Leaves and flowers come out to see it;
Spring has come to stay awhile.

Protection, Kans.

"There, father," soothed Helen, smiling tearfully and putting him back on his pillow. "I'm glad—now—that I cried. But I've been happy, really I have, taking care of you. Only I've wanted so much to go back and graduate with my class. Somehow I couldn't help crying just then."

"You're going back to school next week, Helen," her father promised. "I've been thinking I was as good as the next fellow,

and maybe I am as good as some, but you've taught me a lot. I've been watching you these days. You've been preaching sermons in everything you did. Helen, teach me to know Christ as you know Him."

So on that Easter morning the father bowed his head as his daughter thanked the risen Lord for the resurrection life in another soul.

West Liberty, Ohio.

THE PORTRAIT

By Ellrose D. Zook

Little Robert was out in his playroom playing school. Rosalie was cuddled up in the fireside chair translating her Monday's lesson in Cicero. Mrs. Harmon was sitting in the lounge chair under another floor lamp reading the Bible. Leo was sitting at his desk in deep study over some business interest.

In a short time Leo arose from his desk and sat in a chair near his mother. She continued reading for a few minutes and then looked up at her son, who had begun reading the evening paper.

"Leo, I would like to ask you to do something for me."

"All right, mother."

"I wish you would not attend so many balls, parties, and the like. Then you could be at home more in the evenings."

"Why? I have always behaved well. I do not smoke or drink or"

"But, Leo, you know Robert is growing up and he needs some one for a good example." She then looked up at Robert's portrait that stood (on the mantel) overshadowed by a beautiful reproduction of "The Angelus."

His mother continued, "You know father would not like it at all. I am sure he would rather have you attend services on Sunday than study about your business."

"I have been thinking of making a change," Leo began slowly, "but I am so busy. I must have some recreation in the evenings. It is only through hard work and study that I have been able to accomplish what I have with the Mentner Company. Sunday is the only day for study, and that was what brought about my promotion. Now we will be able to see Cecilia through college. Well, maybe I ought to have done differently, but—"

"You are a brave son, Leo," her voice trembled a bit.

Just then Robert must have tired playing, for his voice rang from the kitchen. Mrs. Harmon, having laid her Bible on the reading table, went to the kitchen. Cecilia shifted her position, and Leo was silent.

There was a knock at the door, and Bill Leonard came in, as he usually did, without invitation.

"About ready to go, Leo?"

"I am not going, Bill."

"Not going? What do you mean? Now what's happened? You can't afford to miss a holiday ball."

Leo was silent as his eyes turned toward the portrait in the shadow of "The Ange-

lus." He glanced keenly at Cecilia, but she remained apparently undisturbed. He thought at first that she attempted to quell a surge of joy.

"Well, Bill, I guess what I mean is that I am not going this evening. I am sorry I disappointed you."

"Well, what about Joan? Didn't you say you would take her?"

"Drive around that way and tell her I am sick—I—I—I mean not feeling well. Tell her there'll be some one around for her."

"Fine alibi," he gave a hollow laugh. "Come on and have a good time and let your sorrows and trials go bye-bye."

Bill adjusted his scarf and buttoned up his dark grey overcoat. With his hat tipped to the side of his head he asked again as he grabbed the doorknob, "Not going, then?"

"No dance, ball, or any kind of party for me to-night. They knock the grit and pep out of a fellow. You'd do well if you would follow my example," Leo ventured.

"Whew! Talking about examples. Too young for that. Seems religion's got a hand in it. You have aged twenty-five years since last night. Getting ready to die, are you?"

Bill closed the door, chuckling dryly to himself.

Leo picked up the telephone and shortly the conversation began.

"Hello, James."

"Will you take Joan to the ball to-night down at the Grotto. I remember you said you were free to-night."

"Thanks a lot. If you ever need help in a critical moment give me a ring. So long."

Cecilia had long discontinued her translations of Cicero's orations. Leo sat silently attempting to concentrate on the evening

paper containing an announcement of a sunrise service to be held early the next morning. There would be many people there from surrounding towns to see the sunrise from the top of Mount Orion.

His mother, who had overheard bits of conversation, returned from putting Robert to bed. She began reading her Bible. Again she looked up and ventured, "Just yesterday our pastor was asking about you. He inquired about your business success. He thinks you look so much like your father. You know they were college chums."

"I suppose he must be on the lookout for his work, too," Leo answered a bit dryly.

"Carolyn Hartman asked about you the other day when I met her down street shopping. You know she is not solicitous—not at all. It is only a Christian interest."

"I know that well enough," he smiled feebly.

The conversation ceased, and Leo arose from his chair. He attempted to conceal his nervousness and his inclination to be preoccupied. He walked to the kitchen.

"Well, well, I will do it if I must," he said to himself.

"You don't must. You are to be willing," a Voice within remonstrated.

"Leo," came a call from the living room.

"Yes, mother."

When he entered the room he was face to face with Joan.

"Quite sick you look, indeed."

"Just about ready to faint, Joan, right on the brink."

She chuckled, "Just about ready to go, you mean. Get your overcoat and hat and come along."

Mrs. Harmon left the room and Cecilia shifted nervously.

"Well of all the—yes, I'll say it; no, I won't—" He rubbed his forehead slowly with open hand. "Did I say I was going to-night?"

"Come on; you're just fooling."

"Didn't James Meredith call for you?"

"No, he didn't. Anyhow you promised me."

"How did you get here?"

"Oh, Bill and his friend brought me."

"Sit down, Joan, just a minute."

"A minute and let's be gone."

"Us! Us? who's us? Listen, Joan," and his voice became serious and less sarcastic. "You know as well as I that if Bill keeps up this carousing around he'll be walking the plank so far as his employer is concerned." Here he grew earnest. "Then, would you marry him?" with exceeding emphasis on the "you." "I suppose you would do that. And if you did you could say to him, 'Now see here, William, you must quit your carousing or we'll have to move to the slums!'"

"That's a long way off, Mister Harmon," she set her thin lips, and her dimples were gone.

"So I thought. So I thought."

"But you are a different fellow. You have some backbone. You know when to stop. You—"

"That's enough, Joan. That's enough." Thoughts of his father and mother gave in.

(Continued on page 110)



CHRISTIAN MONITOR PULPIT

THE RISEN LORD—THE RISEN LIFE

By Daniel Kauffman

TEXTS: He is not here: for he is risen.—Matt. 28:6.

If ye then be risen with Christ, seek those things which are above.—Col. 3:1.

I. The Risen Lord

Our first text takes us to the scene of Joseph's tomb in which the body of our crucified Lord had lain for three days and three nights. A group of devoted, consecrated women disciples had come to the tomb to anoint His dead body. They, like the apostles, had not grasped all that was involved in the crucifixion of Him upon whom they had based their hope of Israel, but the shock which they received when the hoped-for Deliverer was nailed to the cross was not enough to shake their confidence in Him. As a mark of their devotion to Him they hastened to His tomb early on the first day of the week to do Him the homage which they felt was His due.

But when they reached the sepulcher they received another shock in being informed that their Lord was not there. An angel informed them that Christ had risen, inviting them to come and see where He had lain. That these women had not yet realized that the news was glorious rather than shocking is evident from Mary's remark later on: "Sir, if thou have borne him hence, tell me where thou hast laid him." This she said to Jesus Himself, supposing Him to be the gardener. It was a bewildering experience, but it was but temporary; for before the day was gone Christ had appeared, first to Mary, then to others of the disciples, a number of times, and the glory side of this great event began to appear.

The death of Christ was as necessary as was His life. It was a part of God's plan of redemption, for "without shedding of blood is no remission." Peter tells us that Christ was delivered up "by the determinate counsel and foreknowledge of God." Christ tells us plainly that He laid down His own life, did it voluntarily. We look upon Him, not as a martyr (not even the noblest of martyrs) to His faith, but as the Son of God from heaven who came to earth to lay down His life for sinful man, "to save his people from their sins."

But we thank God that we need not look in the direction of the grave to behold our Substitute, our Lord, our Advocate, our King. All honor to that group of holy women who went to the tomb to honor their blessed Lord; but all praise to God for sending His angel there to inform them that "He is not here but he is risen." His sacrificial offering is sanctified to our deliverance, and is made glorious because of the resurrection that followed.

And may we all unite in singing:

Christ is Risen

Christ who left His home in glory,
And upon the cross was slain,
Now is ris'n! Oh, tell the story
That the Savior lives again.

While the world in peace was sleeping,
Early on that Easter day,
Came the faithful women weeping,
But the stone was rolled away.

Christ, our loving Mediator,
Now with God for you and me
Intercedes, and our Creator
Hears and answers ev'ry plea.

Refrain:

Hail Him! Hail Him! Tell the story;
Hail! all hail! Jesus lives for evermore.

II. The Risen Life

Let us now pass on to the practical side of our subject. It is glorious to think of and to adore our loving Savior whose power was quite the equal of His love; to meditate upon His matchless and irresistible power as we behold Him rising in triumph over every foe. As God is able to destroy all His foes by the breath of His mouth, so Christ with ease came forth from the grave though the combined forces of earth and hell had marshalled all their resources in a supreme effort to keep Him there. But what good are all our praises in lauding the risen Lord to the skies if our own lives are not in harmony with this victorious life? For "like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

To the Ephesians Paul writes that before their conversion they were "dead in trespasses and sins." It was to deliver us from that kind of life that Christ died and rose again. And let us remember that no one has ever followed Christ in the risen life who has not first followed Him through the crucifixion. There must first be death before there can be life. As Paul says, "Our old man is crucified with him, that henceforth we should not serve sin." It takes the death of the old man, that the breath of life may be imparted unto us, that we may become "a new creature."

"If ye then be risen with Christ, seek those things which are above." This world's attractions are gone. No more do we seek pleasure in the vain and foolish things of time and sense. Earthly treasures are looked upon merely as a means to an end—the end being to provide the means whereby soul and body may be kept together, the wants of the needy may be supplied, and aid be given whereby the Gospel of salvation may be sent to the ends of the earth. The

glory of this world is overshadowed by the glory of the cross. As Paul says: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The fellowship of saints here is but a foretaste of the fellowship with saints and angels in the glory world—intensified here because we may say: "Truly our fellowship is with the Father, and with his Son Jesus Christ."

The risen life means a life that soars above the level of the life of the worldling. If we rise no higher than the standards of this world, "walking after the flesh," we have no right to refer to our own experience as that of the "risen" life. We know of no better way to compare the standards of this world with the standards of the Gospel than to refer to Gal. 5:19-23, where the "works of the flesh" and the "fruit of the Spirit" are contrasted. Read it. As your light shines brightly in the kingdom of our God it puts a complexion on your life which may appropriately be called, "unspotted from the world."

It is Christ who makes it possible to live the risen life. He says, "Without me ye can do nothing." With Paul the heart of men must say: "For I know that in me, that is in my flesh, dwelleth no good thing . . . by the grace of God I am what I am." All praise to Christ for making it possible for us to live the risen, the overcoming, the victorious life.

As we think of our risen Lord we no longer look to the earth where, after His resurrection, He "shewed himself alive after his passion by many infallible proofs." Forty days after His resurrection He continued His triumph by a majestic flight to glory where at the right hand of God He continues His mediatorial work as our Advocate before the Throne. Looking at Him in His career we are moved to cry out, in the language of the poet:

Look, ye saints, the sight is glorious,
See the "Man of sorrows" now,
From the fight return victorious,
Ev'ry knee to Him shall bow.

Refrain:

Crown Him! crown Him, angels crown Him!
Crown the Savior "King of kings."
Crown Him! crown Him, angels crown Him!
Crown the Savior "King of kings."

Crown the Savior! Angels crown Him,
Rich the trophies Jesus brings;
In the seat of pow'r enthrone Him,
While the vault of heaven rings.

Sinners in derision crown'd Him,
Mocking thus the Savior's claim;
Saints and angels crowd around Him,
Own His title, praise His name.

Hark! the bursts of acclamation!
Hark these loud triumphant chords;
Jesus takes the highest station,
Oh, what joy the sight affords!

Scottdale, Pa.

Editorials

Jottings

"I am the rose of Sharon, and the lily of the valleys" (Song of Solomon 2:1). As we see the flowers coming forth at this season of the year, let us remember the "fairest of ten thousand."

* * *

"But now is Christ risen from the dead." How we should rejoice in the fact that we have a living Redeemer! We glory in the cross of Christ, but if the Crucified One had not won the victory over death our salvation would not be accomplished. He died! He lives! He reigns! "Glory to His name!"

* * *

Mission and Destiny of Israel. Under this title Bro. Thut presents to us an interesting study this month. In sending in the manuscript he said, "Doubtless many will take exception to some ideas presented." We realize that people differ somewhat on this question, but that is no reason why we should not study it. Everything in the Bible is written for our instruction and admonition. Let us not neglect the study of prophecy because there are some things in it which are hard to understand. A study of the prophetic books becomes exceedingly interesting in the light of present-day happenings. But in our study let us remember the admonition of the apostle: "Prove all things; hold fast that which is good."

* * *

Our Church in India. This is the title of a new series of articles from the pen of Bro. Geo. J. Lapp of our India Mission. We have been used to thinking of our brethren in India, both American and Indian, as being associated with the Mission there. This is true, of course, but would it not be better to think of them as a part of Our Church in India? During the approximately thirty-five years since our first missionaries were sent to India the work was not only started but has grown so that the Church in India now numbers over 1350 members. The membership is larger than that of some of our American conferences. Let us follow the articles of Bro. Lapp from month to month as he pictures before our minds the beginning and growth of the Mennonite Church in India. We feel sure that he will bring many interesting things to our attention.

* * *

Teacher Training. From time to time the Monitor has been giving publicity to the new Teacher Training program sponsored by the General Sunday School Committee of the Mennonite Church. The details of the course have been given at various times, but we again give herewith a brief outline of what it consists. It comprises six units of twelve hours each (an hour being considered a sixty-minute period of preparation and a forty-minute period of recitation). The six units are respectively: Old Testament Law and History; Old Testament Poetry and Prophecy; New Testament; Child Study; Pedagogy; Sunday School Administration. In this issue of the Monitor we have a very interesting and practical article by Bro. Paul Mininger

on "Teacher Training in the Local Church." We trust that you will not only read this article, but heed his closing advice, "Plan now to start a teacher training class in your congregation."

* * *

Summer Bible Schools. Now is the time of the year when congregations should plan to conduct Summer Bible Schools this year. This work has been growing rapidly in our Church, and we are glad for the increased interest. No doubt many new schools will be organized this summer. In the article on "Summer Bible School Curriculum" printed elsewhere in this issue of the Monitor you will find much information that will be helpful to you in preparing for a school this year. Manuals for the teachers of the different grades from four to thirteen years of age will be ready by the latter part of May, if present plans for their publication are carried out. Some of these manuals may be had now, and others will be ready in the near future. The Summer Bible School Committee has done much hard work in connection with the preparation of these manuals. We believe they have a product that will be very helpful to the teachers of our Summer Bible Schools. Be sure to read the article elsewhere in the Monitor for detailed information.

"The Power of the Resurrection"

Easter time is here again. Every one recognizes it as a season of joy, and it is well that this is so, for it serves to draw our attention to the crowning one of three great miracles in connection with the life of Christ: His birth, His death, and His resurrection. These are outstanding miracles upon which the whole system of Christianity is based. If any of these should be proved untrue the whole Christian structure would fall of its own weight. Paul especially recognized the truth of this, as far as the resurrection of Jesus is concerned, when he said, "If Christ be not risen, then is our preaching vain, and your faith is also vain."

But we have abundant proof that Jesus actually did rise from the dead. We have the proof of friends and enemies, no one of whom could find His body. The first were looking for it to complete the embalming, the second would gladly have produced it to show that He had not risen as He said. We also have the statement of many witnesses that they actually saw Him after the resurrection. And upon that knowledge they gave their lives to the cause of spreading the Gospel of the resurrected Christ. We have also His own testimony, not only that He would rise from the dead, but that He did, for He showed to doubting Thomas His pierced hands and side. And all through the ages none of the enemies of Christ have ever been able to successfully refute any of these "infallible proofs."

But there is still another evidence of the resurrection of Christ which is very precious to His followers. It is the presence and power of the resurrected Christ in the life of the Christian. All who have truly accepted Him as their Savior and Lord have received a new life into their hearts, a life that is from above, which comes only from the living Christ, who was dead but arose from the grave and ascended to heaven to be with the Eternal Father. "Like as Christ was raised up from the dead by the glory of the Fa-

ther, even so we also should walk in newness of life." (Rom. 6:4). "Ye shall receive power," were the words of the resurrected Christ just before He ascended to glory. And He sent that power upon the disciples on the day of Pentecost. That power is ours to-day if we claim it and meet the conditions necessary to receive it.

Is the power of the resurrection in our lives to-day? If it is not, Easter means nothing permanent in our lives. We may rejoice in the superficial things that the world has built up about the day—the trappings, the gewgaws, the outward show—but the real meaning of the day is lost to us. Let us not be satisfied until we feel the power of the resurrected Christ in our own lives, and then let us work and pray that many others may experience the newness of life that comes alone through being in touch with Him. May our aim be the same as the great ambition of the apostle Paul when he said, "That I may know him, and the power of his resurrection."

Knowing Him in this way we have passed from the death of trespasses and sins to the new life of the Spirit in Christ Jesus. It will mean also that when our earthly life is ended we shall have the victory over the last enemy of death and shall receive glorious bodies like unto that of the Lord Jesus Himself. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." Thank God for the power of the resurrection.

"I Lost the World, and the World Lost Me"

This is the theme of a song that just recently came to our notice. There is something about it that carries a needed message to the Christian. The teaching of the Bible is very plain and emphatic that the true Christian must break away from the world and its follies and pleasures and sins. Perhaps there is no more fertile cause of weakness and defeat in the lives of professed people of God than the failure to realize the importance of this truth. Let us notice a few teachings of the Scripture concerning the Christian's relation to the world.

"The whole world lieth in wickedness" (I Jno. 5:19).

"They [disciples] are not of the world, even as I am not of the world" (Jno. 17:16).

"But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (Jno. 15:19).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I Jno. 2:15).

"Know ye not that the friendship of the world is enmity with God" (Jas. 4:4).

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

When we see the sinful nature of the world, its enmity with God, the sharp contrast between the people of the world and the people of God, and the strong Bible teaching concerning the need of the Christian's being separated from the world we can readily understand that unless we cut the shore lines that bind us to the world and launch away into the ocean of God's love and promises we can never attain to a deep spiritual life.

The world has nothing of value to offer to us. This has been demonstrated time and again in the lives of people, thus corroborating the truth of the Bible by actual, though bitter, experience. Yet how often professed Chris-

tian people cling to the things of the world—its pleasures, its fashions, its pride, its riches, its fame! But the things of the world can never bring peace and satisfaction. Man was made for two worlds. He cannot escape his life and contact in the natural world; but unless he gets into the realm of the spiritual world he will never find rest for his soul. How much better, then, to turn away from the world of sin and find rest in the Savior who has overcome the world and who is beckoning His followers to a better world beyond this vale of tears.

If you want victory one of the essentials is that you lose the world, and then the world will realize also that you are not a part of it any longer—will feel that you have been lost to the world. Then you can truthfully sing:

"I lost the world, and the world lost me,
When I found pardon at Calvary;
I lost all my sadness, but I found peace and gladness,
When I lost the world, and the world lost me."

The Annual Easter Appeal to Our Sunday Schools

Every year at about this time the Mennonite Board of Missions and Charities makes an appeal to the children, as well as older ones, of the Sunday school to take part in the work of the Junior Savings Fund and the Junior Investment Fund. The General Sunday School Committee of the Mennonite Church joins in this appeal. The Mission Board provides savings boxes which the Sunday school pupils may use during the year for collecting their savings. Many a small coin which otherwise might be spent needlessly, or even foolishly, may thus be saved and given to the work of the Lord. Four thousand quarters are held by the Mission Board to be given out to Juniors and Intermediates in the various Sunday schools for investment in some way so that they may earn money to give to the cause of missions. Pupils may invest 25, 50, or 75 cents, or as much as \$1.00, if they so desire. Now is the time of the year to make these investments so that worth while earnings may be made when the time comes to turn them in on Missionary Day in November.

It may be interesting to note the results of these efforts among the Juniors during 1933. One hundred and forty-three Sunday schools used the savings boxes, and in these schools 2,404 children and adults took part, raising the substantial amount of \$2,248.34, an increase over last year of \$119.58. In the Investment Fund \$929.75 were invested, which yielded total net earnings of \$3,809.06. The total for the two funds is \$6057.40, all of which, excepting about \$300.00, was given to these four purposes: India Missionary Children; South America Missionary Children; Orphans' Home, West Liberty, Ohio; Children's Home, Kansas City, Kans.

A great and good work has been done along these lines in the Sunday schools in the past, but we believe much more could be done if more of our Sunday schools would take part. Let us then, as Sunday school officers, teachers, workers, and pupils, in coöperation with parents in the home, heed the appeal of the Mission Board and the General Sunday School Committee to do our best to instill the spirit of giving in the hearts of the children and young people, knowing that thus we will help the children to form habits of giving, assist the causes to which the money is given, and further the work of the Lord in general.

Christian Life

MODERN SIN

IV. Irreverence

By Harvey E. Shank

One of the most prevalent of America's sins is irreverence, even among those who profess to be Christians. Reverence means fear mingled with respect and esteem. Irreverence is a lack of respect for God, for His work, His Word, His day, His house, and for sacred things in general. We believe this is largely a result of the unbelief which is so prevalent to-day. Heb. 3:19. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" (Rom. 1:28). This an extremely great sin because of the

Greatness and Goodness of God

When we think of what God has done for men in sending so profusely both material and spiritual blessings, how ungrateful and sinful it is to be irreverent!

We should also be reverent toward Him because of what He is.

His being is Eternal—"from everlasting to everlasting."

He is omnipresent—everywhere present. "The eyes of the Lord are in every place, beholding the evil and the good." Also Psa. 139:7-12.

He is omniscient—having all knowledge. "He numbers the stars and nameth them all." Not a sparrow falls without His notice. "The hairs of our head are all numbered." "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

He is omnipotent—having all power. Our God is a miracle-working, wonder-working God. He created the world, the whole universe, and all that in them is. And man is the crowning work of God. "For all those things hath my hand made."

In a moral sense He is holy. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy" (Isa. 57:15). "Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy" (Psa. 99:9).

He is righteous—always right. Psa. 145:17.

He is love. He so loved that He gave His only begotten Son for His fallen creature, man, and He is seeking to bring His rebellious creature to Himself. We should think that surely man, the creature, the workmanship of God, would reverence and worship Him. But how often this is not so!

What a shame it is that man does not reverence Him! "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him?" And well may we exclaim: "What is God that we are so unmindful of Him!"

Irreverence for His Name

How prevalent is the sin of taking His name in vain! "In heathen lands they worship their gods; in America we curse our God." "To see a creature of God, contrived by His skill, formed by His power, redeemed by His mercy—a being fed at His table, clothed from His wardrobe, whose every breath depends on Him—stand up and curse his Maker is the height of folly." Oh, wonder of wonders that the sun continues to shine, and the rain to fall upon him, or that his heart does not cease to beat or his tongue become palsied!

There are several reasons why people should not swear. First, God gave warning amid the thunders of Sinai that He will not hold him guiltless that taketh His name in vain. Second, profanity is a sin for which there is no motive. It brings no returns. Concerning most sins that folks engage in they at least think they are getting something. But the one who swears maligns his Maker and gets nothing in return. It is just the overflow of a wicked heart. It is a mark of a low life and ill-breeding.

We believe this sin is usually begun because of environment. Boys, and shame to say, girls, too, follow the example of older folks, and then just continue by force of habit and by instigation of the devil. Some children hardly know it is a sin to take God's name in vain because they have always heard their parents use it thus. No one who swears should be considered a gentleman or lady. May God save our people from using that august name in any way but the utmost reverence. "Holy and reverend is his name" (Psa. 111:9).

Irreverence for the Lord's Day

Seventy-five years ago a French statesman came to America. The thing that impressed him most was the way in which we observed the Lord's Day. He said, "I never saw the like. I found a people who on one day every week closed the gateways of their traffic, left the hammer unused upon the anvil, drew chains across the streets where the churches were and where worship was going on—a whole group of people resting and worshipping God."

What would he see to-day? How different! Many attending movies and theaters. Multitudes on the roads, in the parks, and pleasure resorts, and at the seashore. Howling mobs in the baseball parks. Millions reading Sunday papers whose circulation in 1932 was about twenty-five million. Ordinarily their contents treat of everything under the sun but of God.

Our assistant superintendent of schools

said that when he was a boy he was taught that it was wrong to whistle on Sunday. He says that now he does not think so; but he believes that it was a real blessing to him to be taught that it was.

Voltaire said, "You can only destroy the Christian religion, when you first destroy the Christian Sabbath." Justice McLean of the Supreme Court said, "Where there is no Christian Sabbath there can be no Christian morality."

Irreverence for God's House

"Give unto the Lord the glory due unto his name: bring an offering, and come before him; worship the Lord in the beauty of holiness" (I Chron. 16:29). In the early history of the race men worshiped at the altar. At a later period God met His people in the tabernacle and temple service. How specific and definite God's instructions were for the building of the tabernacle and for the service therein!

They entered by the door, Christ. Immediately inside the door was the brazen altar where the sin question was settled, atonement being made. Next was the laver—or place of continual cleansing, by the Word. Then the table of shewbread—place of spiritual nourishment; the candlestick—place of light; altar of incense—place of prayer. This was just before the veil that separated it from the ark. A soul in sincere prayer is not far from God. Blood was sprinkled all the way. We must travel a blood-sprinkled way to meet God. It is a sacred place where God meets His people. In this age He meets His people collectively in the churches.

People, wishing to appear before the king of England are carefully coached so as to appear properly and without mistake. How reverently we should approach the house of the Lord, where we expect to meet the King of all the earth! But how irreverent many are, even in our own churches! There are those who engage in talking, throwing paper wads, chewing gum, etc., during the services. It is not the building alone, but the place where God meets His people. It is a place of sacred memories and experiences.

A certain minister said of one of our large churches that it appeared to him like a box in which he used to place pigeons for matching when a boy. The young people were very irreverent. These things ought not to be so. In contrast to this I think of another picture. When a boy I visited a large church in our home town. The people came in and were seated so quietly and reverently that you could not hear them. They bowed their heads in prayer when they were seated.

We believe a greater reverence for God's house would eliminate much crime. A certain juvenile court judge said that of thousands of children brought before him only a very few attended Sunday school. May the Lord help us to be more reverential and worship in the house of the Lord. "Ye shall keep my sabbaths, and reverence my sanctuaries: I am the Lord" (Lev. 19:30).

Irreverence for God's Word

We believe that it is irreverent to let the Bible lie on a shelf until it is covered with dust or to bury it beneath magazines, novels,

and secular papers so that it is seldom used. How much better it would be to use it until it is soiled and perhaps tear-stained! For it is intended to be used. But in our day many are much more irreverent toward it by not believing it. Even professors of Christianity and church leaders deny practically all the great, fundamental doctrines of the Word, such as its inspiration, the virgin birth, the atonement, the existence of God, Jesus, miracles, etc. It is irreverent to add to or take from it. We do not need a shorter Bible. God gave it to us as it is. "Forever, O Lord, thy word is settled in heaven." "Heaven and earth shall pass away, but my word shall not pass away."

The Word has survived all the attacks of its critics through the centuries. It has a larger circulation to-day than ever before. The very house of one of the infidels, who predicted it would be out of print in a hundred years, is filled with Bibles and has become a distributing center. It almost seems at times that God laughs at its critics. It is our guidebook to heaven. We may ignore it, or treat it with irreverence, but we are sure to lose our way without it. It has a solution for the problems of life. It gives comfort in time of trouble. It is a support in the hour of death.

"For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word . . . Hear the word of the Lord, ye that tremble at his word" (Isa. 66:2, 5).

In Ezra's time when they read the Word the people stood in reverence to it. Now many do not care to hear it.

Irreverence for Sacred Things

There are those who are irreverent toward the ordinances of the Church, such as the devotional covering, communion, feet washing, marriage, etc. The prevalence of divorce and mock weddings show the irreverence of our day to one of God's most sacred institutions. Belshazzar while drinking and revelling brought out the sacred vessels that had been taken from the temple; but a hand wrote his doom upon the wall, and he was slain and his kingdom taken from him that night. The sons of Aaron were devoured by fire from the Lord because they offered strange fire before the Lord, which He commanded them not to do.

The one who picked up sticks on the Sabbath was stoned to death. When the ark was being moved, but not as God directed, and one reached out his hand to keep it from falling he was struck down.

When Moses stood at the burning bush and realized that God was there he took off his shoes in reverence.

Dear reader, wherever God is, there is a holy place. May we be reverent there. Since God dwells in our bodies and is everywhere present we should be reverent at all times.

Worship is a devout reverence in the heart, seeking a fuller fellowship with God by means of humble obedient yearning after God and His righteousness. "The Lord reigneth; let the people tremble" (Psa. 99:1).

Chambersburg, Pa.

pelled vast numbers of them to flee as refugees to their ancient homeland and avail themselves of the protection of the British government, and for a year or two they entered at the rate of 1200 a month. In the spring of 1933 the Hitler regime in Germany began to deny to the Jews the professional rights, deprived them of their religious privileges, and expelled them from German territory. In their distress multitudes of them escaped to the land of their fathers. Anti-Semitism is growing in this country. Estimates vary, but it is claimed that there are now from 175,000 to 200,000 Jews in the Holy Land.

They have constructed irrigation systems, installed electrical plants, improved harbors, built one of the best universities in the world, are preparing some of their young men for the priesthood, and are contemplating the erection of a temple. The movement is primarily, if not exclusively, materialistic in its objectives, seeking to improve and to protect their economic, political, and social interests, and it fosters an intense spirit of Jewish nationalism. It is not religious or spiritual in its concept; for the Jews still persist in their blindness and unbelief, some growing liberalistic, even atheistic. Such, in brief, is Zionism.

After General Allenby's unparalleled military exploit and issuance of the generous Balfour Declaration, the world's press declared these occurrences to be fulfillment of prophecies, but subsequent events not meeting with expectations, interest soon subsided. The public has since grown cynical, and questions whether any prophecies have been fulfilled. The tedious developments against great obstacles certainly do not accord with the vivid portrayals of the prophets of an Israel returned and occupying in safety and prosperity their ancient fatherland, victorious over all their Gentile foes. There are, however, two or three passages which doubtless have reference to it. Isa. 11:11, 12 is not very clear, but it may be implied in the phrase "the second time." Unmistakably Jer. 16:14-21 describes it; notice the drastic measures—hunters and fishers from the north country to hunt and fish them—that God will use to compel them to return to the land of their inheritance; for Israel in its present unbelief, if prosperous in a Gentile nation, is not willing to assume the hardships of developing its own country. Thus Zionism is only preparatory—a forerunner—to the final realization of the inspiring predictions of momentous experiences that shall befall Israel in rapid succession in the future—in the near future. This triumphant restoration of Israel is one of the main themes of the prophets.

Zechariah in several of his chapters (8 to 14) describes the peace, prosperity, and security that Israel shall enjoy when fully restored to their land at the time of the Lord's second advent. Read now his eighth chapter. Verses 9 and 10 are somewhat obscure; but several events are mentioned which apparently are preliminary developments just prior to the glorious consummation of Israel's restoration—a return to their land, the

THE PROPHETIC WORD

IV. The Mission and Destiny of Israel

By John Thut

The Jews in all eras of their history are a remarkable people, both as defenders of a divine revelation and as instigators of unrighteousness. Always comparatively few, they have yet influenced world's affairs beyond all proportion to their numbers. Chosen to be a peculiar people, a kingdom of priests (Ex. 19:5, 6), they lived in a small country situated at the crossroads of the ancient nations—set in the midst of the nations and countries (Ezek. 5:5)—for fifteen centuries; they were exiled then from their promised land, and for about nineteen centuries have been an unwelcome and wandering people amongst all other nationalities where they adhered tenaciously to their religious beliefs. Amongst these their property was confiscated; they were persecuted, tortured, martyred, and massacred; but withal were miraculously preserved. The secular historian can not explain their exceptional career. Balaam's prophecy has stood in literal fulfillment for thousands of years; this people has dwelt alone and has not been reckoned amongst the nations. Num. 23:9.

What is Zionism or the Zionist movement? Two or three generations ago several prominent Jewish rabbis in the old country were convinced by their study of the Old

Testament Scriptures that Palestine was the possession of the Jews by divine covenant with Abraham, and that they ought to return thither to claim their inheritance for a home, to develop its natural resources, and to reorganize themselves as a nation. They visited the various Jewish communities, especially in Europe, to propagate their conclusions, but were met only with great indifference and discouragement. Since no violence or sedition was agitated, the Gentile governments did not molest them in their work, and the public merely regarded them as inoffensive idealists and irresponsible cranks.

Then came the World War. The Turks, Mohammedans by religion, who had possessed the Holy Land for several centuries, hastily fled from Jerusalem at the approach of the British army commanded by General Allenby, who captured the city without firing a shot. The British government soon issued its famous Balfour Declaration which granted official protection of life and property to all Jews who returned to Palestine and assisted in its reconstruction. Little interest was manifested by the Jews in this for a few years, but widespread pogroms in Poland, Russia, and adjacent countries com-

building of a temple, no hire (employment) for man or beast, and every man against his neighbor. In viewing the world situation at present there are four conditions to correspond: (1) The Jew is returning to Palestine; (2) There is an international depression or unemployment situation; (3) Antagonism and jealousies are general conditions amongst the nations; (4) Since unemployment shall precede the construction of a temple (verse 9), in a few years the press will publish the fact that the Jews are erecting a temple in Jerusalem. This temple will be of considerable prominence as the site in and around which will occur the crucial events that will consummate the times of the Gentiles, or Gentile dominion, and the complete and final restoration of Israel.

But let us cite some of the prominent prophecies outlining the history of this singular people. God made a covenant with Abram that through him and his descendants unlimited blessings—that of salvation primarily—should come to the human race. Gen. 12:1-7. It is renewed, emphasizing the provision that the land of Canaan should belong to him and his posterity "for ever" (Gen. 13:14-17) and for an "everlasting possession." Gen. 17:1-12. The covenant was made on the sole condition of separation from kindred and native land, and in Gen. 17:10 circumcision is added. The conditions were fully complied with and the Creator gives them the title—the deed—to this land. Israel's subsequent unfaithfulness and disobedience does not annul this covenant; it stands as long as the earth endures.

Leviticus 26 and Deuteronomy 28 are basic forecasts of Israel's history and should be carefully studied; we can refer briefly only to its main points. The blessings of obedience and the disastrous results of disobedience are here set before them in direct, unmistakable language. They would be afflicted with diseases, consumed by pestilence, despoiled by enemies, haunted by fear and despair, and the heavens would be closed against them. They would be disorganized as a nation, dispersed among all people, denied the privileges of permanent homes, subjected to pogroms, and sold as slaves; literally become a "people of a wandering foot and weary breast." The Babylonian captivity is doubtless predicted in Deut. 28:36, etc.; their subjugation by the Romans described in verses 49 and 50, etc.; while in verse 64 their dispersion among all nations is foretold, in which condition they are at present. In verses 66 and 67 is depicted the depth of their wretchedness, their unutterable grief and despondency. Time drags heavily on their heels and they wish it would speed on more swiftly to relieve them of their woe, their misery and despair. Though their afflictions and distress be so great that only few in number be left (verse 62), yet the Lord will finally gather them to reoccupy their land. Lev. 26:44; Deut. 30:3-5; Jer. 30:11 and 46:28.

Because of the advantageous location of Canaan and the dispersion of Israel since the destruction of Jerusalem by the Romans, the Jews have been in contact with every type of civilization since the time of Abram,

who was called to leave the land of the Chaldees which produced one of the earliest civilizations on record. Jacob and his sons were in Egypt. The children of Israel formed alliances and confederacies with Assyria and Babylon. They returned to Jerusalem under the protection of the Medo-Persians. Alexander, the Greek conqueror, marched his army through their country, but did not attempt to subjugate them. They were a political unit in the universal Roman Empire, and since the Romans scattered them, destroyed Jerusalem, and devastated their country (70 A. D.) they have lived among every people on this earth. Any other nationality would have been assimilated in two or three generations by the great mass of mankind; but the Jew amidst all his cosmopolitan contacts kept himself separate, retained his racial features, and maintained to some degree his traditional beliefs and authorized religion. There is certainly a divine purpose in all this.

But let us study Paul's argument in Romans 9, 10, and 11, which chapters should be carefully read. We may comment but briefly on its main points. The phrase "My kinsmen according to the flesh" (9:3 and 5) clearly indicates that he is discussing the career and destiny of national Israel. Note the statement, "A remnant shall be saved" (9:27). This has a twofold application: (1) Some Jews were saved by grace through faith by the preaching of the Gospel by the apostles, and some are being saved by the preaching of the Word now; (2) But its prime application, according to verse 28, is that a remnant will be saved when the Lord returns to earth in righteousness to make a short work upon it. Contrast this statement with that in 11:26 that "all Israel shall be saved;" all that remain after they have passed through the terrific ordeal of the tribulation period.

Throughout this dispensation Christ has been a stumblingstone, a rock of offence to unbelieving Israel who constitute the vast majority of that people. With all the evidence that He gave that He was the one sent of God, national Israel rejected Him as their Messiah. But He becomes the Deliverer (11:26) who shall turn away ungodliness from Jacob and save him to accomplish His covenant with the patriarchs.

Paul's logic is irrefutable logic as he reasons about the priceless heritage to be received by the Gentiles when the Jew again returns to his promised inheritance. As a nation they rejected Christ as their Messiah and Savior when the apostles preached the Gospel of grace to them; and because they remained obstinate in their blindness and unbelief, the apostles turned to preach the unsearchable riches of Christ to the Gentiles. If their stumbling, their rejection in part, has indirectly brought the inestimable blessings of salvation to the Gentiles, the receiving of the Jews, or their restoration, will accomplish the regeneration—the rejuvenation—of the earth itself; it will be life from the dead (Rom. 11:12-15). It is God's plan to extend mercy and salvation to all (verse 32).

A few citations from the prophets will ex-

plain Paul's argument. Jeremiah speaks of a day of great trouble for Jacob or Israel (30:7). His sufferings in the past have been intense; at irregular intervals for nineteen centuries he has suffered what he is suffering now in Germany—that is a constant feature of his history—but his greatest sufferings, his severest pogroms are in the future, in the near future.

Zechariah (13:8,9) describes this time of national suffering; two-thirds shall perish by famine, pestilence, and sword (see also Ezek. 5:12), and only one-third shall survive this unprecedented time of trouble. A remnant (one-third) or all Israel (all that survive) shall be saved. This prophet also portrays a day of national repentance and mourning (Zech. 12:10-14). Jesus Christ shall appear in His second advent with the nail prints in His hands (verse 10; also 13:6) and chastened, repentant Israel will be convicted of having committed the biggest sin in history—he had crucified the Messiah! His repentance will be sincere, his mourning, genuine, and a glorious reconciliation will be effected. Doubting Thomases and hostile Sauls (Paul) will have their unbelief swept away; a nation will be born in a day. Isa. 66:8.

And these people who have always been leaders amongst men in the many pursuits of life shall become, after their national repentance, conversion, and reconciliation to their Messiah in grand realization of prophetic truth, a nation of priests and teachers, a race of intellectual and spiritual giants, the least of whom shall be as David. Zech. 12:8. Gentiles will recognize their genius for revealed religion and acknowledge their leadership—shall take hold of the skirt of him that is a Jew to proceed with him to Jerusalem to receive instruction from him in the Word of the Lord. Zech. 8:20-23.

Choosing redeemed Gentiles to succeed a blinded, unbelieving Israel and again of a reconciled, restored Israel to succeed apostate Gentiles to subdue racial hatreds, national jealousies, and religious prejudices, in order to bring mercy and salvation to all, is God's plan of which Paul exclaims: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out" (Rom. 11:23)!

Harper, Kans.

SHOULD YOU FEEL INCLINED TO CENSURE

Should you feel inclined to censure
Faults you may in others view,
Ask in your own heart, ere you venture,
If that has not failings, too.

Let not friendly vows be broken;
Rather strive a friend to gain;
Many a word in anger spoken
Finds its passage home again.

Do not, then, in idle pleasure,
Trifle with a brother's fame;
Guard it as a valued treasure,
Sacred as your own good name.

Do not form opinions blindly;
Hastiness to trouble tends;
Those of whom we thought unkindly,
Oft become our warmest friends.

—Author Unknown.

MISSIONS

OUR CHURCH IN INDIA

I. Introductory

By Geo. J. Lapp

This work is the product of close association with the Church in India during the years since 1905. It is the purpose of the writer to incorporate the results of careful analysis of all information gleaned from every possible source. This includes records, personal experience and testimony, and facts from those whose association with the Church goes back to the very beginnings of things in India. We wish to furnish the readers with such information that will not only be of interest to those now but which will be of service for reference in the future.

We take up the task in the fear of the Lord and trust that the effort will find a multitude of interested praying readers who will rejoice with us that there have been real triumphs achieved by the brotherhood in India, and a drawing nearer to God with the years. There has been a moving forward, a definite growth and effective witness for Christ.

It is the conviction of the writer that the different phases of our own Church history should have a larger place in the curricula of our schools and colleges. The history of Mennonitism in common with that of other communions which sprang from the great Anabaptist movement can be classed as suppressed history and the people as suppressed people, due to adhering to principles which were at variance with certain political or ecclesiastical movements. But this could not suppress the spirit of love which characterized the Church, and when this flame was fanned into active interest the Church in India was one great result. It is only right that a record should be left of the beginnings, the growth, and the workings of this child of the Church, this Bride of Christ in India.

Our Church in India is mostly confined geographically to the Dhamtari Tahsil of the Raipur District in the Central Provinces. As a result of the extension of the Mission field westward and southward small congregations are located in neighboring areas, such as Sankra in the Balod Tahsil, Drug District; and Dondi in the Dondi-Lohara Zamindari. There are also small groups or individual families living in isolated places, where they have been located as teachers or evangelists, or where they have individual holdings to which they have moved. These form nuclei for establishing new congregations.

Ours is not the only Mennonite communion in India. The General Conference of Mennonite Brethren in the Champa field, the

American Mennonite Brethren in the Nizam's Dominions, South India, and the Mennonite Brethren in Christ in Bihar, are well established missions and churches. We have not omitted them from this account because of a lack of appreciation of the fine quality of their work, but because space forbids such extensive elaboration. God has greatly blessed their efforts with the salvation of many souls. We hope that a later study may be made and published on "Mennonitism in India."

Laying the Foundation. In the 1902 report of the American Mennonite Mission we find the first mention of the Church as such. Previous to and even after this time the Mission and Church were so closely linked that the body of believers were con-



A Hindu Temple in India

sidered as an integral part of the Mission and the affairs of the Church were administered by the missionaries. It was not until 1911 that the Conference was organized in India and the congregations considered as individual units. One of the writers of the 1902 report had this to say about the Church: "The Church is still in a primitive and formative condition. There are about 225 communicants, not counting the leper Christians (of whom a total of 91 had been received into the Church). Many of them have still to learn the elementary truths of Christianity, or at least to learn that they are to be practically applied to their lives." It should be noted here that there were no converts baptized during the famine time lest it be said that the Christian missionaries took advantage of the poor people and forcefully made Christians of them. After the famine was over and many people went back to their villages a large number remained in or near Dhamtari, and from among these were a number of converts.

The boys and girls in the orphanages soon began to apply for membership in the Church, and as soon as they were allowed to come the membership grew very rapidly, which accounts for the large number of communicants by the end of 1902.

The shepherding of these converts had to be assumed by the missionaries. There were two worshiping places; one at Sundarganj, Dhamtari, and the other at the Leper Asylum, which by this time had become a newly established institution just south of Dhamtari. True, there were Christian workers from other communities who had come to Dhamtari as assistants and employees in the various phases of the work, and they also helped in the spiritual interests of the new community, but to lay the foundation for what might be considered our Church in India it remained for the missionaries to teach the distinctive doctrines of the Church, to introduce her distinctive practices, and to exemplify and teach the distinctive principles which from the beginning were to become a part of the practical life of the community.

But in the beginnings of this work among these crude, untaught disciples of Christ, who previous to their acceptance of the Jesus' way, had for centuries been schooled in the superstitions and idolatry of their forbears, it was no easy matter to lead them on in a loyal, intelligent adherence to the truth as it is in the teachings of Christ and His apostles. They must know a few first essentials, such as the following:

1. That "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (Jno. 17:3).
2. That the source of their spiritual information is the Bible.
3. That the source of their help in every time of need is God, a God of love.
4. They must know Jesus as their personal Savior, and not lean on any imaginary fancy, or superstition, or magic.
5. They must have the whole conception of what life is, torn down and reconstructed according to the divine standard, and be saved from the terror of demons and hobgoblins.
6. Their whole conception and practice of worship must be changed, and they must come to know what it means to worship God in spirit and in truth.
7. They must come to know the meaning and establish the habit of prayer, whether family worship or individual communion with God.
8. They must learn the meaning of the Sabbath, and also learn conscientiously to observe it as a day of rest and worship.
9. They must know that their new-found religion is one of everyday life, as contrasted with their former religion as a series of acts and offerings to appease the wrath of the gods.
10. They must learn that the thief, the murderer, the immoral person, and the hypocrite, and such like, are outside of the pale of the (Christian) social order and cannot Scripturally be regarded as a part of it.
11. They must learn that hypocrisy and all other forms of deception are sin.
12. They must learn the value of a clean life.

13. They must come to know the source of their spiritual power and lay hold of the promises of the Word for their spiritual sustenance and growth.

These dear primitive brethren and sisters were sincere in their acceptance of Christ and in their change of loyalty from the gods of heathen idolatry to the living God but their faith was elementary. They needed to be fed on the sincere milk of the Word. They had to receive their spiritual nourishment given them bit by bit. Some would grow more rapidly than others. Some would consecrate their all to their new-found Lord and Master much sooner than others. Some would be more reluctant to give up some of the old ways than others, although they realized the value of the Christian religion and would not think of turning their backs upon Christ. But there were some who had come for the loaves and fishes, and when they ceased to benefit from the charity of the Mission they were ready to say farewell to Christ and seek the gods of their fathers. But those who remained faithful came to know the love of Christ and to live it. They were planted in the Kingdom of God and carefully and prayerfully nurtured in their slow spiritual growth.

One of the most appreciative of the early converts was Garjan Bai, who later became a leader among those of her sex. One evening during the early years while leading a meeting for the girls, two of the missionaries overheard a part of her message which was something on this wise, "Don't you well remember the time of the recent famine when we went from shop to shop and begged? Do you remember how the people cursed us and how we went hopelessly along the road hungry, sick, sad and footsore, eating leaves of trees and picking up a little here and there? Now think of the change! Good food, good clothing, blankets to cover us, and kind friends to care for us!" Then, holding up her New Testament, she said, "It is what this Book has taught us that has given us all these good things. It all comes from Jesus Christ, and we should be faithful to Him." She went on pleading with the girls to be true to their new-found faith. She herself was a glorious example of a victorious life in Christ.

In closing the first of this series let me give you the story of Brother Parasaram's conversion. He has grown old now, but is still with us. The writer has heard him tell the story on different occasions. He and his family were living in a village quite distant from Dhamtari. He was an idol worshiper, and when the famine of 1897 occurred his family was among the first to suffer. He pleaded with his household gods to furnish them food, but they failed to answer his oft-repeated petition. To put them to the test he threatened them with punishment and threw them into the village pond to soak a while and yield to reason. He then cleaned them, set them up again, worshiped them, and prayed to them, but with the same result. He bore with them a little longer, and finally threatened them with annihilation if they did not respond. No re-

sponse came, and he broke them to pieces and went to hunt relief and a new religion. He and his family received relief during those strenuous times, but it was not until famine relief was received in our own famine camp in 1900 that they found Christ and accepted Him. Brother Parasaram will tell you that there is much to be desired in his life, but he has not disowned his Savior throughout the thirty-four years of his Christian faith. His sojourn in this world will not be long, and with all his shortcomings we have no hesitancy in saying that he will be in the bloodwashed throng in that day when Jesus comes to make up His jewels.

Many of the early converts have left this world and have gone home to glory, happy in their new-found faith, although they seemed to us to have gone such a little way in their Christian growth. They are in their heavenly home, and we have not begun to learn what they now know.

Dhamtari, C. P., India.

THE PORTRAIT

(Continued from page 102)

tense feeling and meaning to these words as they were said.

"And how about yourself, Joan?" he inquired after a moment.

"Well, I know, I think, when I have enough. You're just a bit peculiar now. You—"

"So I anticipated," he broke in. "I'll tell you what's peculiar. You'll be out about all night. Then in the morning you'll grab a few hours' sleep and then appear in the choir to sing an Easter Anthem by Handel.

"Well, I see I am wasting time. How about bringing the Grotto up here?"

"Fine. I'll call the pastor and we'll turn it into a prayer meeting or revival, or something different."

"Well of all things on earth—"

"And heaven," ejaculated James Meredith sticking his head into the living room. He had come in the back way. Mrs. Harmon had answered his knock.

"What's the matter, Leo? You'd better change your mind and go."

"I just thought you would be here before she would—Oh, pardon, pardon me, Joan, I didn't mean to say that."

"Sure, Leo, we know you are a bit flustered to-night. James you are a doctor, fix him up before you go back to interne."

"What's the matter, Leo?"

"Oh, nothing much." He winked sharply as Joan glanced at Cecilia who passed the door.

"Well, let's be going, Joan. It's late now already." He took Joan by the arm and with an exchange of, "Good evening," the Harmon home was again silent.

Leo wiped beads of sweat from his forehead.

"Wouldn't you care for a good cold glass of grapejuice," called Cecilia from the kitchen. "I just opened a new bottle."

"Thank you. I surely would," Leo smiled as he dropped into the fireside chair.

Just for delight she put on her white a-

pron and cap and served him a glass of grape juice and wafers on a silver tray.

"Quite polite," he smiled.

Nothing was said for a moment, and then Leo spoke again.

"Cecilia, wouldn't you like to go to the top of Mount Orion to-morrow morning?"

"That would be glorious. I noticed the interesting program."

"I wonder if Robert would like it too?"

"Go up and ask him and see what he says."

"Isn't he sleeping yet?"

"No, he isn't."

In a moment Robert was surprised with the invitation for an early morning adventure.

"Must we go real early?"

"Yes, long before sunrise."

"Oh, I wish it were morning now."

"Now you must go to sleep and I'll waken you in time to get ready."

When Leo had returned to the living room Cecilia wondered if Robert was anxious.

"He'll be dreaming all night about the sun coming up over the mountains," he laughed.

"I knew he'd be anxious. We ought to tell mother."

"We'll surprise her. She will be happy, I know. Her door is shut and we ought not to disturb her. We'll put a note under her door and say 'Easter Greetings to Mother. We have gone to Mt. Orion.'"

"And you sign your name, Leo."

"Why?"

"Because you are taking us."

But instead of dreams coming to Robert they came to Leo before he went to sleep. Visions of Robert at the age of sixteen, then at twenty, then at thirty, then at forty, went through the mind of Leo. Late in the night he fell asleep with the conviction on his heart that Robert must have a living portrait.

Early the next morning Leo felt a tug at his covers and there stood Robert with hair disheveled but wide awake and ready to start for Mt. Orion.

Soon theirs was only one of the many automobiles approaching the top of Mt. Orion. Robert counted the cars and Cecilia feared they would not get to the top in time to see all the beauties of the sunrise.

When the day began to break, Cecilia exclaimed, "Oh, isn't it beautiful. Not a cloud in the sky."

"Look at the colors," cried Robert. "I couldn't make colors like that with all my paints."

With the coming of every hour that day came a new blessing to Leo. Had Leo been able to see and hear the expression of his mother that morning when she received the Easter greeting, tears of joy would have come to his eyes. All the time she was preparing breakfast for the children she sang silent praises to her Redeemer and Lord.

When they returned and all were sitting at the breakfast table, and after the story of the trip was told by all three, Robert looked up at Leo, and then at his mother, and said "Wasn't it nice of Leo to take us this morning?"

"Yes," she answered as a smile played over her face.

Scottdale, Pa.

Educational

FROM THE HOLY LAND TO THE HEART OF EUROPE

XXVIII. The Desolate Castle of Lichtenstein on the Topmost Crags of Wuerttemberg

By Anis Ch. Haddad

It is a castle, warlike and grim in outward appearance, medieval within, perched high up on one of the topmost crags in the peaceful country of Wuerttemberg.

As we drove along we saw an old woman sitting among the ruins attending her few sheep—scrawny beasts craning their necks to reach tufts of weeds which grew from crumbling walls. This, centuries ago, was the pleasure ground of Lichtenstein. Here fountains played and hanging gardens cast their shadows over pillars of porphyry and pale marble. Exotic flowers turned their faces to the sun, and drowsily closed with the dew of evening, leaving their balmy perfume lingering in the dusky silence.

We had strolled through the fruit markets of Pfoeffingen with sunlight and shadows playing over baskets of apples, the reds and greens of peppers, and the colored dresses of the peasants. We walked through the village with its newer buildings and stone-flagged streets. We had stopped beneath the trees. Here was a pleasant place from which to watch the high castle and the peasants passing to and from the market. Other peasants wended their way through one of the gates and disappeared in the maze of narrow streets. Just before we had entered the fine garden we had paused to look at a corner between the old dwellings rising some four or five stories and pierced with windows, here and there. There were windows of odd shapes and varying sizes. Some barred with iron grilles, some shuttered, others open and hung with drying clothes. In the area behind these houses we had stopped to gaze where the old woman tended her sheep. This was a pretty garden. And just back lies the deserted castle. Now here is no life, but the passing shepherds and villagers going with their flocks to the hills beyond. There is ruin here now, where at night the jackals prowl. Years ago in the moonlight stillness a fountain dripped with the sapphire light of jewels. Here along its rim the lizard paused in shadowy play, blinking to the song of the nightingale and stealing away with the light of morn.

We drove along the high road. In the lane of a thousand shadows, crisscrossed like fine lace, in the morning light lies the castle Lichtenstein. The castle is cleverly constructed. We could see the ramparts and peepholes, the battlements, the turrets and special stairs, the secret passages, and above all the dungeons. It was a huge construction of

stone and plaster, colored a bright yellow so long ago that it had taken on the mellowed, time-stained, semi-decayed look so dear to artists and antiquarians. On each side tall buttercups topped the long grass. The hedges had grown over into the ditch and the white convolvulus showed a green light in its depths, as it hung sentimentally from brambles. The trees, overgrown too, were thick with bushes of ivy and mistletoe. Silvery green lichen encrusted the high wooden fence. The great board, painted with staring letters, still kept a place for itself in the crowding branches, but young larches hung their tassels over it and an impudent



Schloss Lichtenstein Poses Majestically
on the Heights of Wuerttemberg's
Crags

sycamore pushed round, as if to see what was written in front.

It has stood on its sloping legs for many years, proclaiming to bird and rabbits that "Everybody is welcome." The birds considered it their domain. A white hen, with feathers all the wrong way, was sure that it was hers. She had fussed and fluttered, been proud and happy over so many broods of yellow chickens that she could not now rightly remember whether she had ever lived anywhere else. Yet she had faint memories of a farmyard belonging to a large house nearby. It was she which ran, protesting in a shrill staccato in front

of an automobile that stopped one morning before the board. The automobile was ours. I looked out of the vehicle for a long time so that the startled birds began to sing again, the trees resumed their interrupted talk, and the white hen decided that, after all, I did not matter much.

Half hidden under laurel bushes a little gate stood open. It was a back way, and not the one by which many years ago, carriages had rolled up to the great house. But it is the way that children had crept up when their boots were muddy and the rabbits probably use it now. Rabbits were everywhere, even on the wild lawns spreading like peaceful green islands near the castle. One could imagine that the rabbits, once carefully wired out of the carnation beds, were almost sorry to have the place so entirely to themselves.

The old castle, when we came on it, looked less stately, but perhaps more human, like one who having known magnificent days, now sat patiently waiting and without curiosity, for what was to follow. Inside how still and empty those great rooms must have looked! I stole about like a shadow myself perhaps, and through a dim window I saw, as if in twilight, the heavy carvings on ceilings, the oaken floors, the linen fold paneling. The spinet, the slender-legged chairs and tables, the tapestries and old banners were gone, but I saw them still in their accustomed places. It also seemed to me that long-faced men and women stared solemnly from age-blackened canvases on the walls. Its silent lily pond, thick with green pods and pale flowers, had lain under many a morn. Its beech groves had stood with gold-flecked branches under many a sky.

To be received within the portals of the castle was like being swallowed into the past. The sunshine of summer was outside, the dim mysteries of lost centuries within. Something in the coolness and dimness and vagueness was palpably medieval.

We alighted upon the stone floor of the entrance court, which was lofty and vaulted. Out from it opened numberless doors, all double-arched, double-locked, heavily bolted and chained, leading to stone-rooms and wine cellars, which formed a network of underground chambers, suggestive both of prisons and of subterranean escapes.

The ground floor itself was divided into offices, stables, and carriage sheds. Wide-flung doors at the back opened glimpses of a second court, round which the castle was built and of a garden beyond. The queer old chariots stowed away under spacious arches were dropping to pieces from disuse, and there was not even one poor little horse to occupy the cavernous stables.

There is a wonderful garden of three terraces, curbed and coped with stone, gravelled paths, straight and prim, sudden steps, down which one might pitch with an exclamation, unexpected niches, mutilated images, stunted trees, untrained vines, unweeded vegetable patches and rank luxuriance of old-fashioned flowers. There were acres of strawberry beds, too, but the fruit

was scarce and invariably gathered before it was ripe.

We were told that long ago, when it was inhabited by the family of Lictenstein, poor people used to flock there daily. On a sunny stone bench along the castle wall lounged many a feeble man over a bowl of strong soup or a cup of steaming coffee. The poor little unripe fruit was saved for the sick. So we wandered, looked, and listened. But the branches were reluctant to let us pass. Every stirring thing debated my presence. The birds in the laurels twittered with polite remonstrance. The wild ducks flapped in heavy flight over the woods. Even lazy beetles, lumbering bumblebees, and spritely spiders looked on me as intruder. There were so many such places, beautifully desolate. For half a day this one should have my love.

And now on the high road, in a garden, I saw a little cottage. In front of it, at a table in the sun, sat an elderly man reading. Now and then he looked up and round him at the spaniel at his feet, the chickens clucking near, the gray sky overhead, and he seemed well pleased. Presently a woman with a pleasant smile on her face and country speech came out of the cottage with a plate of scrap for the fowls. Then she called the old man and said that dinner was ready for him by the kitchen window, where it was pleasant to sit. She spoke respectfully, yet with an affectionate wheedling in her voice and she called him by the name long known in these parts. It was the family name of the persons who had dwelt for centuries in this celebrated, but now deserted castle. There are still, indeed, moments when my thoughts turn back with something akin to regret toward the old castle Lictenstein, which we are reluctantly now leaving.

Close by were huge caves which we wished to visit. Possibly if we had known what exploits we were undertaking, we should never have gone. But why? The fact remains that we did not know, and when purring happily southward in the car we observed that they were situated in close vicinity of this castle. These caves were reputed to be the finest in all Germany, so I said with enthusiasm, "Let us go and see them!"

I thought I knew quite a lot about caves, having seen those of the Holy Land. I had visions of electrically lighted caverns, nicely smoothed as to pathways, with little railings to prevent straying, wooden galleries which leveled the rough steps, and uniformed guides who led you forward. I entirely forgot that Germany, as a country preferring nature to art, was unlikely to enrich her subterranean treasures with anything which would detract from their original charms.

We swiftly turned the car down a narrow byroad, whose signpost indicated the nearness of the celebrated caves. We arrived at a farm, where a man leaned upon a gate and contemplated a small calf which

reposed within the field. In response to our inquiry, the leisurely man pointed to a footpath which led across the field, and said, "Would we go up? Some one would come to show us the caves." We went, full of excitement, thinking of the wonderful caves with their stalactites and stalagmites, and I remember feeling a little vague as to which of them came down from above and which grew up from beneath!

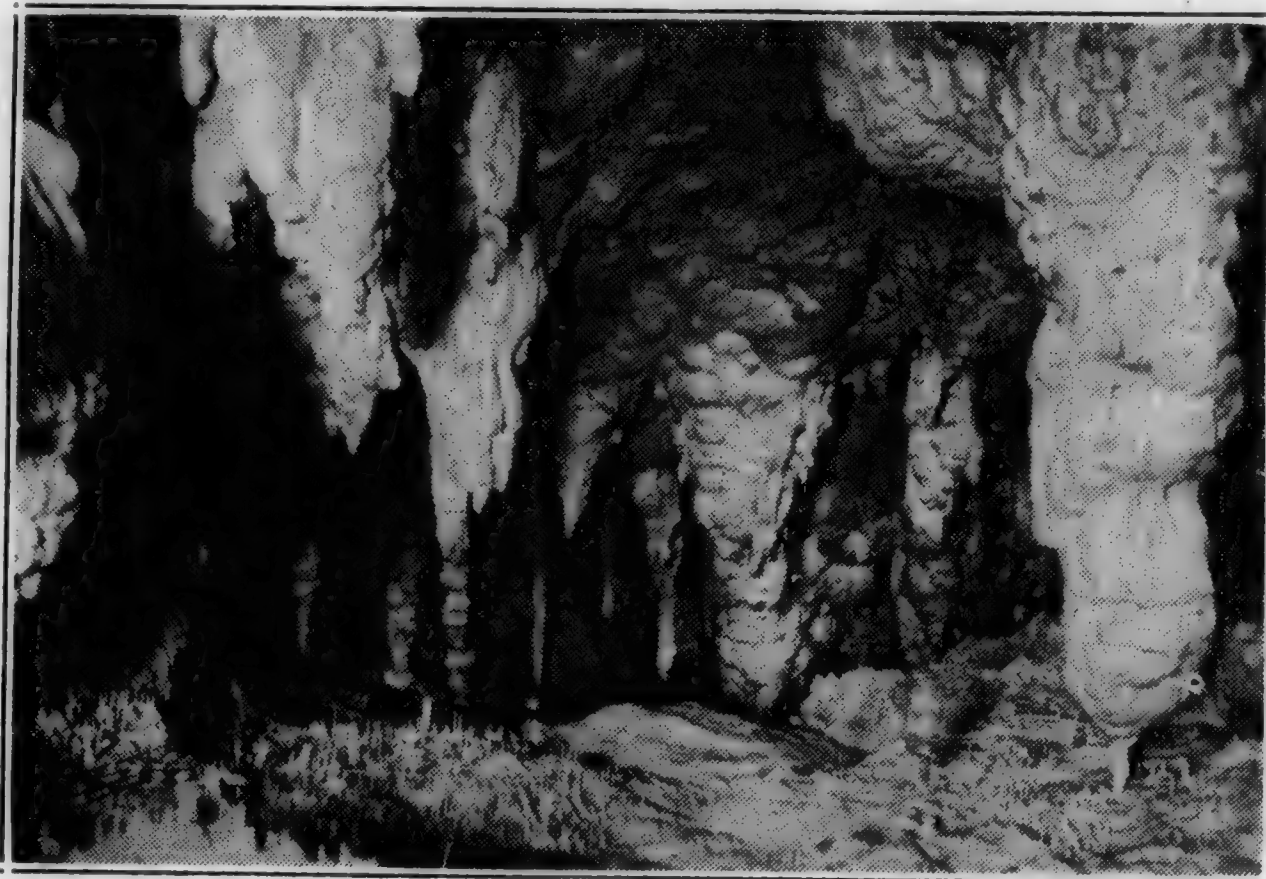
At the top of the field was a small horse-shaped quarry, and in the center of the rocky wall a tiny door, which we found to be locked. We waited for our guide and, after a few minutes, a strong, silent man appeared, bearing an iron bar with cotton rags, tied round one end, a black bottle and three dip candles. Without making any remark, he unlocked the door and revealed not a long, smooth dark passage, but a jumble of large rocks, and behind them, a black hole! We peeped in. This was not at all what I had expected, but I said with adequate enthusiasm, "Do we go down here?" "You can go if you like," replied our taciturn guide, and he waited to see what we would do. I believe we all shared the feeling that, whatever lay hidden beneath the rocks, the

er and around rocks, sliding down muddy slopes, stepping into pools of water, stooping double under frowning masses of dripping limestone, which poured chilly dampness upon our heads, holding on to wet rocks with one muddy hand, and trying to alight on uncertain steps with the guttering candle in the other. Every now and then the guide would pause, turn, and raising aloft the red flame of the smoky torch, would indicate some strange formation.

We seemed to have gone quite a long way, and at last we emerged into a magnificent cavern, vast like a great arched vault. We went on ahead to the far end of the huge space, all of which loomed above us black as the night. Yet, wherever the red torch flame caught them, there were glittering pointed cones hanging from the roof, clusters of pillars, tall column-like shapes, pyramidal forms, a draped mass like a tent, a strange and marvelous variety impossible to imagine.

Sparry masses, golden and red, sometimes connecting floor with ceiling, fantastic incrustations, like folded draperies or coarse lace, the floors strewn with blocks to within a few feet of the floor in others, thickly incrustated with calcareous deposit. Here a glittering shelf, as though diamonds sparkled and flashed, revealing the treasure of gnomes; there a cluster of calcareous pipes. The picture reproduced with my article illustrates to you how the interior of this marvelous cavern looks.

All the way we traversed underground, the uneven floor seemed to undulate beneath our feet, so quickly did it rise and fall from one level to another. At one place the guide left us and leaping down to lower depths, stood at the far end of a vast cavern waving his torch to and fro in wide circles so that we might estimate the magnitude of the great cave. So we wound a tortuous and irregular course from gallery to cave, from cave to gallery, looking upon many strange things. Stalagmite and stalactite shapes of every conceivable size and dimension—strange, rare, and of a weird and impressive beauty. All this hidden away for how long, for how immense an age? Waters must surely have worn out such caves, for the hollowed roofs frequently showed the action of swirling torrents; and still there is one gallery called the "river," although it is not probable that the water which lies there is often a flowing stream. There is something mysterious in such subterranean treasures, and we could not help thinking how beautiful, if they could be brightly illuminated, would be these infinitely varied and curious shapes, columns, shafts, ledges, saddles, and a hundred other forms and objects! All are shining, semitransparent at times, sparry and glittering; at times trickling darkly with moisture; but always with a magnitude and grandeur, the sight of which we felt to be ample reward for a difficult and obscure journey underground.



The Interior of the Mysterious Cave of "Nebelhöhle"

way thither did not promise to be an easy one. Whilst we descended the man lit two dip candles and handed them to us; he then uncorked the black bottle and saturated the rags on his iron bar with paraffin, lighted it, and swiftly disappeared into the black hole. I followed him. We clambered down some steep rocks, and, in a moment, as we dropped, daylight was lost to sight. The gloom was all-pervading, cool, damp, and redolent of paraffin. The guide became a dark shadow, his face murkily illumined by the flaring torch.

"Come down the ladder," said his voice beneath me in the bowels of the earth. I looked and saw a wooden ladder, slippery with clay, below me. "Do I come down backwards or forwards?" I inquired timidly. "You can do which way you like, provided you go down," replied the guide. I descended backwards thinking that thus it might be easier both to hold on to the ladder and to grasp my extremely greasy candle. Then we went forward, scrambling ov-

We retraced our steps. The torch, which at intervals had been revived by a liberal splash of paraffin, flickered ahead, our candles guttered peacefully, all thought of appearance had long left us as we came to the end of our underground journey—after two hours! At last, as a spot of daylight appeared above us, we climbed the slippery ladder once more into the welcoming light of day.

As we drove back to Reutlingen I saw an impressive funeral of a little child, at about sunset of that beautiful afternoon. Leading the procession were little children bearing the cross and banners, then came the little coffin on the head of a woman, followed by the priests, and behind these, the men and women. The procession moved

down a winding lane at the edge of the city and then by a narrow footpath leading through a tall rye field that bowed gracefully as they passed to the cemetery, where three spades of earth were thrown upon the grave by the priests and mourners; when water was sprinkled over the same and upon the people, after which every one left for their homes, except the grieving mother of the dead child, who stood alone by the grave and wept bitterly, just as the deep, deep red sun said farewell to that mild day, and then finally sank into the calm fields beyond.

Next month: We pass through Ulm in search of the Black Forest.

Jerusalem, Palestine.

STUDIES IN HYMNOLOGY

VIII. Isaac Watts, Father of English Hymnody, and Contemporary Hymn Writers

By Jesse D. Hartzler

"While Addison was still writing his essays and verses for the *Spectator*, Isaac Watts, peer of all English hymnists, was already tuning his lyre of many strings." So says Ryden in his recent book *The Story of Our Hymns* published in 1930.

John Brownlie says in the *Hymns and Hymn Writers of the Church Hymnary* (p. 123), "The grey dawn is about to flee before the sunrise. With Isaac Watts the first golden streaks of morn are seen: when a greater than he, Charles Wesley, strikes the harp, day will have been ushered in."

Watts is often called the "Father of English Hymnody," not so much because he was the first to write hymns in the English language, but because it was he that gave this work a special impetus, and gave hymn singing an established place in worship.

Isaac Watts was born at Southampton in 1674; the eldest of a family of nine children. His mother was descended from a French Huguenot family who fled from France after the massacre of St. Bartholomew. His father was a staunch Nonconformist and a deacon in the church. He suffered imprisonment several times for his faith. During this period young Watts was carefully guided and guarded by his godly mother, who provided educational privileges for him as she saw unusual talent in the lad. A good friend of the family offered to pay for Isaac's education himself on the condition that he would enter the service of the Church of England, but this the young man refused. After he finished his education, he did some tutoring, became assistant pastor of Independent Chapel, Mark Lane, London, and a few years later became pastor of the church. But soon his health gave way, and he was compelled to resign. Sir Thomas Abney invited him to visit in his home a few days. The result was Watts spent the remainder of his thirty-six years in this home. He died November 25, 1748.

As a young man, he criticized the singing of William Barton's hymns which were sung in his father's church, and when the officials

said, "Give us something that will be better, young man," he responded with his first hymn. His biographers say the hymn, *Behold the Glories of the Lamb*, was sung at the next evening service. In this connection Thomas Toke Lynch, in his *Memoirs*, says of Watts, "Many of Dr. Watts's hymns were not, it is understood, written by Dr. Watts at all, but by young Mr. Watts; not by that venerable man with a venerable wig, who figures opposite so many a title-page, but by a young immature Christian, who afterwards became this venerable and truly admirable person."

It was Watts' conviction that the Psalmody of the day needed renovating. Benson reminds us that back of the work of Isaac Watts "was a great personality, clear of vision, fertile of resource, dominant in leadership.¹ It was not his purpose to lay aside the Metrical Psalm. He simply wished to give the Psalms such a New Testament flavor to support better the Christian ordinance of praise. As an introduction to one of his collections, Watts, in speaking of the fundamentals of his method of writing hymns, says, "I have expressed as I may suppose David would have done had he lived in the days of Christianity." I wish to use Watts' own words as found in the preface to *Hymns* of the 1707 edition.

I have been long convinc'd, that one great Occasion of this Evil arises from the Matter and Words to which we confine all our Songs. Some of 'em are almost opposite to the Spirit of the Gospel: Many of them foreign to the State of the New-Testament, and widely different from the present Circumstances of Christians. Hence it comes to pass that when spiritual Affections are excited within us, and our Souls are raised a little above this Earth in the beginning of a Psalm, we are check'd on a sudden in our Ascent toward Heaven by some expressions that are more suited to the Days of Carnel Ordinances, and fit only to be sung in the Worldly Sanctuary. When we are just entering into an Evangelic Frame by some of the Glories of the Gospel presented in the brightest Figures of Judaism, yet the very next Line perhaps which the Clerk parcels out to us, hath something in it so extremely Jewish and cloudy, that darkens our Sight of God the Savior: Thus by keeping too close to

David in the House of God, the Vail of Moses is thrown over our Hearts. While we are kindling into divine Love by the Meditations of the loving kindness of God and the Multitude of his tender Mercies, within a few Verses some dreadful Curse against Men is propos'd to our lips.

By 1705² Watts had printed his first volume of sacred verse entitled *Horae Lyricae*, chiefly of the lyric kind. In two books, etc. A part of this volume consisted of lyric poetry, and a part was devoted to hymns. He simply included a few hymns out of a total of two hundred which were ready to be printed if the ones herewith published would be accepted by the public. In the second edition of his *Horae* (1709) more hymns were printed. These were never intended to be used in divine worship for there were some expressions which were not suitable, according to Dr. Watts, to be used in speech of worship. These were always kept separate from his *Hymns and Spiritual Songs*, which were for congregational use.³

Why did Watts include hymns in his first collection that would be refused a place in the *Hymns and Spiritual Songs*? It seems he sought to refute the contention that his hymns were literary. Why should he seek to prove it? Because the common people were suspicious of a high quality poetry, and Watts sought to supply the needs and wants of the common people.

His first volume of hymns intended for congregational use was published in July, 1707,⁴ entitled *Hymns and Spiritual Songs*. "In three books. I. Collected from the Scriptures. II. Compos'd on Divine subjects. III. Prepared for the Lord's Supper. With an Essay towards the improvement of Christian Psalmody, by the use of evangelical Hymns in worship, as well as the Psalms of David."⁵ In 1719 a new volume came from the hand of Watts: *The Psalms of David imitated in the language of the New Testament, and apply'd to the Christian state and worship*. With this publication his system of Praise seemed to be complete. He says in a note to one of the editions of the *Hymns* that he believes the work he performed in this service was worth while and was sure it had accomplished at least some good for the cause of Christ; more than he had dared to hope would be accomplished.

The result of all this work by Watts was a very gradual changing of ideals among some of the churches of the land. It must not be expected, however, that Tate and Brady would be dropped at once for this new imitated psalmody, for as late as 1820 Walter Wilson, in speaking of the dissenting churches of London, said, "It is only of late years that it (Watts' *Hymns*) has acquired so general a patronage, and even in the present day there are many who prefer the rhyming of Brady and Tate, or the bald version of the Scotch. The reason is, mankind are afraid of innovation, and it is only by degrees that their prejudices are loosened."⁶

Of the fifty hymns by Watts which are found in the Hymnal, a total of twenty-one were first published in the *Horae Lyricae*, 1706-9, and *Hymns and Spiritual Songs*, 1707-9, while a total of twenty-nine were first published in *The Psalms of David*, 1719. A

careful perusal of the hymns taken from *The Psalms of David*, when compared with Wesley's works, show that a number of the hymns attributed to Watts have been altered by the Wesleys and others.

The following are the selections from the pen of Isaac Watts that occur in our Church Hymnal. Look them up; you may find some fine hymns that you have not been using.

I'll Praise My Maker, 7.
From All That Dwell Below the Skies, 10.
Great God, Indulge My Humble Claim, 11.
Begin, My Tongue, Some Heavenly Theme, 16.
Great God, How Infinite, 21.
Lord of the Worlds Above, 22.
Ye Nations Round the Earth, 23.
Give God Immortal Praise, 24.
Great God Attend, 26.
My God, How Endless Is Thy Love, 27.
High in the Heavens, 29.
Before Jehovah's Awful Throne, 30.
Long as I Live, 36.
Let All on Earth Their Voices Raise, 37.
My Soul, Repeat His Praise, 39.
Bless, O My Soul, the Living God, 40.
Lord, Thou Hast Searched, 45.
With Songs and Honors Sounding, 47.
The Lord My Shepherd Is, 51.
Jesus Shall Reign, 56.
Behold the Glories of the Lamb, 57.
O Bless the Lord, My Soul, 59.
Come, Let Us Join Our Cheerful Song, 62.
My Dear Redeemer and My Lord, 87.
Ere the Blue Heavens, 90.
Joy to the World, 96.
When I Survey the Wondrous Cross, 123.
Come, Holy Spirit, Heavenly Dove, 153.
Welcome, Sweet Day of Rest, 179.
This is the Day the Lord Hath Made, 180.
Lord, in the Morning, 196.
The Heavens Declare Thy Glory, 241.
'Tis Not by Works of Righteousness, 252.
Not All the Blood of Beasts, 258.
Alas! And Did My Savior Bleed? 315.
Lo, What a Pleasing Sight, 332.
How Pleasant, How Divinely Fair, 348.
God Is the Refuge of His Saints, 397.
Am I a Soldier of the Cross? 416.
Thou Art My Portion, 451.
O Thou That Hear'st When Sinners Cry, 465.
Come, We That Love the Lord, 471.
So Let Our Lives and Lips Express, 472.
Give Me the Wings of Faith, 479.
How Beauteous Are Their Feet, 600.
Teach Me the Measure of My Days, 614.
Hear What the Voice of Heaven Proclaims, 617.
There Is a Land of Pure Delight, 631.

Simon Browne. c. 1680—1732. Simon Browne was a contemporary of Watts, and belonged to his school of writing. In 1720 he published his *Hymns and Spiritual Songs*, "in three Books, designed as a supplement to Dr. Watts." This plainly shows that Watts's hymns were gradually being accepted by a number of churches. Browne was one of those chosen to complete Matthew Henry's unfinished commentary.

He is best known as the author of the hymn *Come, Gracious Spirit, Heavenly Dove* (155). Many alterations have been made on this hymn. It is impossible to enumerate all these changes, but I will give the original as found in Browne's *Hymns and Spiritual Songs* 1720, as follows:

Come, Holy Spirit, heav'nly Dove,
My sinful maladies remove;
Be Thou my light, be Thou my guide,
O'er every thought and step preside.

The light of truth to me display,
That I may know and choose my way;
Plant holy fear within mine heart,
That I from God may ne'er depart.

Conduct me safe, conduct me far
From every sin and hurtful snare;
Lead me to God, my final rest,
In His enjoyment to be blest.

Lead me to Christ, the living way,
Nor let me from His pastures stray;
Lead me to heav'n, the seat of bliss,
Where pleasure in perfection is.

Lead me to holiness, the road
That I must take to dwell with God;
Lead to Thy Word, that rules must give,
And sure directions how to live.

Lead me to means of grace, where I
May own my wants, and seek supply;
Lead to Thyself, the spring from whence
To fetch all quick'ning influence.

Thus I, conducted still by Thee,
Of God a child beloved shall be;
Here to His family pertain,
Hereafter with Him forever reign.

The other hymn to be found in our Hymnal is *And Now, My Soul, Another Year* (584). It is in a much abbreviated form in comparison to its first published form in *Hymns and Spiritual Songs* by Browne. It is quite generally used as a New Year's hymn in American publications.

John Byrom. 1691—1763. Byrom was born February 29, 1691, educated at Cambridge University, and later earned his living by teaching typewriting. He invented the best system of shorthand up to that time and taught it to the Wesleys, who used it in their journals. He published several volumes of poems, of which only a few are well known. One of his hymns, *Christians, Awake!* is known in all English-speaking countries. I herewith give the first stanza of the hymn:

Christians, arise, salute the happy morn,
Whereon the Savior of the world was born;
Rise to adore the mystery of love,
Which hosts of angels chanted from above;
With them the joyful tidings first begun
Of God Incarnate and the Virgin's Son.

Philip Doddridge. 1702—1751. Philip Doddridge, one of the most distinguished of dissenting ministers, was the youngest of a family of twenty children. Isaac Watts and others urged him to organize a theological school, which he did, and successfully conducted it for twenty years. He wrote much in poetry and in prose. His best known prose works are *The Family Expositor* and *Rise and Progress of Religion in the Soul*. It was a customary thing for Doddridge to compose a hymn to be used at the close of his sermons. During his lifetime his hymns were circulated only in manuscript form, but in 1755 three hundred seventy of them were collected and published under the heading *Hymns Founded on Various Texts in the Holy Scriptures*. A few of his hymns were published later. His hymns seem to be a connecting link between Dr. Watts and Charles Wesley.⁷

May we take a glance at his hymns in the Church Hymnal. I will give the title, hymn number, and a few notes on each.

Maker of All Things (49). The first two stanzas were altered from Doddridge's, *Great Ruler of All Nature's Frame*, and the remainder was written by E. Osler.

Hark, the Glad Sound (69). This was written to be sung at the close of a Christmas

sermon preached Dec. 28, 1735; text, Luke 4: 18, 19.

Grace, 'Tis a Charming Sound (284). This most familiar hymn of Doddridge is based on the scripture, "By grace are ye saved."

O Happy Day (320). This hymn is especially dear to Methodists. It was first printed in 1755.

Baptized Into Our Savior's Death (321). This was somewhat altered from "Hearken, Ye Children of Your God" by Doddridge, when it first appeared in the Baptist "Psalms and Hymns," 1858.

Let Zion's Watchmen All Awake (350). This hymn was written for ordination services.

How Gentle God's Commands (391). This hymn is based on I Pet. 5:7, "Casting all your care upon him, for he careth for you."

My Gracious Lord, I Own Thy Right (429). This was first entitled "Christ's service the fruit of our labors on earth."

Ye Servants of the Lord (495). This was headed "The Active Christian."

Awake, My Soul, Stretch Every Nerve (500). This was entitled "Pressing on in the Christian Race."

Great God, We Sing That Mighty Hand (587). In its first printing this hymn was entitled "Help obtained of God," Acts 26:22. For the New Year.

1. **The English Hymn**, by Louis F. Benson, p. 108.
2. For a discussion of the date of the first publication of this volume the reader is directed to Benson's article in the Sept. 1902 issue of *The Journal of the Presbyterian Historical Society*.
3. For a full treatment of the subject see Benson's *English Hymns*, pp. 108-122.
4. See Benson's discussion of the first publication of this volume in *The Journal of the Presbyterian Historical Society*, above referred to.
5. For a time it was thought that no copy of the 1707 issue remained, and it was so announced in Julian's Dictionary in 1892. In 1901 a copy advertised to be sold at Sotheby's Book Rooms in London created much interest. This copy brought about seven hundred dollars in American money. Later a copy was also bought by the late Louis F. Benson of New York.
6. Walter Wilson's *History of Dissenting Churches in London*, Vol. 3, p. 527.
7. W. Garrett Horder in *The Hymn Lover*, p. 108.

Haviland, Kans.

DIVINE LIGHT ON THE LABOR QUESTION

Labour not to be rich.—Prov. 23:4.

The labourer is worthy of his hire.—Luke 10:7.

Your labour is not in vain.—I Cor. 15:58.

Son, go work to-day in my vineyard.—Matt. 21:28.

The night cometh, when no man can work.—John 9:4.

Fruitful in every good work.—Col. 1:10.

Whatsoever ye do, do it heartily.—Col. 3:23.

Let us not be weary in well doing.—Gal. 6:9.

For ye serve the Lord Christ.—Col. 3:24.

Come unto me all ye that labour.—Matt. 11:28.—W. Luff.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

What joy comes to our bosom when a young soul responds to the call of the Master and is ready to seal his vows in water baptism! A flood of thoughts and hopes and possibilities crowd in upon our minds and we pour out our desires before God that this soul may not only make this beginning but be faithful in living a life and come to a glorious end in the crowning day when God shall take His own unto Himself forever. **Faithfulness!** What a world of meaning it bears! How much is dependent upon the fulfillment of that word in the affairs of life! How happy are they who fulfill it in their relationship with God! May the lesson on Faithfulness inspire many young hearts to dedicate their hearts and lives to God forever and never to turn back.

Opportunities! Another word hitched to the work of the Young People's Meeting is before us. And while we think of the field of opportunity in this phase of young people's activities, we might also remember that this is but one of the many fields in which opportunities are before all of us. Opportunities are of two kinds, either for good or for evil. We can misuse our opportunities for good and make them evil. We can refuse the opportunities for evil and make them stepping-stones for good. May the vision of heavenly opportunities be faithfully held before the rising generation so that many of them may take hold of them and rise on wings of power to fields of service and happiness prepared of God.

Baptism! How meaningless has the word often become by the light way in which the ordinance has been received and the lack of devotion to its full import which has followed in the lives of many who have received it! Again, how sacred the hour to the true Christian when he was privileged to enter into the solemn covenant before God and men which declared that he is one of God's own! What doctrines of deception have been hitched to the forms of baptism in which souls still in the clutches of Satan have been lulled to sleep with the thought that the outward ceremony has given them a passport to glory! Martyrs of Jesus have poured out their lifeblood for the true faith and a baptism upon confession of faith. How much would we endure to-day if so much suffering and death were before us when we stand for the truth which the Scriptures teach concerning baptism? Let us at least study the subject earnestly and reverently and learn what God would have us know concerning this ordinance.

Trust! In the midst of a world of changing conditions and uncertainties there is a great call for men and women who can look up to the Lord in the midst of the multitudes whose hearts "are failing them for fear, and for looking after those things which are coming upon the earth." Why, O why, brethren, have these fearful thoughts been pressing in upon the nominal church members and why have they been bringing into our midst clamors for the casting aside of the sacred traditions of our fathers who believed the heavenly Father is able to care for the future of His children? "Where is your faith?" Where do we stand to-day in relation to our heavenly Father? May God grant that many may rise to the full privilege of their standing in the "secret place of the Most High."

Unselfishness! How refreshing is the presence of the unselfish person in the midst of society! What a blessing are people who "provide for themselves bags that wax not old, a treasure in the heavens" by their unselfish service toward their fellowmen. How the grace of unselfishness refreshes the family circle! How it refreshes the congregation of the saints! How it refreshes the communities in which people who practice it live! How it brings streams into the desert of heathendom and causes fountains of living water to spring up in lives which before were famishing! May this grace abound in us. May our hearts willingly yield to the prompting of the Spirit as He leads us out into a life of kindness and good will toward all men, as we live an unselfish life among them.

BIBLE PRECEPTS AND EXAMPLES— FAITHFULNESS (Jr.).—Hebrews 3

Topic for April 8

MOTTO

"Be thou faithful unto death."

MEDITATIONS ON THE TOPIC

I. **Faithfulness** means holding on with heart and hand without wavering in faith until our task is finished. How gloriously people can talk and work and pray by spells! But how much more glorious it is to "continue in the faith grounded and settled, and be not moved away from the hope of the gospel" even though our walk in this world lies in the pathway of obscurity and seems inglorious in the eyes of many. If a thing is worth doing at all it is worth continuing in until the task is finished. If we are ac-

cepted as laborers we are not worth very much if we can not stick to our job. Those who grow weary in well-doing not only leave their work in a bad shape but they fail to reap the reward of those who are faithful.

Then faithfulness means not only sticking to a job but the doing of that job well. How often we wish we had not secured the service of some people because of their slipshod ways of doing their work! They fail to do their work thoroughly and leave so many things for us to do over or to be finished by some one more faithful.

A faithful person is trustworthy. We always know what they stand for and what we may expect them to do or say. They are not to-day on one side and to-morrow on the fence and the next day on the other side. Having taken their stand for God and the right they are found on the Lord's side regardless of who may be on the other side. Faithfulness in the spirit of people makes

them ready to endure hardness. Prosperity does not turn their heads and adversity does not make them despair. Like Job they will cling to God, even though they cannot understand why they must suffer.

II. **The Text.**—Heb. 3.—Jesus is set forth as an example of faithfulness in His work as our great High Priest. He not only was ready to assume the office with its honors, but faithfully endured that part of the work which required the pouring out of His soul unto death and being numbered with the transgressors. But if we would be partaker with Christ we must also "hold fast" unto the end through the pleasant as well as the unpleasant experience.

III. **Suggestions for Junior Programs.**—The Outline Suggestions for juniors will bring suggestions that may be sufficient for assignments, or for enlargement of discussion. The beauty of a faithful life may be fully emphasized by means of Bible characters and by the application of the same principles to the circumstances of life in which the boys and girls live. Discover what the boys and girls have most confidence in and why they hold such confidence. Show that it is faithfulness that has brought such confidence and that if they would have the confidence of others they must also be faithful.

The Outline Study will also serve for both juniors and adults. The Bible references will suggest ways of expressing faithfulness. By comparing these ways the boys and girls can see the same qualities in their friends and ministers with whom they come in contact. A very helpful exercise could be given for the juniors by reading the references of the Outline Study with comments and discussions on each passage.

OUTLINE STUDY

I. Faithfulness is Shown:

1. In witnessing.—Prov. 14:5.
2. In keeping a secret.—Prov. 11:13.
3. In rebuking a friend.—Prov. 27:6.
4. In taking care of property of others.—Luke 12:42.
5. In keeping promises.—Heb. 10:23.
6. In speaking God's Word.—Jer. 23:28.
7. In practicing charity.—III Jno. 5.

II. Examples of Faithfulness:

1. Abraham.—Gal. 3:9.
2. Moses.—Heb. 3:5.
3. David.—II Sam. 22:22-25.
4. Elijah.—I Kings 19:10, 14.
5. Daniel.—Dan. 6:4, 10, 22.
6. Ruth.—Ruth 2:11, 12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Faithful," "Faithfulness."
2. Select Examples of Faithfulness from the Outline or from Other Bible Characters and Assign Them for Study.
3. How My Life May Be Called Faithful.
 - a. By faithfulness in little things at home.
 - b. By dutifulness in my work.
 - c. By obedience to those over me.
 - d. By truthfulness.
 - e. By honesty in business.
 - f. By obedience to God's Word.

For Seniors.

1. Faithfulness in Our Stewardship of Life.
2. The Rewards of Faithfulness.
3. Examples of Faithfulness.
4. "God is Faithful."

PERSONAL THOUGHT

Do we have that integrity of character that we will stand true to our friends and to God and do our duty at all times?

SEED THOUGHTS

The man who follows Jesus close up and all the way will follow Him to victory over evil, insult, infamy, violence, and death.—Sel.

There is far too much trimming and see-sawing in our day, the age wants men of stern fidelity to God and His cause.—Black.

Gird your hearts with silent fortitude, Suffering, yet hoping all things.

—Mrs. Hemans.

Bear your burdens manfully. Boys at school, young men who have exchanged boyish liberty for serious business,—all who have got a task to do, a work to finish—bear the burden till God gives the signal for repose—till the work is done, and the holiday is fairly earned.—Jas. Hamilton.

God's truth and faithfulness "are a great deep." They resemble the ocean itself; always there—vast, fathomless, sublime, the same in its majesty, its inexhaustible fullness, yesterday, to-day, and forever; the same in calm and storm, by day and by night; changeless while generations come and pass; everlasting while ages are rolling away.—Richard Fuller.

Trusting in the Lord thy God,
Onward go! onward go!
Holding fast His promised Word,
Onward, onward go!
Ne'er deny His worthy name,
Though it bring reproach and shame;
Spreading still His wondrous fame,
Onward, onward go!—Selected.

OPPORTUNITIES OF THE YOUNG PEOPLE'S MEETING.—Eccl. 12

Topic for April 15

MOTTO

"Ponder the path of thy feet, and let all thy ways be established."

MEDITATIONS ON THE TOPIC

I. **The Young People's Meeting.**—Every converted young person has a desire from God to enter upon the sacred service of the Lord Jesus Christ. Every true pastor has a deep longing that those under his charge should walk in the ways of devotion and grow in grace and knowledge and become efficient servants for God and the Church. Every young people's meeting that has been born of the Spirit of God as manifest in the Spirit-led pastor and the Spirit-led youth is a sacred opportunity for both young and old to be exercised in the service of the Master. We need not think of such a meeting as being an innovation, unless indeed it departs from the work of God and becomes a work directed by the vain devices of men. But when it is organized by and under the direction of the Church, is conducted by the Church and thus like the Sunday school becomes a real part of the Church activity and service, then it becomes a blessed opportunity to the young people for blessing.

With the foregoing conception of the young people's meeting in mind we may

meditate upon the opportunities which are brought by it. First of all the Bible and its teaching as they affect the life of the individual, especially in youth, being the theme of the topics will naturally be adapted to the understanding and interest of the youth. This will afford a means of understanding and appreciation of the Word to all who avail themselves of its study in this field of activity. It is a field that reaches a little farther than the Sunday school in that it gives opportunity for an expression from the young themselves in a little fuller way than they have found in the Sunday school. All the elements of a true religious service must not be lost sight of if this meeting is to afford full opportunities to the young. Worship, praise, thanksgiving, exhortation, prayer, study, testimony, helpful service toward others, all have their place and may become the opportunity of those who attend.

II. **The Text.—Eccl. 12.**—This passage is directed especially to the young. Their meditation upon the Creator in the days of youth is sure to result in blessings that will last through time and into eternity.

III. **Suggestions for Programs.**—The juniors may be specially interested in this topic from the angle of the interest that has been taken in them in the young people's meeting. If they have been given a part in Scripture reading, in giving of thoughts, in the singing of songs, in the discussion of subjects, in helpful service to others, they will be keenly alive to the subject and may be encouraged to do their best to make the most of their opportunities. Make the motto a special theme of the motive for boys and girls in the walk of life. Use the Suggestive Outline for juniors to develop the topic for the junior meeting. Let the boys and girls express their meditations on what the young people's meeting means to them and how they can get more and more out of the opportunity. For those who can read the Bible use the study outline references and let thoughts be given by young and old on these as they read in the meeting.

OUTLINE STUDY**I. Opportunities for Worship.**

1. A call to worship with others.—Psa. 95:6.
2. Preparing for God's blessing.—Isa. 40:31.
3. Should not be neglected.—Heb. 10:25.

II. Opportunities for Bible Knowledge.

1. To learn to know God rightly.—Deut. 17:19.
2. To learn for a profitable life.—II Tim. 3:16, 17.
3. To become an approved workman.—II Tim. 2:15.

III. Opportunities to Stir up the Gift of God.

1. By reading and meditation.—Psa. 1.
2. By service.—I Tim. 4:13-16.
3. By testimony.—I Pet. 4:10, 11.

IV. Opportunities to Help Others.

1. He that winneth souls is wise.—Dan. 12:3; Prov. 11:30.
2. Building up one another.—Eph. 4:11-16.
3. Praying for the welfare of others.—Matt. 18:19, 20.

V. Opportunities to Glorify God.

1. By honoring the Son.—Jno. 5:23.
2. In everything done.—I Cor. 10:31.
3. With one mind and one mouth.—Rom. 15:6.

SUGGESTIVE ASSIGNMENTS**For Juniors.**

1. Textword, "Established."
2. What I May Learn and Do in the Young People's Meeting.
 - a. Learn the Bible message.
 - b. Learn to know and Love God.

- c. Learn how to live for God.
 - d. Read the Scripture.
 - e. Prepare to tell Bible truths.
 - f. Help others to know Jesus.
3. A Place to Worship and Praise.
 - a. By songs.
 - b. By prayers.
 - c. By holy meditations.
 - d. By earnest service.

For Seniors.

1. Opportunities Experienced in the Young People's Meeting.
2. Opportunities Often Overlooked.
3. Opportunities Neglected Which We Desire to Improve.

PERSONAL THOUGHT

Praise God for the interest of pastors and elders in the growth and usefulness of the young. May every one use the opportunities of life to their full.

SEED THOUGHTS

Use thy youth so that thou mayest have comfort to remember it when it hath forsaken thee, and not sigh and grieve at the account thereof. Use it as a springtime which soon departeth, and wherein thou oughtest to plant and sow all provisions for a long and happy life.—Walter Raleigh.

An Ideal Activity in Y. P. M.

I will sing of my Redeemer
And His wondrous love to me;
On the cruel cross He suffered,
From the curse to set me free.

I will tell the wondrous story,
How my lost estate to save,
In His boundless love and mercy,
He the ransom freely gave.

I will praise my dear Redeemer,
His triumphant power I'll tell,
How the victory He giveth
Over sin, and death, and hell.

I will sing of my Redeemer,
And His heavenly love to me;
He from death to life hath brought me,
Son of God, with Him to be.

—P. P. Bliss.

ORDINANCES—BAPTISM.—Acts 10:34-48; Rom. 6:1-6; Acts 2:37-47

Topic for April 22

MOTTO

"Thus it becometh us to fulfill all righteousness."

MEDITATIONS ON THE TOPIC

I. **The Study of Ordinances.**—Ordinances in the sense in which we are to study them are ceremonies which in a formal way are used in religion to express some spiritual fact. Without the spiritual fact the ceremony is a farce. With the spiritual fact there is a necessary call for an expression for the benefit of men who witness and who experience.

There is scarcely any inward and spiritual experience which we do not wish in some way to express before our fellows. The great outstanding work of God in the redemption of men and the bringing of them into covenant relationship with Himself, has been set forth in certain ceremonies that help man to feel and understand when they are performed that he has entered into a relationship according to God's appointed sign.

Ordinances may express our relationship toward God in the plan of redemption and they may also express relationship with men,

Thus we think of the ordinances of the Communion and Baptism as expressing a certain relation with God; while the ordinances of Marriage, the Holy Kiss and Feet Washing set forth certain divine principles which we are to observe and have in our relation to men. Such ordinances as the laying on of hands and the anointing with oil, express certain acts of faith and prayer which we express in our relation toward God in behalf of men.

In the present study we will consider the ordinance of Baptism as a ceremony of the Christian Church, and which is practiced among those who believe in Jesus Christ as their Savior. As a ceremony it partakes of the nature of an initiatory service, indicating that the subject has entered into a certain new relationship.

This new relationship as expressed would say to those who witness that the subject has accepted Jesus Christ as the Savior from sin and that his attitude toward sin is one of penitence for the past and complete renunciation for the future. It declares that henceforth the subject has entered into such a relationship with Jesus that He is to be the Master of the life for the future and is expected to work in the individual that which is well pleasing in His sight.

II. The Text.—Acts 10:34-48.—Here the Gospel being preached to Gentiles was believed, and their acceptance before God was evidenced by the outpouring of the Holy Ghost upon them as He had been poured upon the Jewish believers on the day of Pentecost. This fact was then set forth by the ceremony of water baptism even as the Jews had expressed their ready acceptance at Pentecost.

Rom. 6:1-6.—This passage shows the way that God regards the work of salvation in the individual who has received Jesus Christ. Entering into a new covenant relation with Jesus as expressed on God's part by the baptism of the spirit and on man's part by water baptism is also to induct the individual into all the credits which the death, burial, and resurrection of Christ has obtained in his behalf, so that, without paying the penalty of sin in person, we can claim Christ's death and burial as our own, and enter into the blessing and power of His resurrection in the new life which is received through His grace and favor.

Acst 2:37-47.—Here the penitent ones on the day of Pentecost were instructed and baptized with water and they manifested by their subsequent life that they were truly added unto the Church of Jesus Christ.

III. Suggestions for Junior Programs.—Baptism is an ordinance which few who have been among the believers have not witnessed in some form. Perhaps for the most practical lesson juniors could profitably study the Bible characters who received baptism and be able to state what the Bible says about them. In connection with such a study the second part of the junior outline could also be developed and discussed with profit for the junior mind. There may arise in the mind of some the question which has exercised many different adults, as to form in which water baptism is to be administered. It is practically easy to teach juniors the mode of pouring as the true form since that is the only mode mentioned in the Scripture as a baptism. All other modes require considerable conjecture and manipulation of the teachings of the Word to bring out the idea of mode and then not without sacrificing the spiritual import of the Word. If there is not too much danger of conflict, any questions on the subject could be put at rest by a few pointed Scriptures, placing the greater emphasis of the lesson on Baptism in the purpose of the ordinance as the Word also does.

OUTLINE STUDY

I. A Christian Ordinance.

1. Begun by the forerunner of Christ.—Mark 1:4-8.
2. Continued by the direction of Jesus.—Jno. 4:1-3.
3. Commanded by Jesus to His disciples.—Matt. 28:19, 20; Mark 16:15, 16.
4. Taught and practiced by the apostles.—Acts 2:38, 41; 8:12, 13, 36-40.

II. Foreshadowings of the Ordinance.

1. In "divers washings" (baptisms) under the O. T.—Heb. 10:9.
2. The prophecies concerning the Holy Spirit.—Ezek. 36:26, 27; Joel 2:28; Acts 1:4, 5.
3. Prophecy concerning water of purification.—Ezek. 36:25; cf. Lev. 14:1-8; Num. 19.

III. The Purpose of the Ordinance.

1. Not to put away the filth of the flesh—but the answer of a good conscience.—I Pet. 3:21.
2. An expression accompanying repentance.—Mark 1:4, 5.
3. A profession of faith in the atonement by Christ.—Acts 2:38; 22:16; 8:36-38.
4. A sign of the Holy Spirit baptism.—Acts 11:15-17.
5. An initiatory rite of acceptance into the body of Christ.—Acts 2:41.
6. A sign that we have been inducted into the benefits of Christ's death, burial, and resurrection.—Rom. 6:3, 4; Col. 2:12.
7. A recognition that God has already baptized with the Holy Ghost.—Acts 10:47, 48.
8. An act of obedience in fulfillment of righteousness.—Matt. 3:15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Baptize," "Baptism."
2. Relate the Following incidents:
 - a. The baptism of Jesus.
 - b. The baptism of the eunuch.
 - c. The baptism of Cornelius and his friends.
 - d. The baptism of three thousand on the day of Pentecost.
3. Fitness for Baptism.
 - a. The faith required.
 - b. Repentance needed.
 - c. Obedience shown.
 - d. A greater baptism first.

For Seniors.

1. The Origin of Baptism.
2. The Purpose of Water Baptism.
3. Important Accompaniments of Water Baptism.
4. Misuses Made of Baptism.

PERSONAL THOUGHT

What has the ordinance of Baptism meant in my experience? Have I entered spiritually into the relationship with God which I have expressed in being baptized with water?

SEED THOUGHTS

O happy day that fixed my choice
On Thee, my Savior and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.

O happy bond that seals my vows
To Him who merits all my love;
Let cheerful anthems fill His house,
While to that sacred shrine I move.

'Tis done, the great transaction's done;
I am my Lord's and He is mine;
He drew me and I followed on,
Charmed to confess the voice divine.

Now rest my long divided heart,
Fixed on this blissful center, rest;
Nor ever from my Lord depart,
With Him of every good possessed.

High heaven that heard the solemn vow,
That vow renewed shall daily hear,
Till in life's latest hour I bow,
And bless in death a bond so dear.
—Philip Doddridge.

LESSONS ON TRUST.—Matt. 6:24-34; Psal. 125

Topic for April 29

MOTTO

"The Lord is my shepherd, I shall not want."

MEDITATIONS ON THE TOPIC

I. Living the Life of Trust.—Many are continually dishonoring their Lord by a life which shows a lack of trust in the promises of God in behalf of His children. What would an earthly parent think of his child who would constantly doubt his love and support and continually fret and worry as to how its needs should be supplied? And how much more unreasonable it is that the children of God should worry and seek human devices and expedients against a day of calamity for fear the promises of God might not hold good. When the rains cease for a season the world frets lest we should have drouth, and too often God's professed followers fret with it. When the rains continue too long there is a fear that everything will drown out and the crops will be lost. Yet God has provided an anchor for us that we may rejoice always in the Lord in the face of every difficulty and know that in some way He will make all things work together for our good. Those who seek protection for life or property in some human organization in which man contracts with man to pay certain amounts of relief for certain payments made, likewise express a concern for the future which God has said He will make provisions for. Surely "My God shall supply all your need according to His riches in glory by Christ Jesus." Why should I not learn with all of God's children to be contented with whatever state I am found. When we seek to supplement God's provision for our need we are only adding covetousness to our supply which God knows already we do not need, and we shut off the blessings which God would bestow upon us in supplying our every need. Oh that we might learn how to trust fully in God in every act of life!

II. The Text.—Matt. 6:24-34.—Here Jesus draws the lesson from God's care for the fowls and the grass that the greater care will be provided in behalf of His children. It is folly to be anxious as the Gentiles are. If we are diligent in doing our part in seeking first God's kingdom and His righteousness God will make it His business to attend to the smaller details of our being of which He knows.

Psal. 125.—Here we are compared to Jerusalem surrounded by mountains like the surrounding protection of our heavenly Father.

III. Suggestions for Junior Programs.—The boys and girls may be led to see the innumerable blessings that show the great loving care of the heavenly Father in behalf of all men and especially for those who seek to do His work and will. There are a number of Bible characters that can illustrate the power of God to do the unusual thing in behalf of His own. Such men as Daniel, Elijah, Elisha, Shadrach, Meschach, Abednego, and others may be given and God's care illustrated. But we do not want to get the thought that this care for holy men of old is not applied to men and women, boys and girls to-day in just as wonderful and tender ways as God did in days of old. God is concerned for the smallest details of our life if we place all things in His hands. Our

daily bread, our needed clothing, our homes and our occupation, our life plans and life work—all are in His loving provision if we as His servants make His cause and the living of a righteous life first.

A talk about God's power in all things that we see and feel should inspire confidence in Him to do more and better than we can ask or think. But often children fail as grown people do by setting their own wisdom against the wisdom of God. This brings worry. For when we cannot trust God's wisdom we soon find our own wisdom at an end and all hope soon perishes.

OUTLINE STUDY

I. Good Reasons for Trust in God.

1. In Him is everlasting strength.—Isa. 26:4.
2. He is good.—Nah. 1:7.
3. He has excellent loving kindness.—Psa. 36:7.
4. He is rich in His gifts to men.—I Tim. 6:17.
5. He cares for His children. I Pet. 5:7.
6. He is all-wise.—Jer. 10:12-16.

II. Some Phases of His Work on Which We May Rest.

1. His Providence.—Psa. 104:24-35; Matt. 6:25-30; Psa. 33:18-22.
2. His Protection.—Psa. 46:1-11; Jno. 10:28-30; Psa. 121; II Thess. 3:3; I Cor. 10:13; Psa. 59:16, 17.
3. His deliverance.—Psa. 91:1-16; 106:43-45; Acts 12:5-11.

III. How His Trusting Children Behave.

1. They are not fearful.—Matt. 8:26.
2. They do not trust in human devices.—Psa. 118:8, 9; 52:6-9; Jer. 17:5-8.
3. They are contented.—Phil. 4:11; I Tim. 6:6-8; Heb. 13:5, 6.
4. They are benevolent.—Luke 12:33, 34.
5. They are prayerful.—Phil. 4:6, 7.
6. They are happy.—Prov. 16:20.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Trust."
2. God is Worthy to Be Trusted Because:
 - a. He always keeps His promises.
 - b. He is able to do what He will.
 - c. He is rich in good things.
 - d. He is wiser than all.
 - e. He is good and He is righteous
3. His Trusting Children—
 - a. Are cared for.
 - b. Are kept from all evil
 - c. Are saved from dangers.
 - d. May call at any time for help.
 - e. Do not need to worry about the future.
 - f. Can seek God's things first.
 - g. Will never be forsaken.
4. Bible Characters Who Prove the Wisdom of Trusting.

For Seniors.

1. The Wisdom of Trusting in God.
2. Practical Conduct of a Trusting Life.
3. The Folly of Trusting in the Arm of Flesh.

PERSONAL THOUGHT

Lord teach us the lessons of trust.

SEED THOUGHTS

In some way or other the Lord will provide:
It may not be my way,
It may not be thy way;
Yet in His own way,
"The Lord will provide."

At some time or other the Lord will provide:
It may not be my time,
It may not be thy time;
Yet in His own time,
"The Lord will provide."

Despond then no longer: the Lord will provide;

And this be the token—
No word He hath spoken
Was ever yet broken:

"The Lord will provide."

March on then right boldly; the sea will divide;

The pathway made glorious,
With shoutings victorious,
We'll join in the chorus,

"The Lord will provide."

Mrs. M. A. W. Cook.

BIBLE PRECEPTS AND EXAMPLES— UNSELFISHNESS (Jr.).—Luke

10:25-37; II Cor. 8:9

Topic for May 6

MOTTO

"Bear ye one another's burden."

MEDITATIONS ON THE TOPIC

I. **Unselfishness.**—Selfishness centers everything around one's own pleasure and carnal desire. Unselfishness takes pleasure in bringing joy and happiness to others rather than to self, and esteems others better. Self-denial is the great principle observed in the unselfish life, while self-indulgence is the principle of the selfish life. The craftsmen who had their hope of gain taken away when the people of Ephesus and surrounding regions turned to God away from idols, cried out, "Great is Diana of the Ephesians." But their cry had been preceded by a counsel that centered around their selfish interests for gain by selling silver shrines for Diana. Far too often do we find selfish men and women ready to cry out in expression of their loyalty for certain measures, not because it is for the welfare of the whole people, but because by such a measure it brings gain to them in a financial way. On the other hand we find the unselfish leader taking the course which he knows will bring him into disrepute and loss, as far as the earthly things of life are counted, but which he knows is right before God and for the welfare of the people spiritually.

Children may learn a lesson of unselfishness from their parents. Their love for their children prompts them to do without many pleasures that the children might have the benefit and may be happy and well. Parents may well teach their children the same lesson toward others and toward themselves as they come to the age when they can discern right and wrong. It is a very selfish self-denial which continues to do for and to indulge children to their selfish development when they might be trained to see how mean and thoughtless they are. Jesus is the perfect example of unselfishness. His Spirit in us will give us the true motive of an unselfish life, in which the whole setting of life is like His "who went about doing good."

II. **The Text.**—Luke 10:25-37.—Jesus here illustrates how a true neighbor manifests the fulfillment of the law of love toward those whom we find in need of our help.

II Cor. 8:9.—This shows how Jesus was willing to take the place of poverty for us that we might share the place of richness with Him.

III. **Suggestions for Junior Programs.**—The best applications of the unselfish life may be made of the life surrounding the boys and girls daily. Mother, who has known most self-denial for her children, should be considered as a subject for the child to perform deeds of unselfish kindness upon. Instead of giving way to being tired and lazy, we should remember how much mother works even when she is tired. We should do something to take the burdens from her by willingly doing what she bids us and ev-

en doing things that we know will make the burden lighter for her when we can. When others come in without a seat, unselfishness would offer them our seat. When we have the chance to take the best and first choice remember the others and take the piece that is not the best.

Then when we remember how good we have it in our homes compared to the poverty of other boys and girls, the unselfish spirit will make plans to share our good with those who have nothing. The mission to those without the Gospel is an enterprise that should and will make an appeal to the boys and girls. The mission of Jesus to the world is one that should not be neglected among the examples of unselfishness.

OUTLINE STUDY

I. Examples of Unselfishness.

1. When Abraham offered Lot first choice.—Gen. 13:9.
2. When Joseph returned kindness for evil.—Gen. 50:20, 21.
3. When Jonathan honored David with his own things.—I Sam. 18:4.
4. When Judah would take Benjamin's place as a servant.—Gen. 44:33, 34.
5. When Paul pleased others for their profit.—I Cor. 10:33.
6. When Jesus became poor for our sakes.—II Cor. 8:9; Phil. 2:4-8.

II. How we May Act Unselfishly.

1. Give the best to others.—Rom. 12:10.
2. By bearing the infirmities of the weak.—Rom. 15:1.
3. By seeking the welfare of others instead of our own.—I Cor. 10:24.
4. By considering others.—Phil. 2:4.
5. Ready to serve others rather than to be served.—Matt. 20:25-28.
6. Forsaking all for Christ.—Matt. 19:27-29; Luke 9:23-25.
7. By not fighting for our own rights.—Luke 6:27-36.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Brother."
2. How I May be Unselfish—
 - a. Toward father and mother.
 - b. Toward brothers and sisters.
 - c. Toward playmates.
 - d. When there is not enough to go around.
 - e. When I have what others have not.
 - f. When I have greatest strength.
3. Examples of Unselfishness.
 - a. Bible men.
 - b. Bible women.
 - c. Some acts I have seen in others.
 - d. The example of Jesus.

For Seniors.

1. "The Law of Christ" Fulfilled.
2. The Christ Law Within My Heart.
3. The Blessings of an Unselfish Life.

PERSONAL THOUGHT

Lord give me an unselfish spirit like unto that of Jesus.

SEED THOUGHTS

"My burden is too heavy Lord,"

I trembling said.

"I can no farther carry it!"

And tears I shed.

Then came a sudden cry for help

From one sore pressed;

I ran to seek him, gladly gave

Him of my best.

Then thought I of my burden—

But lo, 'twas gone!

The gloom and doubt had vanished quite

And love's light shone.—Selected.

That life is fullest that is most empty of self.—Sel.

(Continued on page 121)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE REAL FORMULA FOR WORLD RECOVERY— N. R. A. or INRI?

Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, **THAT THOSE THINGS WHICH CANNOT BE SHAKEN MAY REMAIN.** Wherefore we receiving a **KINGDOM** which cannot be moved, let us have **GRACE.**—Hebrews 12:25-28.

The President of the United States and his advisers are doing everything humanly possible to recoup our fallen fortunes, and they deserve our fullest admiration and complete coöperation, but that does not forbid a deeper study of the question. The initials used to describe the various attempts at putting civilization on its feet have well nigh exhausted the alphabet. You have the N. R. A., the C. W. A., F. A. C. A., and all the rest of them. It looks as though they were groping in the dark for the **one real formula.** It hardly seems like presumption for us non-politicians to say that it seems that they have overlooked the **REAL FORMULA.** INRI were the letters written over the head of Jesus Christ upon the Cross of Calvary.

It is a notable fact when a Roman priest preaches on the Second Coming. The Rev. Joseph C. Fleming addressed a congregation of over four thousand at St. Patrick's Cathedral in New York City, on Washington's Birthday, and told them that this world was fast moving to the final conflict. "Whether we know it or not, the battle lines are forming for **Armageddon**, and the most disheartening reflection at the moment is the world's indifference to this tremendous fact. The rotting kingdom of the world is fast being divided into two camps, as extreme communism, anti-human and anti-God, and the Church of Christ."

Personally, we would add one more sinister figure to that of **Communism**, and that is **Fascism.** If you doubt that this foe is real, listen to the warning words of the Right Hon. Stanley Baldwin, President of the British Conservative Council:

Dictatorship is like a great beech tree—nice to look at, but nothing grows underneath it, and when the original dictator goes, chaos often results.

If there is one thing certain to my mind, it is that if people here become adherents of either communism or fascism in great numbers the only end will be **civil war.** One thing, not only latent but blatant in both of these creeds, is that they believe in force as a means whereby they can get their way and set up their dictatorships. They further believe, as seen on the Continent, that, having got into power, **all free opinions must be suppressed by force.**

Mr. Baldwin declared every country in Europe was looking to Britain as the last stronghold of freedom, "standing like a rock in the tide threatening to submerge the world. It would be an act of consummate cowardice, an act of surrender, to think of having a dictatorship. Speed and efficiency are perhaps the idols of this generation, but they do not necessarily go together.

"The wheels of the State coach in Britain may creak, but are not the wheels of the State coach in Moscow, Berlin, Vienna—even Washington—creaking?" he asked.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

The following wholesome discussion of Fascism, and its comparison with our present democratic institutions is timely.

Is Fascism Coming?

We would scarcely have dared to ask such a question as that had it not been that we heard a very intelligent and quite public-spirited citizen express his conviction the other day that it probably was coming, and his feeling that if it did come it possibly would not be an altogether evil thing. His thought seemed to be that its coming might take us the shortest and easiest way out of our troubles. Any other way, he seemed to feel, would be slow and distressingly difficult, and he instanced some countries that had gone along that road and did not seem to find in it the dangers and the evils that were supposed to be there.

In thinking of such a possibility, and what it might mean to us, it is not at all necessary that we allow ourselves to get resentful at the idea, or make a too vehement protest against it, but at least we ought to ask a few plain questions before we become enamored of this seemingly easy way of solving our problems. We sometimes feel now that the ordinary man's share in the formation and the carrying out of the policies of his country was small indeed, but how would we feel if it were definitely understood that he could take **no part** in such matters at all? We complain very often to-day about our public press, but how would we like it if our papers were **not allowed to say anything** but that which had the full approval of those in power? We criticize our educational system, but what would we think of one in which our schools and universities taught **only what they were told they could teach?** And these are the commonplaces of fascist rule wherever it is effective. One doesn't need to be an extreme advocate of the rights and liberty of the subject to see in such a prospect something altogether disconcerting.

It is quite the fashion to-day to talk about the failure of democracy, but though one may find many stern and true things to say on such a subject, it would not prove that anything better than democracy had yet been discovered. It might be too much to claim any special divine sanction for it, but when we look into the matter frankly, do we not discover that it is not at all doomed to failure, but that, in so far as it has failed, you and I and our neighbors, through our carelessness and neglect and selfish preoccupation and at least some slight dishonesties, have been largely responsible?

As a matter of fact there is scarcely any doubt that, so far as English speaking people at least are concerned, a very solid conviction has been reached that democracy, thoroughly organized and intelligently controlled, has many more virtues than any other system could possibly have. And, instead of weak and foolish flirting with other ideas, what is needed is a vastly more earnest and consistent effort to get rid of the weaknesses and dishonesty and the indifference that are doing so much to spoil and make ineffective the democratic institutions that we have.

There is no question but that society is **unchristian**, and needs as does the individual which composes it—**SALVATION.** This salvation without the shadow of a doubt is only made possible through the **DEATH OF JESUS CHRIST AT THE CROSS,** and the **INCOMING OF THE SPIRIT OF CHRIST INTO THE HUMAN HEART.** Then also this spirit must needs **penetrate society.** When the early Christian Church went forth in her pristine power to **PREACH** and **TEACH** Jesus Christ and **HIM CRUCIFIED,** the social problems of the day solved themselves. If the present-day Church will again ascend into the "UPPER ROOM," and recover her "PENTECOSTAL POWER" the economic problem will adjust itself, as day follows night.

According to the text used at the head of this write-up, God has something to do with the shaking of things that can be shaken. The things which cannot be shaken shall **remain.** It is true that our present social order seems to be hastening to its end. Why shouldn't it do so—with its selfishness, greed, pride, misused power, corruption, pleasure-craze, and fashion-mad spirit? Millions do not admit the possibility of such a catastrophe, and they are so foolishly optimistic as to think that it cannot possibly come. But the **Old Book** foretells this shaking, and, more than that, it says, "I will overturn, overturn, overturn it: and it shall be no more, until he (Christ) come, whose right it is." Depend on it, the shaking and the overturning have back of it the Lord of Hosts. May we stand by the things that **cannot be shaken,** by the Christ whom God will eventually set upon His **RIGHTFUL THRONE,** after the thrones of the mighty have all tumbled—imperialistic and democratic.

The doctors of our moribund social system are legion, their initials to their movements are numerous. Even the "Blue Eagle," or the N. R. A. system had to be taken into the "New York City Auditorium Garage" to be overhauled. There they gave the system some "friendly and unfriendly criticism." Some of the wings were clipped, and some additional plumage suggested. What the President and his right-hand man, General Johnson, will do about it time alone will tell. We hope that the N. R. A. will not lead us into the doubtful waters of Fascism. Fascism has only temporary values; it manipulates the internal breach by the sheer use of force and popular hysteria. In the end it will mean bloodshed and revolt from its own impossible standards, set by the few for the masses. What men need, what civilization needs is **what they have been and are rejecting.** It is not within the province of the N. R. A., the C. W. A. or any other movement to put such a world as ours on its feet. Communism and Fascism are but temporary stimulants and cannot cure the patient. The ill is more deep-seated; it is a heart affliction. It is a Simon-pure case of "heart failure." Ever since man handed over the scepter to Satan, losing his dominion by refusing to coöperate with God, the world has been in a bad way. God has been diligently at the task. He is not confounded—He is not puzzled—He is not at wit's end corner. He finished His work for man in

this dispensation, on the Cross. Then also He has sent His Spirit into the world. The world has rejected the finished work and refuses to accept the gift of the Spirit. The following excerpt from the lecture, "Christianity and the Spirit of the Age," will make an illuminating climax to this sketch.

The late President Coolidge, in the reminiscences of his early life, told of his college days at Amherst, and spoke gratefully of Garman, the professor of Philosophy, and the great subjects which he discussed with the students. Another Amherst graduate, the headmaster of Andover, tells how the lectures of Dr. Garman reached their peak when he came to speak of the **Atonement made by Christ on the Cross**. He says that the most important ball game of the year would be forgotten, and the noon meal was regarded only as an opportunity to discuss the high theme of Garman's morning lecture.

This will strike the ordinary college student as very remarkable. But why should the deep interest which those students at Amherst showed in the death of Christ be thought extraordinary? The death of Christ is the one great Act and Fact of Christian history, and in the history of the human race. Nothing that can come into the mind of man approaches it in grandeur, pathos, beauty and power. **The Cross is the Eternal Act, for Christ was the Lamb of GOD slain from the foundation of the world.**

LIQUOR TRAFFIC—VERSUS THE HOME AND ESSENTIAL BUSINESS

Whether therefore ye eat, or drink, or whatsoever ye do, do ALL TO THE GLORY OF GOD.—I Cor. 10:31.

The nation has launched upon its "liquor spree." The results are none too inviting—exactly what the foes of the liquor business predicted. Drunks are increasing, arrests are more numerous, and crime has been accentuated. The wets themselves are warning their own crowd, to behave themselves—for, as they say, **"Prohibition is not dead; it is only in a stupor."**

From the **economic standpoint alone**, drink is a failure. It was predicted to be the precursor of good times. Drink was to be the cure-all for all our economic ills. But listen to Sir Josiah Stamp, London, England, who when asked lately, whether the national drink bill of England was a good bargain for the nation, replied, "No, it is a **bad expenditure from an economic point of view**. I am sure of that." The bills of England and the United States for drink are vastly larger than those of the British Columbia, the province of Canada along the Pacific Coast. Note the tremendous waste in even a small fourteen million dollar drink bill. Note the waste of food in its making—wasted money in buying—wasted manhood in the consumption.

The Drink Bill for British Columbia fiscal year ending March 31st, 1932, \$15,264,055. Municipalities paid \$19,440 for drink to get back \$1.00. Money spent in drink would have given relief as follows:

10,000 houses rented 12 mo. at \$25.00	\$3,000,000
10,000 houses furnished at \$400 each	4,000,000
25,000 hundred lb. sacks sugar, @ \$6.00	150,000
25,000 hundred-lb. sacks flour at \$4.00	100,000
25,000 hundred-lb. sacks potatoes at \$1.00	25,000
25,000 hundred-lb. sacks carrots, at \$1.50	37,500
2,000,000 lbs. beef, at 13c	260,000
2,000,000 lbs. bacon, at 20c	400,000
200,000 pounds cheese, at 18c	36,000
50,000 tons coal, at \$10.00	500,000
20,000 loads wood, at \$6.00	120,000
25,000 suits clothes, at \$22.00	550,000
25,000 dresses, at \$15.00	375,000
20,000 boys' suits, at \$13.00	260,000
20,000 girls' dresses, at \$7.00	140,000
25,000 pairs of boots (men's), at \$5.00	125,000
25,000 pairs shoes (women's), at \$5.00	125,000
40,000 pairs of children's shoes, at 4.00	160,000
20,000 men's hats, at \$4.00	80,000
20,000 women's headresses, at \$3.00	60,000

50,000 pairs blankets, at \$7.00	350,000
2,000,000 quarts milk, at 9 cents	180,000
2,000,000 loaves bread, at 6 cents	120,000
300,000 lbs. butter, at 23 cents	69,000
300,000 dozen eggs, at 25 cents	75,000
100,000 boxes apples, at 61.50	150,000
35,000 persons with a bank account of \$10.00	3,500,000
	\$14,947,500

With \$316,555 on hand for emergencies.

How much more would the above amount have meant to the nation in the purchase of more legitimate things! These could have been used to a more desirable advantage, the other was just poured down the throat. Lately, some one requested, "Please go to see So-and-So, street Thus and So; see what you can do for this man." The condition of the family is appalling. Already he has poured down his throat the value and proceeds of an entire farm." This is not all; **the soul losses are even greater.** The loss of manhood and womanhood is by far the greater. Note the tug and appeal of this poem by Georgia M. Cook:

The Brewers' Slogan

"A million boys are needed"—
Have you heard the brewers' cry?
Can you see the fearful vision

Of this army passing by?
"A million young men give us,

Who have never tasted beer;
For new customers are needed

For our business year by year.

"A million boys are needed."
Friend, have YOU a lad to spare
To fill dying drunkards' places?

Is it YOUR son's "needed" there?
"A million boys are needed"—

(So the brewers plead their cause)—
"Our Trade's urgent need demands THEM,
And WE need, too, freer laws."

"A million boys are needed"—
'Tis your son and mine they claim;
But—our daughters now they're asking,
Not our sons alone! Oh, shame!
Shame on Christian men and women,
Who can fail to rise in might,
And forever banish from us
Every foe of Truth and Right.

"A million boys are needed"—
Say, O brewer, have YOU one?
Haven't YOU a lad to offer?
Why not give your own dear son?
Haven't you a baby daughter
You can spare to help your trade?
Never mind if she IS ruined—
Think of all the wealth you've made.

Send HER to your cursed beer-rooms,
Let HER drink your brew of hell—
If YOU haven't son or daughter,
Why seek mine your ranks to swell?
"A million boys (and girls) are needed!"
Yes, WE need them, every one,
For a glorious clean to-morrow,
When the cause of Truth is won.

THE DEATH OF ALBERT, KING OF THE BELGIANS

Whom should I serve? should I not serve in the presence of his son? as I have served in thy father's presence, so will I in thy presence.—II Samuel 16:19.

The nation of Belgium laid aside with a great deal of feeling and pomp the body of its much beloved ruler, King Albert. Albert was one of the kings of the earth that had not lost his reputation. He, like such rulers as King George of England, appealed to the people of his own nation, as well as others. Kings have largely lost their appeal and popularity. However, let it be said to the credit of these men, that they have worn

their crowns by the consent of the ruled, rather than in spite of the people.

After the death and burial of King Albert, his eldest son, Leopold, was installed to take his place. The actual coronation ceremonies do not take place till after six months of mourning for the departed king. King Leopold has been trained for his new task. He is a well disciplined young man, married to a woman whom he truly loves, with an ideal family life. This appeals to the Belgian people, for that matter, to any people known for their worth while characteristics. Leopold was received graciously by the nation, practically as a whole.

It may not be out of place to quote this clipping, about King Albert, noting why he was beloved in this democratic age:

While seeking relaxation in the strenuous and manly pastime of mountain climbing, the King of the little nation of Belgium lost his life. Albert was beloved by his people. In the midst of social upheavals in many countries, nothing but love and fealty were to be found in Belgium. The writer once listened to King Albert make an address to the International Rotary Convention at Ostend. He told of the days when he drove a locomotive in America. He spoke of the fact that he was a Rotarian, and whimsically mentioned that he was the only man in Rotary in his classification, viz., that of "king." His allusion was to the system in the Rotary Club of selecting men because of their callings and assembling in communities, groups of representatives of the various types of business and of the professions. King Albert was the only man whose business was that of a king. It brought out the fact that Albert took his work seriously. He worked at being king. Not only during the war, when he led his army like an ancient monarch and like a father, but during times of peace, he was constantly among the citizens. He sat at the council table, planned for economic and social betterment, attended meetings of the people, was pleased to take part in whatever interested his subjects. He moved about with only the minimum of official attention. He spent two days at Ostend during the Rotary Convention, and went about much as any one of his compatriots might. The genuine affection which his people had for him was easy to see. King Albert looked the king. His voice was pleasing. He met men with a heartiness of real interest, and always acted with dignified informality. He was a devout man, a patriotic man, a family man. It was significant that his official title was King of the Belgians rather than King of Belgium. For it was people, not land, that he served by ruling. In the fine phrase of the Belgium Cabinet's official proclamation of his death, "he loyally exercised his royal rights and prerogatives."

THE ANNUAL BLACK REPORT OF THE WHITE MAN'S SHAME

God . . . made of one blood ALL NATIONS OF MEN for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.—Acts 17:26.

Deliver me from BLOODGUILTINESS.—Psalm 51:14.

It is quite disturbing to read the list of annual lynchings—MOB MURDERS—in the United States, a so-called Christian nation. It sounds bad to us, and, the world being one vast sounding board to-day, it makes bad news for the heathen nations. These nations do not differentiate between the masses of this nation and the members of the Christian Church.

The report again puts the lynching figures at an extremely high mark. It is a good sign that the South, where most of these lynchings occur, is being greatly disturbed about them. Even the Southern women are being aroused. Another factor that is doubly disturbing is the fact that most of those lynched are **colored men**. This shows the

deep-seated hatred lodged in the heart against those of another race. This, notwithstanding the fact that God made of one blood all nations of men, notwithstanding the fact that the shedding of blood, apart from governmental trial and action, is nothing short of MURDER. Such mobsters are guilty of the blood of the men they put to death without a fair and legal trial. The Old Testament makes provision for justifiable homicide, and the New Testament declares that the powers that be, do not carry the sword in vain, but are delegated by God to be His ministers of vengeance. This divine grant does not allow the masses to act, when their blood is hot, against those in the hands of the government. The BLACK BLOT on the pages of the WHITE MAN'S history is his treatment of other races, such as the Indian, the Negro, and the backward races of the world.

It is a little humiliating to read some of the things quoted in the following paragraphs. Listen first to that grand colored man, Booker T. Washington, writing of the "Loyalty and Devotion of the Colored Man."

As we have proved our loyalty to you in the past, in nursing your children, watching by the sick-bed of your mothers and fathers, and often following them with tear-dimmed eyes to their graves, so in the future we shall stand by you with a devotion that no foreigner can approach, ready to lay down our lives, if need be, in defense of yours, interlacing our industrial, commercial, civil, and religious life with yours in a way that shall make the interests of both races one. In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress.

Here is an attitude of which the "White Man" ought to be ashamed:

Levi Dawson, leader of the Tuskegee choir, has lately consigned to Leopold Stokowski, leader of the Philadelphia Orchestra, the first symphony ever composed by a Negro writing Negro music.

Mr. Dawson was graduated with first honors by the Horner Institute of Fine Arts in Kansas City, Kansas, but because he was a Negro he was not allowed to sit on the platform the day that Henry J. Allen, Governor of Kansas, distributed the diplomas. He sat in the gallery, and his diploma was delivered to a proxy. However, on that occasion the Kansas City Symphony Orchestra played one of his compositions.

Of this man the "Negro" may justly be proud:

Dr. George Washington Carver, the son of a slave and a slave himself, bachelor of science, master of science, honorary doctor of science, winner of the Spingarn Medal for Negro achievement, member of the Royal Society for the Encouragement of Arts, Manufacturers and Commerce of Great Britain, is a discoverer renowned far and wide for his chemical wizardry in creating useful new products, according to James Saxon Childers, in the American Magazine.

Dr. Carver equipped a laboratory at Tuskegee from old scraps which he rescued from trash heaps; he has made land which produced a net loss of \$16.25 an acre annually pay a profit; has made synthetic marble from wood shavings; insulating walls for houses from peanut shells; fertilizer from the muck of swamps; paint from cow dung; milk, butter, cheese, candy, instant coffee, pickles, sauces, oils, shaving lotions, wood stains, dyes, lard, linoleum, flour, breakfast food, stock foods, face powder, shampoo, printers' ink, axle grease, and tan remover, from peanuts and 118 products from sweet potatoes.

He has never had anything. He started with nothing, and out of almost nothing he has created wealth for the world of inestimable value.

The Commission of Inter-racial Cooperation sums up what the Bible tells concerning race relations as follows:

That I must see and respect the divine image in every human being;

That I must recognize my common brotherhood with all;

That I may not hold any in contempt, nor put hindrances in their path;

That in all my dealings I must be just and considerate; and finally,

That in all human relations I must be guided by Jesus' law of love and service.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.

Mabel Thomas Topping, grippingly tells of "America's Obligation to the Negro" as follows:

In general this obligation rests upon the basic Christian emphasis on human values. In the sight of Jesus every human being is sacred. The Negro is a human being. If we are to be Christians we must recognize his infinite worth as such and shape our attitude toward him accordingly.

1. It means respect for the Negro's personality—both for what he is and for what he may become. The fidelity of Livingstone's native bearers who, after his death, voluntarily carried his body fifteen hundred miles to the sea that it might be sent home, is worthy to be recorded among earth's golden deeds. The loyalty of the Negro to his white folks during the Civil War—a record which Henry W. Grady says was not marred by a single breach of trust—is unmatched in history.

2. We must cease thinking of Negroes primarily in terms of our own convenience, as a race divinely doomed to perpetual servitude to the white man's will.

This means also that we must cease putting stumbling blocks in the Negro's way and setting limits to his possibilities. No man has the right to say to any other, "You may progress just so far and no further." Am I God, that I should assume such authority over any of His children? As Bishop F. F. Reese, of Savannah, has well said, "The Negro is entitled to make, under God, the best of himself of which he is capable; and no prejudice, contempt, or injustice on the part of the white man should hinder or handicap him."

3. But this obligation goes further yet. It is positive as well as negative. As the dominant race we must give the Negro fair opportunity for self-development. This applies particularly in the matter of education. We are doing much for Negro education, to be sure, however, so long as our expenditures for public education average from two to twenty times

as much for the white child as for the colored, we can hardly flatter ourselves that our duty is done.

4. We owe it to the Negro and to ourselves to protect his property and his life. Neither is yet safe from the fury of the mob, South or North.

5. Every community owes to the Negro a fair provision of public utilities. Street paving, water mains, lights and sewers must not be denied this large group merely because it happens to be dark in color and without political power.

In so far as separation of the races seems necessary, we must put it on the basis of difference and mutual protection, not on that of assumed superiority and inferiority.

6. Finally, the white man owes to the Negro, as to all other human beings, an attitude of active sympathy and good will. This surely is what Jesus meant by the universal love of neighbors which he enjoined. If one rightly interprets the mind of Negroes, just the assurance of such an attitude toward them on the part of white people would do more than anything else to lift the shadow from their lives, take the sting of bitterness from their souls, and set them singing with the spontaneous joy that is their natural heritage. A well-known Southerner recently said:

"The Negro is not a menace to America. He has proved himself worthy of confidence. He has been and may continue to be a blessing. In the years that are to come he needs the help of those who have voices of influence. He needs only that we remove unnecessary barriers out of his way, and give him a chance to demonstrate that under God he is a man and can play a man's part."

What is true of the Negro is true of all foreigners in America.

Y. P. M. TOPICS

(Continued from page 118)

Who lives for himself alone lives for a mean fellow.—Sel.

Never forget where your mother lost her freshness and youthful beauty—it was in self-denying toil and suffering for your sake. Those wrinkles in her face, those deep care lines in her cheeks, that weary look in her eyes—she wears all these marks now where once there was fresh beauty because she has forgotten herself these long years in loving devotion to you. These scars of time and toil and pain are the seals of her care for you.—Miller.

Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own; is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.—I Cor. 13:4-7.

THE SECRET OF A GOOD HOME

What is a good home? Need it be a rich one or a poor one? Parents have much to do with making it good. John Ruskin wrote of his home: "I have been taught the perfect meaning of peace in thought, act and word. I never heard my father's or mother's voice once raised in any question with each other nor seen an angry glance in the eyes of either. Next to this priceless gift of peace, I had received the perfect understanding of the natures of obedience and faith. Nothing was ever promised me that was not given, nothing ever threatened that was not inflicted, nothing ever told me that was not true."—Selected.

OUR RISEN LORD

By Blanche Brenneman

Oh what sorrow, pain and anguish,
Shame and heavenly loss
That our Lord endured for us
On the cruel cross!

Oh what love it must have taken
For our Lord to say,
"Not my will but Thine, O Father,
Would I choose to-day!"

Yes, 'twas love divine and holy,
Matchless and supreme,
That moved our God to give His Son
This vile world to redeem.

How sad indeed it would have been
Had Christ stayed in the tomb,
And failed to break the bars of death
And drive away its gloom!

But praises be to God on high;
Our Lord, indeed, is risen,
The sting of death has been removed,
Eternal life is given.

Ardmore, Pa.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

EASTER LESSON.—John 20:1-16

Lesson for April 1, 1934

Golden Text.—If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—Col. 3:1.

Golden Text. Christ died for the sin, and rose for the justification of the sinner. To those of us who believe, our past spiritual deadness has given way to spiritual life through the resurrection of Christ. I Pet. 3:21; Phil. 3:10; Eph. 1:19, 20; I Cor. 15:17; Rom. 6:5. This change has been properly called a spiritual resurrection, and implies a discontinuance of the sins of the old life (Rom. 6:7; I Pet. 4:1, 2, 6) and a seeking after the heavenly life and association (Eph. 2:5, 6) with the ultimate goal of Col. 1:28 and Phil. 3:20, 21.

Verse 1. There is considerable discussion relative to the day of Christ's crucifixion, some claiming Wednesday, others Thursday, but the large majority claim Friday as the day when our Lord was crucified. But there is no controversy about the day of the resurrection. Let us all be united in faith as to the purpose and benefits of His ignominious death and glorious resurrection.

Joseph and Nicodemus had prepared our Lord for burial with costly spices. The women who had accompanied Him from Galilee and ministered unto Him had followed along to the sepulcher, and then they returned to prepare spices for His further anointing. But by this time the sun had set and the Sabbath had begun. They therefore waited until the Sabbath was past and then while it was yet dark hastened to the sepulcher. Luke 23:50-56.

Obstacles. The stone that enclosed the sepulcher was heavy. It had been sealed by the governor. And a guard of soldiers was placed over it. Did the women know this? It would be strange if they didn't? Why then, did they go? Love never faileth. It goes as far as it can, and then usually finds that the God of Love has opened the way to go on. Mary Magdalene was willing to take away the body of Jesus, frail as she was, but found that instead the conquering Savior was able to carry her. She came to serve and remained to worship. "Labor is worship."

Verse 2. The greater God's work of grace in our hearts the greater is our love for Him. Mary Magdalene was first at the grave, first to run for help, and first to tell of His resurrection. Verses 1 and 2, Mark 16:9, 10.

The grave. The angel rolled away the

stone. Matt. 28:22. The Master left His grave clothes lying in orderly arrangement, showing absence of haste; the angels remained behind to comfort the disciples.

Verse 9. To-day I heard unbelievable news. It was good news too, but I couldn't believe it. But after it was sufficiently corroborated I believed it.

The Master had again and again told the disciples of His coming death and resurrection. They believed Him to be the Messiah and had been taught that He would abide forever. John 12:34. A thought so completely opposite could find no lodgment in their minds, consequently the statement of verse 9 and the unbelief of the disciples. Mark 16:8, 11, 13, 14; Luke 24:11, 12, 22, 23; Jno. 20:25.

Old Testament prophecies concerning the three days in the grave and the resurrection are found in Psa. 16:10; 83:13; Isa. 53:10. See Hab. 1:5.

Verse 16. Rabboni—my teacher. Others might have other teachers, other physicians, other leaders, other objects of affection and adoration, other gods, etc., but Jesus meant more to Mary Magdalene than all others combined. What does the risen Savior mean to you? Rom. 9:5; I Cor. 3:23; Col. 3:11; Song of Songs 5:10.

THE CHILD AND THE KINGDOM.—

Matt. 18:1-14; 19:13-15

Lesson for April 8, 1934

Golden Text.—Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.—Matthew 19:14.

When, as little children, Adam and Eve trusted and obeyed God implicitly they were great; but when they doubted and disobeyed they became small.

Is it wrong to be ambitious? To desire greatness? I Cor. 14:12. No. But the object of ambition and the ideal of greatness is so generally wrong that to the average hearer the words suggest evil. The standards of human greatness and divine greatness are usually opposites, and even where they seem to agree the methods of attainment are antagonistic.

If you want to know how to enter the kingdom see Jno. 3:3, 5, 7 and verse 3 of our lesson. If you want to know how to become great read Matt. 5:19 and verse 4 of our lesson. If you are ambitious (having an aim in life) let it be Phil. 3:8-14 and Matt. 5:48. The path to greatness lies not in the effort to make a name for yourself but in selfless

service. Matt. 20:27; Heb. 3:5 with Deut. 34:10.

Verse 3. The kingdom of God or heaven is revealed in two aspects—the earthly or temporal, and the heavenly or everlasting. II Pet. 1:11. And the earthly kingdom is again revealed in two aspects—the visible and the invisible. In the visible kingdom of heaven are found many things which should not be (see parable in Matt. 13) as there were many things which should not have been in the visible kingdom of Israel. So in the Church we have the visible membership, and then in that group we have some—let us hope the percentage is large—who have entered into a mystical relationship with Christ,—have been born again, adopted and sealed, and so have become the spiritual body of Christ, the invisible kingdom on earth. The everlasting kingdom is composed of those who have entered into that mystical relationship here and have continued in steadfast perseverance until the end. Angels do the separating, and then shall be the manifestation. Matt. 13:41, 42; Rom. 9:18, 19.

Verses 5 and 10. Matt. 19:14. Little children have the care of God, and need the care of men. Uncared-for children make the generation of grown criminals. God is the Father of the fatherless and wants you to imitate Him. As a follower of Christ, to the glory of His name, with His love filling your heart, take one little one into your home and nurture it for God, and you will find that you have taken Christ into your home as well.

Verse 6. The lovelessness of elders to children with their wicked example transforms that beautiful child into an imp of Satan. If the younger generation is wicked we are responsible, and God will hold us so.

Verses 7-11. Deut. 6:4-9. The child needs teaching and example. It will follow the evil most readily. In order that I may be the proper example I must use drastic means to get rid of the offensive elements in my moral make-up. By doing so I save myself and my children; by continuing in sin I lead the babes astray and will be cast into hell fire. For the children's sake we ought to live fully for God.

Verses 12-14. The child is innocent but not pure. The seeds of evil are in that heart. Even under the best of instruction the child will sometimes go astray; how much more so when elders lead them astray! But no matter why the child has become wayward it is your duty to exert yourselves to the utmost to bring it back to the fold. Better in the Church than in jail.

Verses 13-15. One of the precious customs among the Jews was for the parents to bring

their children to the temple or synagogue where the priest or rabbi would take up the child in his arms and ask the blessing of God on the newborn babe. Luke 2:28-34. This is known as "infant consecration," and has a spiritual significance well worth our study. If the blessing of a good man is good, how much more the blessing of the Godman! Bring the child to the Lord, and you will not have to pluck him as a brand from the burning in later years.

JESUS TEACHES FORGIVENESS.— Matt. 18:15-35

Lesson for April 15, 1934

Golden Text.—Forgive us our debts, as we forgive our debtors.—Matthew 6:12.

Verses 15-17. When things go wrong don't talk about people—talk to them. Talking about people soils the already turbid water of human friendship—talking to them clarifies it. Much contention is caused by misunderstandings—a conversation carried on in love will remove them. But the wrongdoer hates the person he has wronged, and often refuses to hear the personal petition. What then? Take several friends along to have them help correct the wrong. Whose friends? Yours? Of course not. Take his friends if you can. He may listen to his friends when he would not listen to you or yours. And do not forget to pray about it before you go. Verse 19. If you do the Lord will go with you. Verse 20.

But if this fails, make it known to the entire body of believers that they may all unite in prayer that God may bless their loving entreaties so that they will find a listening ear. Who could withstand such efforts at reconciliation? But should there be a brother so hard-hearted as to withstand all these efforts, he is unworthy to belong to the people of God. Bind him and deliver him to Satan for chastisement. I Cor. 5:5.

Verse 20. "For" refers to the thoughts presented before. If ever we need the presence of Christ to help us it is when we are under the necessity of rebuking a brother's sin. Verse 19 shows plainly that the blessing is the result of united prayer.

Verses 21, 22. I Cor. 13:4. There may come a time when forbearance ceases to be a virtue, but there will never come a time when love will not cover the multitude of sins. Love keeps on loving on, and though I sin against thee a thousand times, if thou lovest me thou wilt forgive and keep on loving on.

Verses 23, 24. There is a final day of reckoning (Matt. 12:36; Acts 3:21), but the time here is one of those periodical auditing of accounts made to balance accounts and to discover our business standing. Accounts do not all have to be paid Dec. 31. There are daily and monthly obligations that must be met throughout the years. How this fellow could get so deeply in debt (\$100,000,000) in so short a time is hard to explain, but how a man can give himself with such utter abandon to sin is still harder to explain. The accounts must be settled either by payment, pardon, or prison. So with God. See Gal. 6:7, 8. God is merciful—an appeal for forgiveness brings it; but God is just, and one of

His laws is that His forgiveness can not find lodgment in an unforgiving heart.

The sins against men are primarily against God (Psa. 51:4), and the sins against God are more grievous and far outnumber those against our fellow man. I Cor. 8:12; Matt. 25:45. Had not man sinned against God sinning against man would not have been.

The sins committed against me always look worse than when done to another. The sin against Christ at Calvary does not look nearly so black to me as the slaying of my only son would seem. And when I am the guilty party I always invent plausible excuses to justify myself and quiet the voice of conscience. In human relations apply not only Matt. 7:12, but also Jno. 13:34.

The return. God forgives me with the expectation that I forgive others. Failing to do so, God allows the old charges to be again held against me but now without mercy. Jas. 2:13.

Tormentors. In the countries and days where and when men were imprisoned for debt, the debtor was subjected to constant physical tortures, like burning with hot irons, cutting of ears, lacerations and mutilations of body to make the debtor speed the payment. The debt of sin we can never pay, but every sin becomes a tormentor (Gen. 4:7, 13; Prov. 11:17, 18, 19; Numbers 32:23) both for time and eternity unless pardoned and removed. Psa. 103:12; Isa. 1:18.

OUR ALL FOR THE KINGDOM.— Matt. 19:1-30

Lesson for April 22, 1934

Golden Text.—It is more blessed to give than to receive.—Acts 20:35.

Verses 1-9. Friends that follow Christ to help are not many, but the number that follow for the help they can get are a multitude. Prov. 14:20. And the hell hounds of envy and bigotry followed on the trail with slander and revilings until they crucified Him. With the question they asked Christ here they wanted to get Him in bad with the Sadducees and even with Herod Antipas, ruler of Perea, where the Lord was now laboring. But an **opportunity** to teach a vital, necessary truth is an **opportunity**, and in spite of the antagonism it might arouse He boldly declared it. A message declared in the face of danger is more effective in its results than one that is declared when all are favorably disposed.

Permanent family ties are indispensable to the welfare of children. Mal. 2:14-16. A permission is not a commandment. You are permitted to buy liquor, but are not commanded to do so; you are privileged to do countless things of folly, but no necessity is enjoined upon you to do them. But governments sometimes permit an evil to prevent a greater evil. But the ideal citizen is the one that does not ask for permission to do that which is not for the best. That applies, too, to the citizens of the kingdom of God.

Verses 10-13. The past always makes the present. The things I did in my sinful past may make it impossible to meet God's perfect social standards now. The string that ties you to another may be so knotted and

tangled that it is hard to know to whom you are tied, much less to untangle the mess. Jno. 4:17, 18. And heaven cries aloud at the great evil of people becoming parents when they have social transmissible diseases. God does not want us to produce offspring which is criminal, lunatic, or imbecile. In such cases only isolation or sterilization can meet the needs of social justice. A perfect walk from youth makes drastic treatment later unnecessary. God wants homes that are a heaven on earth, not those that are ante-rooms to hell.

The young ruler. He came running. The fast young man runs after every evil. His feet are swift. Prov. 6:18; Rom. 3:15. But this young man was different. He made haste to come to the Savior, but—

Verse 17. Psa. 16:2. The goodness of man is but the reflection of the goodness of God, as the light of the moon is but the reflection of the light of the sun. Jno. 1:4, 8. The pleroma, the perfection of goodness, is found in God only. But Christ is God. Therefore it is also in Him. Col. 1:19, 29. Does keeping the commandments tend to life? Surely. Read Rom. 2:7; Prov. 11:4, 18, 19; Acts 10:2-6; Gal. 3:24. And the fact that I am seeking to do His will is evidence that I am seeking after Him.

Verses 18, 19. The keeping of the second table of the law is more easily comprehended than the first. The keeping of the first is in the realm of the spiritual, and can only be spiritually discerned. But the perfect keeping of the second (verse 21) is only possible after the spiritual union with God implied in the first tablet has been realized. Ex. 20:6.

Verse 20. Ex. 20:3. Israel permanently forsook idol worship during the captivity but not idolatry. Col. 3:5; Luke 16:13-15. This young man's possessions were the supreme object of his affections. Only by getting rid of the object that you love more than God can you truly become a follower of God. Col. 3:1-5. As we consecrate our earthly treasure to the service of God it is transmuted from a perishable earthly treasure into an imperishable heavenly one. Matt. 6:19-21.

Verse 22. See verse 16. He came, but he did not stay. Against his better judgment he allowed his riches to drag him away from Christ.

Verse 24. The Syriac word for rope is practically the same as for camel. Mr. Louisa, a Syrian expositor, thinks that this is the meaning here. A needle has an eye only large enough for a thread. How could you thread it with a heavy rope? The gate is too narrow for entrance encumbered with earth's treasures as well as fleshly sins. Matt. 7:13, 14.

Verse 28. There was a rebirth of the kingdom 1900 years ago, after the rejection of Christ. Matt. 21:42, 43. The word "apostle" has the same meaning as the Syriac "prime minister." Eph. 2:19, 20; Gal. 2:9. Is it necessary to insist that only in some future age can this Scripture be fulfilled? See also Acts 2:30-36; Rev. 3:21; Gal. 2:3.

Verse 29. "For the Kingdom of God's sake" and in "this time," phrases found in Mark and Luke, help us to understand this

Scripture. The rewards for forsaking all for Christ are not all future. We receive an hundredfold now and in the world to come life everlasting. Luke 19:30.

CHRIST'S STANDARD OF GREATNESS.—Matt. 20:1-34

Lesson for April 29, 1934

Golden Text.—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matthew 20:28.

A friend of mine had a stone quarry. He hired old men who could not earn a living elsewhere. The wages he paid them were more than they earned, yet he paid them what was right—they had a living without beggary. Did he get rich? Not so that you could see it. But I believe that he is rich now—he died some time ago. When we let God reward us according to what He calls right, we will be rewarded far better than if we argue terms and conditions of service.

Verse 15. Is it lawful to do what I will with my own? Modern political philosophy says, "No." Christ says, "Yes, if you are a good man." An evil man will use his wealth to exploit the poor (Jas. 5:1-6), but a good man will use it as a sacred trust for the good of mankind. I Tim. 6:16-19. If Henry Ford disbursed his wealth according to the appeals of people who have the beggar heart he would soon be poor and have given no one any worth while help; for the more you help a beggar, the more a beggar he becomes.

You can never satisfy everybody by doing right, but you can please God, and that is worth more than the praise of men.

Verse 17. Gen. 5:24. If we want rest we must needs go with Him apart. Mark 6:31. If we want the communion of the hour of prayer (Matt. 6:6), if we want to learn the things which are hidden from the multitude (verse 17; Jas. 1:5), if we want the adoption of sons (II Cor. 6:17, 18), if we want the glorification of saints (Heb. 13:13; Phil. 3:10-14; Phil. 1:29; Rom. 8:17, 18), we must go apart and walk with Him alone.

Verse 18, 19. Ecclesiastical leaders (Jewish) and political leaders (Roman) combined, were the responsible instruments in the crucifixion of Christ. Great crimes have been committed in the name of religion, and monstrous crimes in the name of government; when both religion and government are intended for the good of mankind. You cannot use what you do not possess, and when men without wisdom, sense, goodness, and kindness get at the pilot's wheel of the ship of church or state, having nothing but sensual greed and unholy ambition to guide them, this will always be the end—the two great organizations among men ordained of God for the moral good of the race become the very instruments of infinite evil. What is the use of telling people something that they will not grasp anyhow? The Master tells them of His crucifixion; they reply by seeking positions of honor in His kingdom. Wait. The truth I tell you to-day may lie dormant, apparently dead, in your subconscious mind for years, and then suddenly germinate into a tree of necessary knowledge.

Verses 20, 21. Woman's greatest work is to become mothers of men. And the children seldom become great unless ambitious mothers goad them on. Greatness for the sake of precedence is base, but greatness for the sake of service is magnificent. Did Salome have the right kind of ambition for her sons? I am not sure if she fully understood her own heart, but of one thing we are sure. It is better for the boy when the mother is ambitious to have him become great in the kingdom of God, rather than to have him become great in society, finance, politics, etc.

Verse 22. They knew not what it all meant to sit at His right hand and drink of the same cup, but they were sure they could desire nothing better and determined that they would. In later years they understood and realized their fondest hopes in Christ. To be the first of the twelve to suffer martyr-

dom, and to be the disciple whom Jesus loved, these were goals that all should covet.

Verses 24-27. Jealousy of another does not make me great. It is a sign of smallness. Begrudge not another his noble aims and achievements. Congratulate him instead. And in the deep recesses of your soul, resolve noble resolves; and may this be the substance—I'll do my best, and if that best be but little I'll not be envious of my brother's greatness.

Verses 28-30. We are blinded by selfishness. Let us pray God that He may open our eyes that we may see that the only true greatness lies in following Him in the way of ministering unto others, and standing in the breach and saving others by the sacrifice of ourselves. Psalms 106:23; Isaiah 58:12; Romans 9:3.

Lancaster, Pa.

TEACHER TRAINING IN THE LOCAL CHURCH

By Paul Mininger

The first teacher training class was organized on the hills of Galilee with Jesus as the teacher. The enrollment of that class was limited to twelve members, very ordinary men, who for three years devoted their entire time to this work. The textbook of the group was the Old Testament, but it was supplemented freely with the teachings of the instructor. At the close of the three years of study and training, Jesus bade His class farewell and commissioned them to "Go . . . teach."

The greatest opportunity that can come to any Christian to-day is to influence another life to accept Jesus Christ as Savior, and then, to have a share in training and guiding that soul in the Christian way of life. This is the task before the Sunday school to-day as it seeks to carry out the spirit of the Great Teacher's final message to His first teacher training class. A work of this kind which carries with it such tremendous responsibilities and which has such great possibilities not only requires a thorough consecration, but also preparation and training. In selecting twelve men and preparing them to carry on His work, Jesus set His seal upon the idea that those who teach His Gospel are not only to be devoted to Him, but are also to be trained men.

To be an efficient teacher of the Gospel one must first of all have an experimental knowledge of Jesus Christ as Savior and allow Him to rule in his life as Lord. He should then have a clear conception of his aims as a teacher in order that he may plan his work and correctly judge his results. An acquaintance with his textbook, the Bible, is absolutely essential. An understanding of the best methods and principles of teaching will also be a part of the equipment of the Christian teacher who wants to be "approved of God." Finally, to be "thoroughly furnished" one must understand his pupils and be devoted to them. Such a standard is not too high for those who have entrusted to them the life and destinies of young people.

There are many young people in the Church to-day who are earnestly looking

forward to a life of service for their Lord and the Church. Perhaps most of them will find their largest sphere of service in the Sunday school of their local congregation. The church which is awake to the needs of its boys and girls is going to furnish an opportunity for its young people to prepare and train themselves to become real Christian teachers. With a large number of boys and girls who need to be taught, and a fine group of young people who are eager to serve, it is the duty of the Church to train her young people adequately, so that they in turn may teach the boys and girls who follow them.

The teacher training courses outlined by the General Sunday School Committee are planned to prepare young or old to become real teachers in the Sunday school. The Elementary Course consists of six subjects: Old Testament Law and History, Old Testament Poetry and Prophecy, New Testament Studies, Sunday School Pedagogy, A Study of the Pupil, and Sunday school Administration. Each subject has twelve lessons. After studying these twelve lessons and taking an examination the student receives a certificate of credit for that subject. At the completion of the six subjects the student receives a certificate or diploma from the General Sunday School Committee.

Every Mennonite congregation should plan to have at least one teacher training class each year. By meeting once a week under a qualified teacher, one of the six subjects of the Elementary Course can be completed in twelve weeks. In some churches the class may be able to meet twice a week and thus complete one subject in six weeks. Some churches who wish to complete more than one subject during the year may find it convenient to have a class in the Fall and another in the Spring. A very ambitious church might wish to have a perennial class continuing throughout the year, thus as soon as one subject is completed another would be started.

If a teacher training course is given in the local church, every teacher should be enroll-

ed. It should also be made clear, however, that the class is not limited to teachers alone. Parents who are interested in the instruction of their children will find the course very helpful. All young people of the congregation should be invited and encouraged to attend. Those who are attending high school will find a course of this kind a fine supplement to their secular studies. All lovers of the Bible and the Sunday school will find the course a source of real inspiration and help.

A number of problems can be expected to arise wherever an attempt is made to organize a class. There must first of all be a conviction for the need of such work. The ministers and Sunday school superintendents can best bring the need before the people and arouse an interest in the class before it is started.

The problem of teachers will be a vital one in many communities. If a qualified teacher is available in the immediate congregation this is preferable. Some congregations may find it necessary to reach into an adjoining community for a teacher. For those churches where no local teachers are available, it may be desirable to secure someone from a distance and have classes each evening for several weeks. If none of these plans can meet local needs, it is possible for classes to take these courses by correspondence from any one of the three church schools.

It may be a problem to maintain interest throughout the entire course when it extends over a period of time. A few will drop out. Those who are sponsoring the class should not become discouraged after the newness of the venture wears off and a few discontinue attending. They should feel that this type of work is a permanent and necessary part of the program of every congregation and that it cannot be arrested by temporary lapse of interest or enthusiasm.

Any church which plans a definite program of teacher training will find that it pays in many ways. Good teachers will become better teachers and indifferent ones will be awakened to the importance of their work. Many who were cold, lifeless, and mechanical will be led to dedicate their lives to the teaching ministry and will become a tremendous power in the Church. Teachers will all be given a wider outlook of the possibilities of Sunday school work and will give themselves more whole-heartedly to their task. The problem of securing new teachers will be simplified, for there will be a greater number available from which to select. The policies, program, and the ideals of the Sunday school will be unified, many of its problems will be solved, and progress will be made easier.

Plan now to start a teacher training class in your congregation.

Goshen, Ind.

SUMMER BIBLE SCHOOL CURRICULUM

Numerous inquiries about the forthcoming Summer Bible School courses have prompted this statement concerning the progress of the preparation. It may be of help to list briefly the ten-year curriculum, as planned for Summer Bible Schools in our church. Each one of the courses listed requires three weeks of five half-days each for completion. The curriculum covers a range of ages from four to thirteen years, inclusive. The courses are graded all-Bible courses, appropriately adapted to the various ages.

1. Kindergarten I Age 4
(Topical studies: Obedience; Sharing; Courtesy; Forgiveness; Courage.)
2. Kindergarten II Age 5
(Topical studies; Thankfulness; Trust; Cheerfulness; Kindness; Reverence; Honesty; Heaven.)
3. Primary I Age 6
(Topical studies: The Child in the Home; Love; Courage—a week of study to each of these themes.)
4. Primary II Age 7
(Topical studies: Dependence; Kindness; Reverence—a week of study to each of these themes.)
5. Primary III Age 8
(O. T. Character Studies: Creation to Saul.)
6. Primary IV Age 9
(O. T. Character Studies: David to the Return from Babylon.)
7. Junior I Age 10
(Life of Christ: Birth of Christ to Feeding of the Five Thousand.)
8. Junior II Age 11
(Life of Christ: Transfiguration to Ascension.)
9. Junior III Age 12
(N. T. History and Leaders: A simple study of Early Church History, Pauline and General Epistles.)
10. Junior IV Age 13
(The Life of Paul: Early Life and Conversion to Imprisonment in Rome.)

It is the aim to publish in manual form each one of these courses, with suggestive program material for every period of each day of the Summer Bible School session. Most of this material is directly incorporated in the Manual for each respective course. Additional material is being provided in the form of inexpensive pamphlets for the courses suggested for some of the periods of the Summer Bible School day. These booklets can and should be placed in the hands of the pupils.

A sample half-day schedule of a program for summer Bible school is given below. These schedules, of course, vary somewhat in the different ages and grades, but this sample will give the reader an idea of the aims and objectives in mind in the preparation of these courses.

A Sample Daily Program

- 9.00 Devotion (10 minutes)
- 9.10 Roll Call (with Bible verses, 10 minutes)
- 9.20 Bible Memory Period (15 minutes)
- 9.35 Bible Story Period (30 minutes)
- 10.05 Expressional Work (constructive; on lesson story; not "play" work—20 minutes)
- 10.25 Bible Drill (facts about Bible—10 minutes)
- 10.35 Recess (supervised play—10 minutes)
- 10.45 Music Period (15 minutes)

- 11.00 Doctrinal Study (15 minutes; see remarks below)
- 11.15 Missionary Story Period (15 minutes)
- 11.30 Object Lesson (10 minutes)
- 11.40 Closing Period (5 minutes)
- 11.45 Dismissal

Studies for the Doctrinal Periods

- For Primary III
"God's Plan of Salvation"
- Primary IV
"Junior Catechism"—First half
Junior I
"Junior Catechism"—Second half
Junior II
"Christian Ordinances"
- Junior III
"Christian Growth"
- Junior IV
"Christian Service"

Bible Memory Work

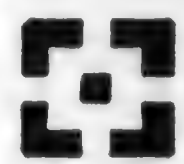
The courses also offer a comprehensive and graded outline of Bible memory work. In schools where much emphasis is placed upon Bible memory work, this outline will furnish an ample selection of Bible passages; in places where a lesser emphasis is placed upon direct Bible memory work, selected portions from these suggestions may be used. In recognition of the importance of memorizing Scripture, every effort has been made to give this subject a proper emphasis in the curriculum.

It is the purpose of the committee to have all these courses ready for use in Bible schools this summer. Any places planning to have a Summer Bible School should place their orders at once so that the courses may be mailed as they become ready. Likely the last of the courses will not be available before the latter part of May, D. V., but every possible effort is being put forth to have them ready at the earliest possible date. Your constant prayers for the editor and his work will be greatly appreciated in this responsible task. Send for circular of Summer Bible School courses and supplies. Address all orders to the Book Department, Mennonite Publishing House, Scottdale, Pa.
Summer Bible School Committee,
Per. C. F. Yake.

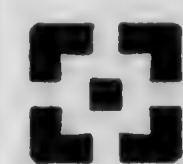
ABOUNDING GRACE

In Paul's Second Letter to the Corinthian Church we find these words of encouragement and promise: "God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8). The word **grace** as used in this text is defined in the Greek lexicon as a **kind, affectionate, pleasing nature; a courteous or gracious disposition; a friendly willingness**. God is able to cause His children to abound in these most desirable traits of Christian character, and to develop these admirable features of the sanctified life, by His indwelling Spirit; in order that they may unselfishly minister the same to others and abound unto every good work.

This "Spirit is given to every man to profit withal," or literally rendered, "for the profit of all." God always blesses His children in order that they may be made a blessing to others.—J. D. W., in The Alliance Weekly.



BIBLE STUDY



TABERNACLE STUDIES XXV. Sin Offerings—Continued

By the Bible Study Editor

In the last two studies of the sin offerings we looked upon the offerings and the manner of sacrifice for sins that were committed against the commandments of God's house. There was a distinction made in the sacrifice, according to the person committing the transgression, and the law of the sin offering, as given in Leviticus four, had particular reference to the person who had sinned, since the nature of the sin was the same in every case—a violation of the holy things, and the commandment of God regarding them.

The sacrifice for sins against God's holy commandments manifests a sufficient atonement for the individual, whether priest, prince, all of the people, or one of the common lot of mankind. Jesus Christ is sufficient for any and for all in making reconciliation for our sins. He has identified Himself with us all and with each one.

The following chapters of Leviticus deal primarily with the nature of the sin committed by the individual. No distinction is made between the people who sin—no mention is made of priests, princes or common people; the nature of the sin alone is described; and hence the offering is called a "trespass offering." In the former offerings the sinner was estimated and judged; in the latter offering the sin is estimated and judged. In dealing with the estimation of the sinner, the sacrifice is called a sin offering; and in dealing with the estimation of the sin, the offering is called a trespass offering. A double judgment seems to rest upon our transgressions. Is it true that God brings us personally to judgment as transgressor and also requires our wrongs to be justified? Then how impossible is our justification; for we are neither able to commend ourselves—to restore our fallen state—nor able to undo the wrongs that we have done. Our fallen state and the wrongs we do are both under the judgment of a righteous God. Who then can be saved?

Only God can estimate the sin adequately and furnish the means of reconciliation. In the two classes of sin offering there is brought before us the redemption of the sinner, through Him who has identified Himself with the transgressor, and in whom the transgressor may see himself dead unto sin, and also redemption from the judgment of the transgression, for according to the nature of the transgression the offering is always adequate. The sinner with his sins finds reconciliation unto God through Jesus

Christ the only, but sufficient, Sacrifice for all sins.

There are two classes of trespass offerings indicated in Leviticus 5. The first one mentioned is the trespass offering for the sins which others have committed that come to one's knowledge (v. 1), sins of defilement that one contacts unintentionally or sins not purposely committed, v. 4. The second class of trespass is that of ignorance, vv. 15-17. Too often men fail to appreciate the fact that trespass through the fault of others or through the ignorance of the transgressor is not sin. Every transgression of the law is sin, and by the sins of others men may become as much defiled in the eyes of God as by one's own transgressions. Wherever unholiness touches, whether in the body or in the heart, it leaves its condemning effect, even to the extent that it must be atoned for by the blood of the Lamb of God. There is no other way to purge one's self from such defilements.

Three Sins Which Are Not of Intention

1. The sin of hearing the sins of others. v. 1.

Others have sworn—this is not the oath of devotion to God, nor the judicial oath, neither the profanation of the name of God. It was the voice of one who swore illegally or falsely or evilly, as did those who took the oath to kill Paul. The sin was in the hearing of such oath and in not uttering or revealing the evil thus expressed.

The sounds of evil that come to one's ears daily are such similar defilements. The very air is saturated with the iniquities of men from which there is no escape. The hopeless person who heard the swearing became guilty without intention. Two ways were opened to him—either to confess the evil which he heard, or atone for his lack of confession by the offering of a trespass offering.

2. The sin of unclean contacts with others. v. 2.

One is reminded of the Lord's associations with men while He was in the world. He was often in the press of the multitude, and many touched Him. He called attention only to the touch of the woman having an issue of a defiling nature. "Who hath touched me?" She had but touched the hem of His garment, but the touch was that which would have defiled any other.

Jesus also touched the leper, and others themselves. He touched the bier on which having done so would have purposely defiled

rested the dead body of the widow's son. Ordinarily men would have been defiled by such contacts. Jesus in His holiness was undefiled, and His virtue healed those who were touched. But let not men think that for them such contacts with sin are harmless. Only those whose virtues are equal to the Son of God may escape unpolluted from the touch of the world's transgressions.

It is seemly that each occasion of evil contact should find the saint of God confessing the sin of contamination and finding his purification in the divinely appointed Sacrifice.

Many of our contacts with sin are unknown to us; but they do not escape the consciousness of God. When they come to man's knowledge they are already known to God. They may not be attributed to man when they are unknown to man; but this lack of imputing sin is only due to the blessed grace of God, and not to the sinlessness of the unconscious contact of the individual with sin. Rom. 4:6-8. For one's own good he should guard his contacts and separate himself from the unclean thing. But the unclean things do not have the habit of separating themselves from the children of God. Sins are "besetting" things. They should be laid aside. Heb. 12:1. Those are in the greatest danger of defilement who think themselves immune to vile contacts and who constantly walk in the midst of defilements, constantly touch the unclean things, and constantly affirm that it is no sin to them. "When he knoweth of it, then he is guilty." From such guilt, knowing that **the thing contacted is unholy**, one should seek the purging of the sacrifice of God.

3. Failure in one's own pledge.

The particular trespass in the circumstance cited is in not fulfilling the oath that had been made. Jephthah made a rash oath. David swore to a thing which he did not fulfill. Under the law, a vow or an oath was obliged to be fulfilled. Yet, the failure of such oaths was a constant probability. When it is "hidden" from him, when he fails to know how to perform it, or when the oath was inadvertently neglected, and it came to his knowledge, then it must be atoned for.

Are there promises and pledges and multiplied resolutions that lie in the past that have been neglected, forgotten, or purposely rejected? Are there pledges that have been made to God that have never been kept? Do men impose upon the gracious Father in heaven as they impose on their gracious friends with promises and good intentions, and then pass them by because they know that God is gracious? Is it no sin to pledge, and promise, and then not to fulfill? Does such an attitude require a confession and an adjustment before God, and also before

men? How many such "pronouncements with the lips" may be recalled which may have been hidden, and which are in themselves condemning because they have not been fulfilled?

It is true that they lie hidden in forgetfulness and in the wrecks of many impossibilities, but there they lie as sins, because they have been the failure of human purpose and effort to do good.

For such failures there is also a sufficient atonement, but let men bring such sins to the consciousness of sin, and the atonement will be the more appreciated and the peace of God the more satisfactory.

The Guilt in These Three

Let us notice that the Lord makes no difference in the magnitude of these trespasses. None of them is of an intentional character, yet all are sins. Because they are sins, they bring guilt—guilt is the consciousness of sin. "When he knoweth of it," then he shall be "guilty." But, in the case of the contact with impurity he is unclean and guilty without the knowledge of his defilement. v. 2. But his guilt requires an adjustment, when it comes to his knowledge. In the first instance cited there is a wrong in the containing of the knowledge of evil that others have done. In all of these defilements or in any one of them, the guilt drives one to God in confession of sin. "He shall confess that he hath sinned in that thing."

John the Baptist had before him the multitudes in which were all classes of Israel. His cry was that all should repent, for the kingdom of heaven was at hand. All classes came to him to be baptized, "confessing their sins." As a priest and a prophet his call went forth with heart-searching power. But there was one class that did not find a place for repentance. They found an interest in searching the lives of others and in finding sin in others, even in Christ, but found no place for repentance in their own lives.

When men call upon others to confess their sins let them first seek to have brought their own record to the light of their conscience before God. How about the things that have been heard? What of the unclean contacts and minglings in and among the people of the world? And what of the promises, pledges, vows, and obligations broken, cast aside, forgotten, neglected? Yet they may not be hidden or forgotten by others and by God. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I Jno. 1:8). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jno. 1:9).

The Trespass Offering

1. He shall bring his trespass offering unto the Lord. Note that this offering is for a trespass and has to do with the nature of the sin, and not with the nature of the sinner. The purpose of the trespass offering is to amend the trespass and reconcile the trespasser unto the Lord. Each sin requires a recompense unto God.

2. A female offering, from the flock (a lamb or a kid of the goats). Flock refers to either the sheep or the goats. Lev. 5:6. This

is the greatest offering required for this character of trespass. It could not be a greater offering without committing a further trespass. If, through ignorance, a ram or a bullock should have been brought, it would have constituted a trespass. See Lev. 5:15. The offering designed was sufficient for the purpose of God and nothing more or less could suffice, except as God provided.

There is, then, a significance in the character of the sacrifice. First, it was to be a female—showing the source of the trespass to have been in mankind and having to do with the nature of man. The sin has its origin and its judgment in the Companion of the Lamb of God. It is the bride that sinned, and her trespass is recognized and it is brought to the place of the Sacrifice of the Lamb, the Bridegroom, who has borne the sins in His own body into the presence of God. Our individual sins must be recognized, and we must call them our own sins and as such they must be atoned for.

3. The female lamb or kid, a sin offering. Lev. 5:6.

The manner of offering the sacrifice for trespass is the same as for a female sin offering. See Lev. 4:28-35. The place of offering the trespass offering is the same as the place of the burnt offering—north of the altar. See Lev. 1:11; 7:2. The blood and fat are to be used as the sin offering. Lev. 4:30. In Lev. 7:2 the blood of the trespass offering is said to be sprinkled round about upon the altar as a holy offering. See Lev. 7:

IN APRIL

What did the sparrows do yesterday?
Nobody knew but the sparrows;
He were too bold who should try to say:
They have forgotten it all to-day.
Why should it haunt my thoughts this way,
With a joy that piques and harrows,
As the birds fly past,
And the chimes ring fast,
And the long spring shadows sweet shadow cast?

There's a maple-bud redder to-day;
It will almost flower to-morrow;
I could vow 'twas only yesterday
In a sheath of snow and ice it lay,
With fierce winds blowing it every way;
Whose surety had it to borrow,
Till birds should fly past,
And chimes ring fast,
And the long spring shadows sweet shadow cast.

Was there ever a day like to-day,
So clear, so shining, so tender?
The old cry out; and the children say,
With a laugh, aside: "That's always the way
With the old, in spring; as long as they stay,
They find in it greater splendor,
When the birds fly past,
And the chimes ring fast,
And the long spring shadows sweet shadow cast."

Then that may be why my thoughts all day—
I see I am old, by the token—
Are so haunted by sounds, now sad, now gay,
Of the words I hear the sparrows say,
And the maple bud's mysterious way
By which from its sheath it has broken,
And the birds fly past,
And the chimes ring fast,
And the long spring shadows sweet shadow cast.
—Helen Hunt Jackson.

6. In this respect the trespass offering differs from the sin offering.

There is a distinction made between the sin offering for the individual and the trespass offering for the act of trespass. Those who are made acceptable to God through the blood of His cross and have been reconciled to God are under His care and providence. They are a holy people. The sacrifice of their repentance and their confession of sin is the sacrifice of a broken and a contrite heart, which the Lord will not despise. In this respect the trespass offering is distinguished from the sin offering. Each offering has its distinguishing features.

The fat of the trespass offering is burned upon the altar. It is a token of the inner virtues of love and faith which far excels the external life and its evil contacts and unworthy failures. See Lev. 7:3-5.

The flesh of the trespass offering is to be eaten by the priest and his sons, and every male among the priests, in the holy place. The priest that made the atonement for the trespass shall have the flesh, Lev. 7:6,7. There is brought to our minds the thought that, having been reconciled to God through the trespass offering made by the priest, Jesus Christ, there has been made possible a fellowship with the priesthood of God in the holy place of His spiritual presence. The holy place is the access which the believer has to God. It is our spiritual habitation. To be freed from the guilt of trespasses by the hands of our priest who takes our confession and our acknowledgement of guilt, who offers our repentance and worthiness of death upon God's altar as a sweet savor, is our privilege. It is also our privilege to enter into and abide in the fellowship of God's priesthood, by the ministry of that same Lord Jesus who bought us by His own blood and keeps us reconciled, through His daily ministry on behalf of our trespasses which are unwittingly committed, but faithfully confessed and pardoned.

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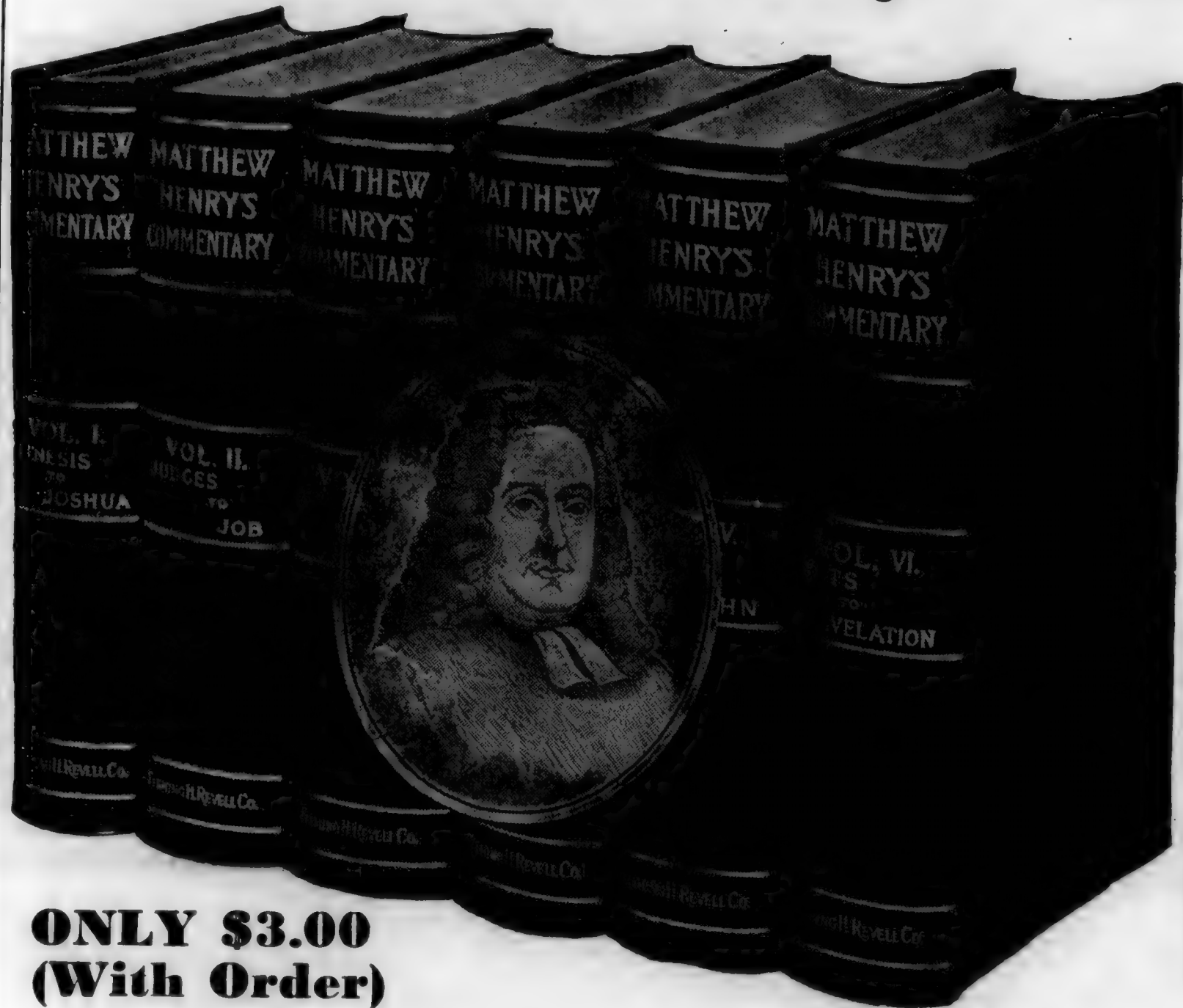
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Christian Monitor, April, 1934

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32 But after I am risen again, I will go before you into Galilee. 33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended. 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

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CHRISTIAN MONITOR

MAY, 1934

A Great Mother

Selected

Rules for Happiness

By Grenville Kleiser

Love of Pleasure

By David E. Plank

Making Good

By Carl A. Johnson

Bill and His Little Brown Mother

By Mary Miller

Interesting Characteristics of Birds

By Walter K. Putney

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By John Thut

History of Pleasant View Church, near Bowdil, Ohio

By Dema Gertrude Horst

The Art of Teaching the Sunday School Lesson

By H. W. Hartman

A GREAT MOTHER



OTHERHOOD tends to bring to light the very best that is in woman. Yet, motherhood alone does not make women great. Great mothers possessed some of the qualities of greatness before they were mothers.

The Bible shows us many extraordinary men. Their greatness is forced upon our attention by the places they held and the striking things they did. One of the greatest of these men was Samuel.

As a man, as a statesman, as a religious leader, as a friend of his people, very few have reached Samuel's exceeding high rank. But Samuel's greatness goes back to the wonderful mother who bore him. She was not a public leader filling a large place in the thinking of her nation, as was Deborah. She was an obscure woman in an obscure town; but diamonds are diamonds even before they are discovered. Many mothers of diamond quality remain to the end undiscovered, so far as the eye of the great world is concerned—it is too busy paying attention to the great son to give more than a passing glance at the great mother.

Hannah, mother of Samuel, was one of the rare women of her time. She shared the common hope of all womankind; but for years she had to know Sarah's experience of hope deferred.

In her home she was so kind, so self-controlled, so understanding and helpful, that she was greatly loved by her husband, Elkanah. According to the custom of the time—a custom permitted because of the hardness of the people's hearts, but never approved—there was another wife in the home, the mother of children. She was exceedingly jealous of Hannah and made her life very hard by tormenting and taunting her. She seemed to take delight in making the family's annual trip to Shiloh to offer sacrifices and to worship, a special occasion for attacking Hannah with ridicule and scorn.

Hannah showed her greatness by the way she bore this persecution. She did not fight back nor did she bother others with her troubles. She bore them in silence. It was only when Elkanah found her weeping that she told him her difficulties.

The secret of Hannah's beautiful character was her utter devotion to the Lord. She was a woman of much prayer. When the family went to Shiloh and was engaged in feasting after the worship and the sacrificing were over, she withdrew to the tabernacle and spent the time in prayer. She did not fret or complain,

but she made a vow to the Lord that if a son came to her she would dedicate him to the Lord all his life. Eli, the priest, saw her engaged in earnest prayer and thinking she was drunk reproved her. She did not resent the cruel accusation which naturally would cut her pure, sensitive spirit deeply. She took it as an opportunity to explain her burden of prayer.

Persons who are devout and accustomed to prayer believe in the promises of God. It was so with Hannah. When she was assured that God would answer her prayer she went her way and "her countenance was no more sad."

When her son was born, Hannah did not forthwith forget her prayers and her vows. She named him Samuel, "asked of the Lord." In his infancy she considered her duty as to his care greater joy than the personal pleasure it would be to her to make the annual trip to Shiloh to mingle with her friends and the many good people who would gather there to worship. So while the family went she remained at home. Whatever public duty she had was overshadowed for the time by her duty as a mother of the babe the Lord had given her. In this she showed her greatness as a mother. She could submerge her personal, social, and even her public religious enjoyments in the interests of her child. The love which she poured upon Samuel and the prayers which she offered over his cradle in these days when she was at home alone with him were not lost. In later years they all came back to her laden with a quality of joy that she could never have realized from the desirable social privileges which she gave up in his early childhood in order that she might be the best possible mother to him.

One of the greatest tests that can come to a modern mother is to have one of her children

called to Christian service in a land far away where the separation from home must extend over a term of years and where the mother knows the living conditions to be most inconvenient and often a constant menace to life itself. Such a test is hard when there are several children in the home. Not one can easily be spared from the family group. What must be the added severity of the test when there is but one child! Hannah met the severer test. Samuel was her only child and she was well along in years. What a joy he could be to her by being near her. She could have argued, "Have I not a right to a little happiness? Have I not seen enough loneliness, enough sorrow, because I had no child? Who can righteously deny me now the joys of association with my only son?"

But Hannah was great enough of soul willingly to surrender her personal comfort and happiness in favor of the Lord's need of a boy, and later, a man, for His work. She was content for the Lord to have Samuel all the time while she saw him but once a year. Is there anything more revealing of true greatness in motherhood than this same forgetfulness of self in the interests of the child and God's work?

So while Samuel was only a child his mother took him to the tabernacle in Shiloh and left him there to be trained in the service of the Lord. That act of hers determined Samuel's future in the world's history. She literally gave her all. Perhaps in her heart she felt that for such a purpose she herself had been born, and she lifted her voice in an outburst of adoration and praise that she had been permitted to contribute her part to the spiritual well-being of the world.

We do not know how long Hannah lived to witness the great work of her illustrious son; but if she died in his youth and did not see his eminent spiritual and national leadership in Israel, there is yet an eternity in which this quiet, humble, wise, unselfish, holy mother shall enjoy the reward of being the great mother of one of earth's greatest and best sons.—Light and Life Evangel.



Whistler's Mother

Alcohol will remove grass stains from summer clothes. It will also remove the summer clothes, also spring and winter clothes, not only from the man who drinks, but also from his wife and children. It will also remove household furniture from the house and eatables from the pantry; the smile from the face of his wife, and the happiness from the home. As a remover, alcohol has few competitors.—G. H. Parkinson, in The Union Signal.

CHRISTIAN MONITOR

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Vol. XXVI

SCOTTDALE, PA., MAY, 1934

No. 5

BILL AND HIS LITTLE BROWN MOTHER

By Mary Miller



BILL'S mother was good—just a fine woman: everybody said so. Bill knew that. But she was so little and brown and a bit coarse looking, Bill thought sometimes,—and stooped, too. She wasn't at all chic and smart-looking like some of the boy's mothers. She never wore "dressy" clothes and dainty little slippers with high heels; and the idea of his mother belonging to a club or society was just simply ridiculous. She was just interested in things, Bill thought—sausage and cheese, and mash for the chickens, and patching overalls.

Bill couldn't understand why everything was against him like that. As far as he himself was concerned, fortune had been kind. He was popular. The boys liked him and so did the girls. One of the girls whose opinion counted most had pronounced him, "fearfully good-looking." He could sing too—he had a prominent part in the chorus. Of course he was not anything special in his studies. He got by easily, gracefully, and all his teachers liked him.

But just now, in spite of Bill's popularity, he was far from happy. He despised himself, was sick with disgust at himself. Friday noon he and two of his classmates had gone up town. He had seen his mother across the street, had pretended not to see her, and when one of the boys had asked, "Who is that little dried-up woman across the street?" Bill had said nothing. He had disowned his mother—had been ashamed of her! What a miserable, sickening wretch he was! Why did life have to be against him like that?

Bill always took his troubles to his married sister, Marjorie. He was going over right now to talk to her about it. Margy was usually so considerate and broad-minded and almost as mild and helpful and sweet-tempered as mother herself. Bill was sure of sympathy from Margy.

But to-day Bill had misjudged Margy. To his first unfavorable comment about her mother, Marjorie had backfired so sharply that Bill felt the sting of it hours afterward. "Bill, you ought to be ashamed of yourself." She threw up her hands in a despairing gesture. Bill had rarely seen her so much worked up. "Oh, that makes me sick! After Mother has slaved away her health and beauty and spirits for you lazy, worthless, good-for-nothing boys, then you come whining around about her appearance. These last few Sundays I've spent at home have torn my heart with pity for her.

How you boys can be so terribly, childishly thoughtless is more than I can understand. There you sat about the fire arguing and laughing and joking while Mother rushed about getting dinner for the bunch of you. She set the table, and she went out in the cold wind after a bucket of water! And you sat there and let her! Not a one of you even noticed it. And you let the fire go out because the coal bucket was empty. And Mother came and started it. I went after the coal for her. If it hadn't been for Mother, I'd have let the lazy shiftless lot of you freeze to death—and starve too—for that. I wouldn't slave my life away for such a thankless outfit. Whatever is too much trouble for you and Dad—and that's almost everything—why Mother has to do. In spite of her delicate body and loving heart, she has been aged and coarsened by endless work—hard

FAITH OF OUR MOTHERS

Faith of our mothers, hold it true
As morning star in heaven's blue,
As peerless pearl from ocean's bed,
As guiding light seen far ahead,
Faith of our mothers, blessed faith,
It shall be ours to hold till death.

Faith of our mothers, hold in trust
That which is true and pure and just,
Her loving thought and constant prayer
For those held dear who leave her care.
Faith of our mothers, blessed faith,
In holy hope, we'll hold till death.

Faith of our mothers, hold in love
This sacred treasure from above,
God grant it grace upon its way,
O'er wandering souls to hold its sway.
Faith of our mothers, blessed faith,
Triumphantly, we'll hold till death.

—Mrs. Charles Cuthbert Hall.

work—too hard for any woman to do. Why James wouldn't think of letting me carry the heavy loads and rush about waiting on him the way you let Mother do it. Why don't you use some of your fine society etiquette on Mother some time? No sir! You boys have no one but yourselves to thank that Mother's body isn't beautiful. She has been doing man's work—work that her sons should have done. Then Mother would have looked the queen she is!"

Bill and Margy looked at each other with widened, moist eyes. He didn't argue this time. He bent over Margy's baby's basket, let

the baby play with his finger a minute, then patted the dimpled little hand and said in a voice not quite his own, "By-by Sissy." At the door he turned to say, "Maybe you're right Marg."

The air felt good. His mind was muddled up and his face was hot. Why—why—was life like this? He was going right home to tell Jim and Dad and the other boys they had to stop it. Why hadn't they ever thought of it? Why didn't Marg tell them before? What if Ann and the others at school knew that he had sat by the stove and let the fire go out because his mother hadn't gone after coal for them! He had thought it would be terrible for his classmates to discover that they ate from an oilcloth and sat on a bench behind the table and ate mostly the kind of food that "sticks to the ribs." But Ann—and he cared most of all what she thought, could forgive anything more easily than an unkindness—an act that hurt. What if she knew that he had been ashamed of his mother!

Anyway he was going to make amends for it. They were going to do all the hard work—all the outdoor work,—coal, kindling, water,—everything. He would even see that Joe and Freddy helped with the dishes and brought up the cream and milk and canned things from the cellar. And they could clean the upstairs too, in the winter time. Why hadn't Marg told them before?

Bill's heart was tender as he turned in the lane—big and rich with plans of love. His eyes had a rapt, eager look in them.

But there was a car at the gate—and some one—why is was Dr. Selby—was coming from the house! What in the world ———! An awed hush seemed to brood over the premises. In answer to Bill's inquiring look Dr. Selby said quietly, "Rest and love will be her best medicine. Give her plenty of it, Bill."

His mother! Bill knew it! Maybe it would be too late to show her that he would never, never again be ashamed of her. He swallowed hard and opened the door to find Dad and Jim and the little boys sitting in a quiet subdued group by the stove. "What happened, Dad?"

"Mom was going after water and fell and sprained her hip."

There it was again! Bill hated sensation, but this time he forgot. "Dad, do you know it's a shame! Why does Mom have to go after water when there are five men about this place? Margy says Mother'd look the queen she is if she didn't have to work so hard,—if she didn't have to do men's work—if she didn't have to slave her life away for," and he waved his hand over the hushed little group, "for us. From now on I hope with all my soul that I

may have enough manhood in me to treat my Mother like a lady! May I see her, Dad?"

"Yes, Bill, go on in."

He tiptoed quietly into her room. He looked down at her tired, little brown face on the pillow. She opened her eyelids slowly as though her eyelids were almost too heavy to be lifted. "How are you, Mom?" he asked gently.

"Oh, all right, I guess" she replied with a look of quiet wonder at his concern.

"You'd always say all right, wouldn't you

Mom? You know Mother, I've just come to my senses, and I'd like to start out with a clean slate. Will you forgive me, Mother, for the way we've treated you—for the way we've let you work and slave for us. Forgive all of us—Jim, and Dad and we boys—we'll try to make it up to you, Mom."

The voice that came from the bed was weak and muffled—and it quivered a bit; but Bill's heart was atune and he understood. "Why—Bill! Why—Bill!"

Hesston, Kans.

RULES FOR HAPPINESS

By Grenville Kleiser

A bright, hopeful, optimistic attitude of mind is essential to your well-being. Peace and contentment are the natural products of a cheerful disposition. Kindness and appreciation promote happiness. Generosity and good-will have an uplifting influence. Happiness does not depend upon great material possessions but upon right mental attitudes.

1. **Live a Simple Life.** Be moderate in your desires and habits. True simplicity is free from self-seeking and selfishness. Realize the desirability of true simplicity, and make it a preëminent quality in your character, work, and daily life. Simple things are best.

2. **Spend Less than You Earn.** Avoid extravagances. Keep out of debt. The right use of money can secure home, friends, books, music, pictures, ease, comfort, privilege, self-respect, and personal influence. To attain ultimate independence, exercise the fine qualities of prudence, frugality, and self-denial.

3. **Cultivate a Yielding Disposition.** The habit of generous acquiescence gives right balance to human will. Resist the tendency to want things your own way. See the other person's viewpoint. Flexibility of mind tends to happiness. Take a large view of life and its possibilities.

4. **Think Constructively.** Store your mind constantly with useful, progressive, encouraging thoughts. Every uplifting idea you entertain has a happifying influence on your life. Train yourself to think clearly, deeply, accurately. Stand porter at the door of your mind.

5. **Be Grateful.** Be glad for the privilege of life and work. Be thankful for the chance to give and to serve. Begin the day with gratitude for your privileges and blessings. Let each day witness to your spirit of thankfulness. Be appreciative in your appraisal of others.

6. **Rule Your Moods.** Rid your mind promptly of every discordant or undesirable thought. Cultivate a mental attitude of peace, poise, and good will. Direct your mind to pleasant and helpful subjects. Dwell upon the best aspects of life. A hopeful frame of mind will make your life happier and more productive.

7. **Give Generously.** Give out of the fullness of your heart, not from a sense of duty, but because of the wish to serve. There is no greater joy in life than to render happiness to others by means of intelligent giving. Give every day as you are able.

8. **Work and Pray with Right Motives.** Analyze your motives and impulses, to de-

termine which should be encouraged and which restrained. Resist all undesirable tendencies. The highest purpose of your life should be to grow in spiritual grace and power.

9. **Be Interested in Others.** This will divert your mind from self-centeredness and other selfish habits. In the degree that you give, serve, sympathize, and help, with no thought of personal return or reward, in such degree will you experience the by-product of happiness.

10. **Live in a Daylight Compartment.** That is, live one day at a time. Take no anxious thought for the morrow. God supplies you with everything essential to your progress. Concentrate upon your immediate task and do it to the best of your ability. Make the most of to-day.

11. **Have a Hobby.** Nature study, walking, gardening, music, golfing, carpentry, stamp collecting, sketching, voice culture, foreign language, books, photography, public speaking, travel, authorship. Cultivate an avocation to which you can turn for diversion and relaxation.

12. **Keep Close to God.** True and enduring happiness depends primarily upon close alliance with God. Priceless riches come from daily communion with Him. It is your privilege to share His thoughts for your spiritual nourishment and to have constant assurance of divine protection and guidance.

Keep serene!
To-day fill well your part.
However hard the task,
Be true and strong of heart.

IT DOESN'T PAY

By Grenville Kleiser

It doesn't pay to worry
Or give up in despair,
Since there's so much of gladness
For you to freely share.

It doesn't pay to grumble
Tho many things seem wrong,
Better drown your disappointments
In a cheerful burst of song.

It doesn't pay to dawdle
When there's urgent work to do;
A clear and noble purpose
Will inspire the best in you.

It doesn't pay to sorrow
Over chances missed and gone,
For however black the midnight
There will surely come the dawn.

Keep serene!
Be prompt to help and cheer,
Let kindly thoughts and words
Destroy all sense of fear.

Keep serene!
Make this a fruitful day.
No matter what the job
Keep pleasant all the way.

New York City, N. Y.

THE DIRTY STORY

It advertises your own ignorance.
It displays your lack of a sense of decency.
It indicates the state of your inner character.
It exhibits the nature of your inner soul.
It shows your better self is being suppressed.
It illustrates the sordidness of your soul.
It typifies the meagerness of your resources of entertainment.

It proclaims the coarseness of your ideas of humor.

It tells of the inadequacy of your means of expression.

It reveals the depth of defilement you have already reached.

It proves to your friends how greatly they may be disappointed in you.

It stultifies the testimony of those who said you were a good fellow.

It soils the imagination of your hearers.

It hangs vulgar pictures on the inner chamber of the imagination of other men from which they cannot escape.

It disgusts men of finer sensibilities who care for the clean and wholesome things of life.

It nauseates men who love humor, but hate dirt.

It dishonors your parents and your wife and your children and your friends and your home and your business and your God.

It proves nothing but your own unworthiness.

It accomplishes nothing but your own undoing.

It convinces others that you are a good man not to do business with.

Prov. 4:23; 23:7; Matt. 12:36-37.

—Selected.

BIBLE HELPS BUSINESS MAN

"I read the Bible two hours a day," says a man of large affairs. "How do I find time to do this? I will tell you. I began by reading fifteen minutes a day, and this increased my general efficiency so much that I soon found I could give up an hour and lose nothing, but gain. Then I found I could give up another hour."

"The Bible is the best business textbook there is. It makes you cheerful, persistent, honest, and gives you the kind of understanding that looks through a superficial proposition into the source. It gives you the spiritual power to know how to be provided for all the time with the right equipment to carry on your work, and nothing superfluous."

"Superfluous possessions cause a lot of trouble. I secretly long for them, and know that when I do I am 'in the flesh.' Real sustenance comes from God, and it always comes when needed.—Pittsburgh Christian Advocate.

INTERESTING CHARACTERISTICS OF BIRDS

By Walter K. Putney

A study of the nesting habits of birds is fascinating. Nowhere in life can we find such queer little homes as we see in those of some of the birds. We think of a bird's nest as a bunch of grasses and twigs, lined with small feathers, down, moss, etc., and holding the eggs; but there is a great deal more to them.

In China there is a swallow that makes a nest of a substance that is greatly relished by the people, who use it to make soup. It is semi-transparent, and of amber color, and the bird makes it by mixing saliva with other substances. Of course, only the new nests are marketable, for the old nests are too soiled and unclean for use.

Right here with us are a number of curious nest builders. Take the oven bird, for example. This bird builds a nest that defies location by the casual passerby, being covered over the top so as to look like a mere mass of dead twigs, grass, and other substance, that has lodged against an old log or stump. But the entrance is cleverly hidden down at one side, and usually at the side where one would not ordinarily pass. The brown creeper makes a similar nest that is round, but it is even more nicely hidden in the cleft of some tree or behind a bit of bark. The marsh wren locates its oven-shaped nest where the cat tails grow, and the materials used are reeds and grasses, so that one mistakes it for crushed reeds themselves, and little thinks of a bird home here.

Let us turn for a moment to the nests of some of our foreign friends. Down in South America, in Argentina, is a little wren that makes a subway as an entrance to her nest. She first selects two branches that are parallel and tip upward slightly from the trunk of the tree. Across these she lays sticks and binds them to the branches. This platform is about a foot in length. Then she collects a lot of nesting material and starts to work. First she snuggles her nest against the trunk of the tree; then she makes a little tunnel of twigs and thorns leading to nearly the end of the platform. Every little distance she puts in some extra thorns as gates, and at the end she builds a well-constructed gate of thorns. She herself can open these thorn gates, but other birds do not seem to know how. In such a nest she is very secure, and brings forth her young well protected.

Two birds of some of the African and Asiatic countries are seamstresses. These are the weaver bird and the tailor bird. The nest of the former is dome or cone shaped, and is made by sewing together root fibers and grasses so as to make mat-like coverings for the nests. "Weaver" is the name generally given because of this method of nest making, but there are three other birds that are known as whiddah, java sparrow, and strawberry finch that are distinctly separate, besides the one known in India as the social weaver. The tailor bird does not go to quite so much trouble as the weaver, and is content with finding large leaves and simply sewing the edges together, nesting within this curious structure. Its nest is one of the neatest in all bird life.

Some of the water birds, penguins, for ex-

ample, make nests in burrows, and it is a curious sight to see their heads sticking above ground as they peer around to see that everything is all right. Just the opposite are the plovers, snipes, and other water fowl that simply scratch a few sticks together and lay their eggs right there in plain sight. But these nesting places are usually so inaccessible that the birds are seldom molested. Again, other water fowl colonize, and the mere fact of numbers keeps away would-be intruders.

Then there are the delicate nests that seem so fine and untouchable that they would be torn by the first strong breeze that is wafted along. Vireos, small warblers, and a few of the ground birds have such nests, but they are so compactly built that they withstand the elements better than do some of the nests of larger birds.

As to materials used in nest building, it is fun to hunt the different nests in the spring and see for yourself how many different materials are used.

I have done that year after year, and one season I actually counted forty-six different kinds of material used. There were cotton, silk, and yarn; grasses of probably a dozen different kinds, twigs, birch bark, moss, string,



feathers, cobwebs, fern fronds, plant down and fibers, roots and their fibers, hair, and fur, besides numberless odds and ends picked up here and there by the birds.

Feathered Travelers

What more welcome sound comes floating in through your bedroom window than that of the first bobolink! You run to the window and look out to see if he has really arrived, for he is one of the most popular friends that come to spend the summer with us. Yes, way down in the meadow you can see him balancing himself on a cattail, filling the air with his rollicking song. Bob-o is not only famous as a popular songster but he has attained quite a bit of fame as a traveler.

This gaily-suited chap spends the winter in southern Brazil, several thousand miles from where his summer nest is located. He starts early in March, while his summer home is still ice-bound. Just before this time he puts on a very curious coat of dark yellow with little patches of black showing here and there. It is not the dress he shows us when he sings down in our meadow. One might call it his traveling coat that he wears over his black, white, and buff summer apparel. The yellow effect is caused by what we might call fringes of yellow over his summer suit which gradually wear off as he goes northward, so that by the time

he reaches our fields he has his full summer dress.

The winter home of the bobolink is an area about fifteen hundred miles long and perhaps half a mile wide. The birds at the lower end of this area start first and are joined by the others as they fly northward. The great flocks travel northwest, some going nearly to the Pacific Coast and others crossing from the Guianas to Jamaica and Cuba. The west-coast travelers follow the land to Yucatan and thence straight across the Gulf of Mexico to Louisiana and Alabama, to follow the Mississippi River basin to summer homes in the upper Middle States. Those that take the West Indian route follow the Atlantic States to Pennsylvania, New York, and New England. Some go into Canada from both routes, but these are comparatively few in number.

Early in April the bobolinks are flocking into Cuba and Jamaica, where they stay for about two weeks before proceeding to Florida the middle of April and leaving the first week of May. There they are known as May birds. While there they remain in large flocks, just as we see the redwinged blackbirds, but upon going farther north they decrease their numbers, and it is seldom that we see them in flocks of more than twenty. When they arrive in our Northern States—in late May—they have traveled about four thousand miles in little more than two months.

This bird also occasionally migrates to Bermuda, across more than six hundred miles of water from the nearest semi-tropical land. Other birds that migrate to Bermuda are the kingfisher, yellow-billed cuckoo, water thrush, and tropic bird. For birds of this size to go so far from land is considered remarkable, especially as they are not water birds and are not able to rest on the water, as the latter do when tired.

If we think that the trip to Bermuda is a long one, what about a trip to the Hawaiian Islands. The nearest land en route is the Alentian Islands, two thousand miles away, and yet large numbers of golden plover, turnstones, curlews, and tattlers go there annually. This means a sea journey of three and a half times as many miles as the flight to Bermuda. Of these birds, the golden plover is the champion, for he maintains an average speed of more than seventy-five miles an hour, or nine hundred and fifty miles a day in flying, taking two days without rest to complete the trip.

The golden plover is also noted for his southerly flight from his summer home on the shores of the Arctic Ocean to his winter home in Brazil, below the winter habitat of the bobolinks. Those from the eastern circle fly directly to Labrador, rest a few days, and then take an over-sea journey straight to the north coast of South America, nearly twenty-five hundred miles away. Even then, their journey is only half made, for they still have another twenty-six hundred miles to go before they settle down for the winter. On their return north in the spring they usually follow the land of both continents instead of returning the way they made their southern trip.

The bird with the most famous flight record is the Arctic tern. This bird nests from the shores of northern Maine up to the north-

ern limit of land, and his southern home lies along the land of the Antarctic Circle, more than eleven thousand miles away. They are very shy birds, and their migratory flights have not been accurately traced. It is supposed that they fly very far out to sea. They see more daylight than any known animal or bird, for before they arrive at their summer homes the midnight sun can be seen, and during the months they are there they never witness a sunset. In the winter home, these birds have only two months when they do not have daylight continuously, and for two months they are "on the road," so you can easily see that they have no night for fully eight months.

The Control of Wings

The study of wing control, in both birds and insects, is very interesting. Of course one realizes that the primary purpose of the wings is for flight, but they may also be used as weapons, in expressing emotion, and as musical instruments. The latter case is found among such birds as the grouse, who beats a roll on a hollow log. The control of the wings of birds and insects is remarkable.

As one watches the flight, however, he sees quite a difference in this control. In the air, it is usually a case of duration and strength of the muscles of wing and body. Some birds, like the duck, do not seem to have the fine control of their wings when they are ready to come to rest. They do not lessen their flight materially, and so plunge into the water with a splash. Fortunately, their bodies are protected by what we might call a shock absorber, a thick coat of feathers which prevents injury from contact with the water. The same lack of easy alighting is found in many of the heavier ground birds, such as the quail and partridge.

It will be noticed that birds which are the best flyers and have the most control of their wings have bodies that are rather small in proportion to their wing spread. Such is this control that many of them can remain high in the air with wings almost motionless as they sail about in circles.

On the other hand, we find some birds, like the ostrich, that do not have the power of flight, and in such cases the wings are spread to help them maintain their balance as they run; and it is also true that, with birds that do not fly, their running power is correspondingly increased.

We frequently admire the flight of birds and speak of the control that they have over their wings as we see them make abrupt turns to the right or left, or when they make a sharp upward or downward flight. This, however, is not due entirely to wing control, for here we find that the tail plays a big part in that flight. The main office of the tail is to mechanically act as a rudder in flight and to balance the bird when perching. Short-tailed birds fly in a straight course, and are unable to make sharp turns. On the other hand, those birds who fly gracefully and are able to perform almost remarkable feats in the air have very long tails.

Control of the wings is also due to the shape and construction of the feathers. One might think that birds could fly better if their wing feathers were very stiff. This is not always true, for some of our best flyers have feathers

that are very pliable. The arrangement of those feathers is similar to that of shingles on a house; they overlap each other in such a manner that when the downward stroke or beat of the wings is made there is full pressure against the air. On the upward stroke of the wing the feathers are separated slightly, so as to form less resistance. It is also a fact that in stiff-feathered wings the stroke or beats must be made more rapidly in order to keep the bird on its course of flight.

There must be muscular coördination in order for the bird to fly straight and true. If one wing is injured or defective, the flight might be termed lop-sided, and the bird is obliged to use more energy while in the air. The life of such birds is usually very short because, lacking wing control, they are unable to make quick escapes from their enemies.

Nature has given to the birds curious forms of protection at the time of moulting. Among the song birds, or those that pass much of their time in flight, the old feathers are dropped a few at a time and in equal numbers from each wing, so that while the speed of the bird in flight is very much hindered, the balance is maintained and the bird can still fly an even course. With those birds which do little flying, such as the heavy ones that live mostly on the ground, the moulting takes less time, for they usually lose a great proportion of their feathers at once. During this period, their colors are their protection, for they are not easily seen at they keep to the underbrush. —The Watchword.

The Lord direct your hearts into the . . . patient waiting for Christ (II Thess. 3:5).

Never forget that when God takes away the sunlight he always puts stars in the sky.—Roe Porter.



SPRING

Dusk—and the stars are peeping
Out of the blue;

Dusk—and the earth is drinking
Droplets of dew.

Night—and the stars are stealing
Out of the mist;

Night—and the moon is beaming,
Keeping her tryst.

Morn—and the world's made anew,
Marvelously fair;

Nature to life returneth,
Free from its care.

Day—and the sun sweeps upward—
Monarch supreme;

Day—yet it, too, must perish,
Swift as a dream.

Life—with its promise radiant,
Soon will be done;

Life—through the Spirit unseen,
Soon may be won.

Vivien Ogden.

HE CALLS TO LIFE

Jesus said, "I am the Resurrection, and the Life" (John 11:25). His life could not be taken. "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (John 10:18). He again and again foretold His crucifixion and resurrection. When the appointed time came Jesus said to His disciples, "The Son of Man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day" (Mark 9:31). It all came to pass. His death on the Cross caused Him to be numbered with the transgressors. It was indeed a shameful death. It took wicked hearts and wicked hands to nail the innocent One there. His life was above the world. Even Pilate had to say, "I find no fault in Him." "But the world knew Him not," "for had they known it, they would not have crucified the Lord of Glory."

"On the Cross of Calvary,
Innocent my Lord I see;
Bearing all my guilt and shame,
Dying there, but not in vain.

"Can it be, Lord, can it be,
That it was for such like me?
By the Blood of Christ brought nigh,
When thro' sin condemned to die.

"All the world to Him may come,
This is why God's own dear Son
For all sin a ransom paid,
And has full atonement made."

The wages of sin is death, death to all that pertains to life and godlikeness, but Jesus paid the wages in full. Death was swallowed up in a victorious life. Hallelujah! "I am He that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18). Now because He is the Resurrection, and the Life, He calls to life. Through His Word life will come, for life and death are at His command. At His command Jairus' only daughter and the widow's only son, Martha and Mary's only brother Lazarus, all were raised from the dead. Jesus only needs to say the word. At the sound of His voice, "The dead in Christ shall rise" (I Thess. 4:16). "The dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:52). All this because He is the Resurrection, and the Life.

"Yes, Christ is only the first-fruits
Of all the saints that shall rise;
And He has promised to meet us,
Somewhere in the skies."

—F. L. Wismer.

MAKE IT A HABIT

Be thankful every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—Selected.

"The largest liberty is won through obedience to law, not in disregarding it."

CHRISTIAN MONITOR PULPIT

MAKING GOOD

By Carl A. Johnson

TEXT: Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath.—II Kings 22:1.

The story of the life of Josiah, King of Judah, written with letters of gold across the broad pages of sacred history, so full of human pathos, unsurpassed adventures of faith, Christian courage seasoned with fortitude, reinforced by sobriety and self-control and tempered with kindness, constant adherence to duty in preference of expediency, with the white flame of holy enthusiasm burning in his soul, is a fascinating story well worthy of brief but candid consideration. His life in the history of Judah is like a stream in the desert, a rose among thorns, a moral giant among the dwarfs, and a sunrise at midnight.

What is the background of the story? What are the chief causes of his success and greatness? Why has he been dubbed, and rightly so, one of the great kings in Judah, seeing he led no great armies to victory? Why is it that his biography is so often read and gratefully cherished by every orthodox Jew? Why is it that this man, being dead centuries past, yet to-day speaketh? In other words what made the man what he was? Can the life of an Oriental monarch from antiquity have any value for me to-day?

Influence of Heredity

Some, especially biologists, would account for the greatness and usefulness of his life by the law of heredity. By that we understand the law that nature holds sacred and never fails to respect, causing it to operate in every seed that is sown, in every root that is fixed in the ground, in every tree that is planted in fertile soil, as well as in every other department in the natural world, from the soft fungus in the vegetable kingdom to man, who was created a little lower than the angels, in the kingdom of God.

Figs never grow on thorns, apples never hang on peach trees. By culture these various species may be improved and enlarged but never altered into a new life. In other words a scrub oak may be changed from a dwarf to a giant specimen of that tree but never into a maple or an elm. This law of heredity also holds true among men. Moses towers head and shoulders above his predecessors, contemporaries as well his successors, as leaders, and who dares to compare himself with him as a legislator and composer? But don't forget, Moses had a great mother. She was the only woman that dared to defy the commandment of a cruel monarch. "Jochebed was the queenliest queen Egypt ever possessed."

Samuel served successfully in the capacity of judge and was the first prophet in Israel, but don't forget, Samuel had Hannah for his mother.

Solomon has been reckoned as the wisest among men, but he had David, the poetical genius and skilled musician, for his ancestor.

The Bible reckons with heredity emphatically. "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." But herein is the uniqueness of Josiah's life. Both his father Amon and his grandfather Manasseh forsook the Lord God, planted groves and erected altars in recognition and worship of pagan deities, thus leading the whole nation into iniquity and idolatry. Hence we can not account for Josiah's magnanimity of soul and purity of life by the law of heredity from the paternal side of the family; unless he, as many wise men have done, profited by his weakness, blunders and failures.

What of his mother? What is her nature and character? Tradition says she was a woman of charm and beauty, a thing which still soars high in the scale of values regarding the fairer sex. Recently a gay society lady of the east in our fair land met a Quaker woman whose alertness of mind, youthful appearance and graceful movement so deeply impressed her that she quizzically inquired what physical culture she had taken as well as what kind of cosmetics she used? To her embarrassment the woman graciously replied: "For my lips truth, for my voice prayer, for my eyes pity, for my form uprightness, for my hands charity, and for my heart love." However, beauty and virtue are a rather infrequent combination.

The Bible is silent as to Jedidah's character. However, her name indicates that she was dearly beloved of God and a virtuous woman, whose price "far exceeds that of rubies." Scientists have calculated that the attraction between the earth and the sun is equal to a strain breaking a steel bar 3,000 miles in diameter. Astronomers by means of powerful instruments of a late invention have measured the distance of interstellar space from the earth to some of the distant stars in the outer galaxy of the Milky Way. Geologists by the employment of the pick and the turn of the shovel have disclosed some new data concerning the age of the earth. But tell me, I pray you, what scientist, what astronomer, what expert in any other realm has been able to compute the abiding, abounding and priceless influence of a virtuous, praying and godly mother? Michael Angelo once said: "Whatever a man is he generally owes to his mother." Dr. J. Campbell Morgan, doubtless the world's foremost expositor of God's Word, says: "My dedication to the

preaching of the Word was material. Mother never told it to the baby or the boy, but waited. When I was but eight years I preached to my little sister and her dolls arranged orderly before me. My sermons were Bible stories, which I had first heard from my mother."

"Oh mother when I think of thee,
'Tis but a step to Calvary,
Thy gentle hand upon my brow,
Is leading me to Jesus now."

On the other hand it is a sad fact that the influence of many fathers and mothers leading indifferent, unholy, and worldly lives, actually brings intellectual blight, moral turpitude, and spiritual indifference upon their children. O, fathers and mothers, what kind of life are you leading? If your children imitate and follow your example, what will they be? Where will it lead them?

Influence of Environment

Another element that helps to make or break a man is environment. Many educators and teachers have almost made a fetish out of this false god of environment. According to their theory the society in which we move, the tenement in which we live, the clothes we wear, the habits we establish make us what we are. In other words, man does not possess potentialities and powers to control his environment. On the contrary man's environment shapes, molds and makes man. Does experience substantiate claims? Is this true? Surely, what we are surrounded with from childhood during the formative period of life we are most apt to be, unless there is another element more powerful that comes in to offset and counteract environment. Is that possible? Can environment, whether good or bad, be overcome? Yes, I am glad to say it can.

There are spiritual laws in this natural world, and when we obey these laws all things are possible. I have been in the lowlands in malaria-infested places—in places that give out disease, destruction and death instead of life. In such places I have seen the most beautiful flower in the world with its snow-white bosom pure as an angel's heart, with its beautiful center the golden glory of heaven, and with the fragrance of the upper world emptied into its calix. The masterpiece of God's handiwork—the water lily. In the poorest kind of environment that can be found upon the face of the earth God can grow the purity, whiteness and fragrance of another world. What He does in the material realm He also performs in the moral. That, and that alone is an adequate explanation of Josiah's untarnished purpose, arduous efforts toward a nation-wide moral reform, and a genuine renewal of faith, piety, and righteousness.

Influence of Grace

The third, the all-prevailing, the all-sufficient, the all-enabling, the all-efficient element to make this life great and useful is the mar-

(Continued on page 142)

Editorials

Jottings

"I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire" (Luke 3:16).

* * *

May 20 is Whitsunday, the seventh Sunday after Easter, which commemorates the descent of the Holy Spirit upon the disciples on the day of Pentecost. In keeping with the meaning of the day the Young People's Meeting topic for that date is "The Indwelling Spirit and His Work." There is great need to-day of the presence and power of the Holy Spirit in the lives of professed Christian people. Without that presence our lives will be fruitless and powerless. But let us remember that fire is one of the symbols of this third person of the Trinity. Fire warms, melts, purifies, cleanses, consumes, illuminates, spreads, and releases energy. Let the cleansing, purifying power come into our lives, and then we may also expect the energizing power for service. And when that power comes we shall have fruitful lives and be effective witnesses for our Lord.

* * *

"Liberty consists not in doing what one wishes but in doing what one ought." We were impressed with this statement as we came across it in our reading recently. And yet how many people seem to have the idea that liberty is doing just the things that our carnal nature desires! People think that when they indulge in strong drink, use tobacco in its various forms, participate in modern worldly amusements, and otherwise do things that appeal to their natural senses they are exercising liberty. But in a real sense this is not true. They are doing things that injure themselves and others and are giving themselves over to the slavery of the world and of sin. It is when we deny ourselves of these things and do the things which we ought to do, according to the teachings of God's Word, that we really enjoy liberty. "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:13).

* * *

Mother's Day.—The second Sunday in May was first designated as Mother's Day by the government at Washington in 1914. For twenty years this has been a national holiday, and it has become widely observed throughout the land. It is a good thing to have something to remind us of the sacrifices which our mothers made for us and the love which they bestowed upon us. Quite often young people and others fail to appreciate what their mothers do for them until the circumstances of life throw them out of the immediate reach of these kindly ministrations. Perhaps they never come to their senses until Mother has passed on to the Great Beyond and there is no longer any opportunity to express appreciation and love. Let us, then, show to our mothers the respect, honor, and love that is due them, but let us be sincere in what we do. There is no value in showering our mothers with outward tokens of affection

while we go on in doing the things that bring sorrow to their hearts. Let us honor our Christian mothers by accepting and following the Christ whom they love and serve.

* * *

Responsibility.—This is more than a word in the dictionary. It is the expression of a fact from which none of us can escape. Even though the word does not occur in the Bible the idea is found there time and again, especially in the references where we are told that we must give an account of our lives unto God. Each one of us carries a definite responsibility according to the things that God has given to us as stewards in His kingdom. There are certain things which God has given to all of us: Time, talents, opportunities for service, earthly possessions, even though some of these may vary in degree. But we cannot get away from the idea of individual responsibility. Parents are responsible for their homes and children, Sunday school teachers are responsible for their classes, ministers are responsible for their flocks, each one in his sphere is responsible to God. There is a natural tendency among mankind to try to shift responsibilities. Adam tried it, Cain disclaimed responsibility for his brother, King Saul blamed the people for his failures, but all were unsuccessful. "So then every one of us shall give account of himself to God" (Rom. 14:12). It will do us no good to try to dodge our personal responsibilities.

Springtime

"For lo, the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtledove is heard in our land; the fig-tree ripeneth her green figs, and the vines are in blossom; they give forth their fragrance" (Song of Solomon 3:11-13, R. V.). In these words we have expressed the joy of the inspired writer as he tells his beloved one of the advent of spring. They are famous words, much loved and much quoted, because they express in poetic form the joys and blessings of springtime.

Springtime does bring joys that are peculiar to the season. Winter has its beauties, but, after all, we realize that the season is symbolical of death. By the same analogy Spring is symbolical of life. The bare trees and shrubs put forth tiny shoots of verdant foliage, thus giving outward signs of the life that lay dormant within. The brown lawns and meadows spring into living green and soon become dotted with spring flowers. The peach orchards become a mass of pink splendor, the cherry fills the landscape with snowy whiteness, while the apple, a little later, mingles its shades of green, and pink, and white. And as the beauties of spring color greet the eye, the delicate fragrance greets our sense of smell, and the dull buzz of the bee and the cheery songs of the birds come to our ears with the sweet strains of nature's symphony.

Spring also is the time for cleaning up. The rubbish in house and garden that has accumulated during the winter is gathered up and burned or carted away to some suitable dumping ground. Dust, dirt, and cobwebs are cleaned away and new paper and paint, or whitewash, add touches of brightness to the home and to the farm. In keeping with the spirit of renewed activities of nature man falls in

line and soon is busy plowing, planting, and resuming other outdoor activities that had been more or less interrupted or altogether abandoned during the period of cold weather.

Perhaps we could make a spiritual application that might be helpful to us. It is sad to say, but all too true, that many of us have winter seasons in our spiritual lives, times when our interest and zeal pass into a sort of dormant stage, if not worse. Now would be a good time to do some spring housecleaning in our hearts and lives. Let us clean away the old rubbish that, out of indifference or inactivity, or discouragement, or spiritual lapses, we have allowed to accumulate. Let us clear out all evil thoughts, envies, jealousies, hatreds, grudges, and secret sins from our hearts and give them a new coat of the real whitewash of God's love and grace, and let the purifying sunshine of His Holy Spirit into our lives. Then we, too, will have new life from which new activities will spring, just as the leaves and grass come forth when the sunshine of spring spreads its vivifying warmth upon the dormant earth.

Springtime is here, and we all rejoice. Let us also have springtime in our hearts, and new spiritual life and joy will be ours, as individuals, as congregations, and as a church. Then can we go forth in the energy of the Holy Spirit of God and spread the Gospel of life, joy, hope, peace, and love.

"When Thou Prayest"

It is remarkable how Jesus took for granted that His disciples would pray. It is true that He "spake a parable unto them to this end, that men ought always to pray, and not to faint," and that He gave the positive command, "Watch and pray, that ye enter not into temptation," but usually in His discussions on prayer He simply seems to assume that people who are followers of His will naturally take time to pray, that they will have the desire to commune with their heavenly Father as an earthly child speaks to its parents.

But how well do we as professed children of God live up to this standard of expectation which Jesus has placed before us when He said, "When thou prayest"? It seems as if He said, "I know that you pray; you would not be a follower of Mine if you did not." Is it not on this very point that Christians most largely fail? They neglect to pray as they should, and then they get out of touch with God. Jesus spent whole nights in prayer. All the great men of God in the past have been men who spent much time in prayer. Some of them spent hours in prayer each day. And if we would follow in their steps, in living lives of great usefulness and blessing, we must learn to appreciate the value, and take time to engage in the practice, of prayer.

We quote a passage from a book which we have been reading recently. The thought expressed is, in our opinion, very pointed and impressive.

This is the first condition of great achievement. S. D. Gordon has written, "The greatest thing any one can do for God or man is to pray. It is not the only thing; but it is the chief thing. . . . The great people of the earth to-day are the people who pray. I do not mean those who talk about prayer; nor those who say they believe in prayer; but I mean those who take time and pray. These are the people to-day who are doing the most for God in winning

souls; in solving problems; in awakening churches; in supplying both men and money for mission posts; in keeping fresh and strong those lives far off in sacrificial service on the foreign field where the thickest fighting is going on; in keeping the old earth sweet a while longer." I believe the history of the world as God knows it, and as eternity will reveal it, supports this assertion. The greatest benefactors of the world are men of prayer.

One of the great needs on the part of Christian people to-day is prayer. The Church needs the spirit of prayer. The world needs our help, our example, our testimony to the saving power of the Gospel. But we cannot successfully minister to the needs of a lost and sinful world unless we have the power of God in our lives, and we cannot have that power unless we live lives of prayer and communion with God. "Lord, teach us to pray."

Meeting the Needs—Home Missions

This world is a place of great need. People are in need of many things, both temporal and spiritual. For the past number of years millions of people, in our own land as well as in others, have been in dire need of the bare necessities of life—food, fuel, and clothing. Great efforts have been put forth both by the government and charitable organizations in order to meet that need, and these exertions will have to be continued for some time, according to present indications, if people are kept from hunger and exposure. As Christian people we have our part to do in helping to meet these temporal needs of a suffering world. May we minister to our needy brethren in whatever way we can in the name of our Lord.

But there are greater needs than the temporal and physical—great as these certainly are. The world has always been in dire need of spiritual help. Nearly two thousand years ago the Prince of Life left His heavenly home to come to earth to minister to the spiritual needs of a lost world. When He ascended to glory, after the completion of His work of redemption, He gave the commission to His followers to continue the work of preaching the Gospel of the kingdom to those who are lost in sin. He told them to preach the Gospel to every creature. His disciples of that day took the command seriously and their faithful labors to carry it out are recorded in the New Testament. Since that time the missionary zeal of the Church has had its ebbs and flows, but always Christ has had His faithful witnesses who went about preaching the Gospel.

In our day missionary work has been classified under two heads—foreign missions and home missions. In the Young People's Meeting for March 18 the problems of meeting the needs of foreign missions were discussed. Our topic for May 27 bears the title given at the head of this editorial. The opportunities for doing home mission work are almost unlimited. Because of the large amount of money required to conduct them foreign missions have their limitations as to the scope in which they may be carried on by the home church. This is not nearly so much the case with home missions. There are many needy places right near our home churches where comparatively little expense is required to carry on work that will help to supply dire spiritual need. Let us look for and find these places and then, by the grace and help of God, meet the needs by our individual efforts, our means, our interest, and our prayers.

Christian Life

THE PROPHETIC WORD

V. The Mission and Destiny of the Church

By John Thut

The Church as we know it in the New Testament is an institution that was founded by Jesus Christ, and for which He sacrificed His life. It is presented to us under the figure of a temple, or a building, of which Christ is the corner stone and the prophets and the apostles the foundation, or in some passages the apostles are the builders. The truth that Jesus Christ is the Son of God, as Peter confessed it, is the impregnable rock, the immovable foundation on which the Church is built. Matt. 16:16-18. He who is not enlightened by the Holy Spirit cannot make that confession. Matt. 16:17; I Cor. 12:3. The Jews rejected His claims and evidences to deity and crucified Him as a blasphemer, but God set aside the decision of their unbelief and declared Jesus to be His Son by raising Him from the dead. Rom. 1:4. Thus His deity is attested by the greatest miracle performed in the history of man; the vehemence of man's unbelief could not defeat that divine truth, and the Church is as secure against the assaults of unbelief as is the deity of Christ; the gates of hell shall not prevail against her. She has been assailed by hostile foes (opposition, persecutions, martyrdom, etc.) from without and betrayed by traitorous friends, wolves in sheep's clothing (heretics, fanatics, dissenters, etc.) from within; nevertheless she has survived Satan's strategic attacks either through violence or through the subtlety of cherished philosophies.

The Church is a body of believers, of called out ones from the world system, redeemed and sanctified by Christ Jesus. Chosen to be a people deemed peculiar by the mass of humanity, they are a holy nation, consecrated to be a holy priesthood to proclaim the love and mercies of God to those who are persistent in living in spiritual darkness. Separated from the world's entanglements, they enjoy the liberty of the Gospel, having been called out of its darkness to walk in the light; delivered from its errors and delusions to live in the truth. This life of protest against unrighteousness merits the promise of God that He will be a Father to His peculiar people—a Father to protect and provide for His faithful children. I Peter 2:9; II Cor. 6:14-18.

As her vocation the Church is to induce each individual Christian to mortify his carnal propensities, passions, and reasonings; to edify him in the faith until he attains unto perfection, to "the measure of the stature of the fulness of Christ" (Eph. 4:13), and to labor together with others in unity to disseminate the doctrines of the kingdom of God. She is commissioned to be aggressive (not progressive), to go amongst all nationalities, irrespective of their religions and philosophies with a

positive, distinctive message—to go with the firm conviction that in her Lord and Christ there is the only salvation, the only remedy for a sinsick humanity, that no one cometh to the Father except through Him. Acts 4:12; Jno. 14:6. Not isolation nor aloofness ought to characterize her mission; but in her contacts with all peoples, with all philosophies and religions of human origin, she is to propagate her uncompromising, enlightening doctrine, that there is no approach to God, no salvation except through Christ Jesus. In a study of comparative religions the inevitable tendency is to consider Christianity on a same basis with other religions, leading to the conclusion that it is only another religion. But Christianity is distinctive; it is life, and light, and truth.

In the Church is accomplished the union between Jewish and Gentile believers. An intense race prejudice formed an insurmountable barrier between the social contacts of these two peoples; it required a vision given thrice to Peter and a separate vision to Cornelius before the apostle was persuaded to preach the Gospel to a Gentile. Acts 10. The admission of Gentiles into the primitive church caused a strained situation amongst the brotherhood and was the question for deliberation and decision at the Jerusalem conference. Acts 15. Receiving this converted Roman into the Church was the initial move under divine direction of extending the blessings of the Gospel to the entire Gentile world and effecting a fusion between believers in Christ amongst different races in the kingdom of God. This union of Jew and Gentile in one body (Eph. 3:1-9), this elimination of race prejudice and religious barriers, was one of the "mysteries" hidden in former dispensations, which was fully revealed and interpreted by Paul. Race barriers, caste distinctions, social strata, national patriotism, are human distinctions obliterated—supposed to be at least—in Christ in whom there is now neither Jew nor Greek, bond or free, etc., but all are one common brotherhood. Col. 3:11.

There were other phases of the Church's activities which were "mysteries" (Rom. 16:25, 26), a mystery being a truth hidden in past dispensations but divinely revealed in this. The personality and career of Christ were mysteries which were interpreted by the apostles; it requiring the religious genius and spiritual enlightenment of Paul especially to analyze and expound the significance of Christ's vicarious sufferings and the import of His resurrection, presenting to us a full and logical discussion of the plan of salvation. So distinctly Pauline is this that he could say "my gospel." Romans 2:16; 16:25; II Tim. 2:8; Gal. 1:8, 9. It is obvious, however, that the term "mystery" applies only to the details, for the general fact

of a coming Messiah, and that to the Gentiles also would be extended the privileges of the children of God, was known to the righteous men of the Old Testament, but it was definite and specific knowledge for which they searched. Gal. 3:8; I Pet. 1:10-12. Paul's discussion in Rom. 15:4-19 (note the repetition of the word Gentile in this passage) by quoting the Old Testament prophets demonstrates conclusively that they had a revelation, indefinite though it may have been, that the Gentiles too would have a heritage in the mercies and benevolencies of God. But one could not learn from these general prophetic statements, so lacking in details, how these aliens from the commonwealth of Israel would come to their inheritance as God's children; and this is the mystery which is now revealed.

Both John the Baptist and Jesus Christ preached that the Kingdom of heaven is at hand. Did they proclaim an earthly kingdom of national deliverance and independence for the Jews—the Messianic Kingdom—with Himself as its King? and because He was rejected, did He devise an alternative plan, the church, and postpone the kingdom? Such a course would have nullified the prophecies of His humiliation and substitutionary death, for He was slain from the foundation of the world. He Himself taught the disciples that He must suffer many things (Matt. 16:21; 17:22, 23; 20:18, 19) and spoke of Himself as coming in great glory, but that He must be first rejected by His own generation. Luke 17:24, 25. He performed His life's duties according to schedule as the phrases, "The hour was not yet come," and "The hour is come," seem to indicate.

So successful was He in His work that He could say, "I have finished the work which thou gavest me to do" (Jno. 17:4). If He had failed in establishing the kingdom of heaven such a statement would not have been in accord with the truth. Moreover, when the multitudes had determined to compel Him to become their king He frustrated their plans by departing (Jno. 6:15); and when He rode into Jerusalem at the head of an enthusiastic procession proclaiming Him as their King (Luke 19:38), the Son of David (Matt. 21:9), their expected Deliverer, He again foiled their purposes by ignoring them. Evidently He had not come to establish the Messianic Kingdom.

But what is the kingdom of heaven? It is revealed and interpreted in a series of seven parables by Jesus Christ Himself. Matt. 13. The Messianic kingdom was revealed by the prophets: the Kingdom of Heaven was not. It was a mystery (verse 11), something which righteous men of former dispensations desired to see (verse 17), but had been kept secret since the foundation of the world. Verse 35. This evidently identifies it with the Church; both have that in common. In these parables, as also in others, Jesus portrays to us different phases of the kingdom of heaven, or the Church, prevailing during this age. Comparing Matthew's account of the parables with those of the other gospels, it is well to observe that the term "kingdom of heaven" is used interchangeably or synonymously with "kingdom of God;" the former is characteristic of Matthew, the latter of Mark and Luke. Paul preached the

kingdom of God (Acts 28:23, 31), expounding, orally and in his epistles, Christ's deity, the spiritual significance of His death, burial, and resurrection; and this is what the Church is authorized to do. The term "kingdom" apparently stresses the government or polity and historic developments, while "gospel" has reference primarily to the principles of love, mercy, patience, etc., functioning within this institution. It is a kingdom whose king is absent, or to use Paul's word, "invisible" (I Tim. 1:17) and who has entrusted its government and operations to "servants" enjoining them to "occupy till he come." Luke 19:12-27; Matt. 25:14-30. These servants were required to be under the guidance of the Holy Spirit and many yielded Him implicit obedience, but others, it must be admitted, were actuated by self-interest, carnality, expediency, etc., causing dissensions in the Church or kingdom.

The first parable (Matt. 13) classifies humanity into four types and the reaction of each to the message of the kingdom. The second reveals that good and evil will exist and develop side by side in the world till the end of the age. The mustard seed illustrates the historic development of the kingdom from a small group at Jerusalem to an organization extending over the whole earth. Leaven typifies the introduction of false doctrine within the kingdom; of heresies spreading within the Church till she has been diverted from her divine mission and become a huge system of religious speculations and sophistries. The fifth parable presents to us the inestimable price paid by Christ, depriving Himself of the riches of heaven, and sacrificing His life for the field—the world. In the parable of the merchantman, Christ, at incalculable cost purchased the Church with His own blood. Acts 20:28. The parable of the net clearly teaches that there will be good and bad citizens in the kingdom of heaven. These seven parables, with others, portray various phases of the kingdom of heaven and forecast church history for this dispensation.

The careers of John the Baptist, Jesus Christ, and the apostles were a period of transition according to divine plan from law to grace, and the "mysteries," new doctrines and commandments, were not always thoroughly understood by the Christian brotherhood, biased as they were by their national customs and traditions. The Jewish authorities regarded the new movement at first with indifference, later opposed it with varying degrees of hostility, and finally attempted to suppress it with persecution and martyrdom because they thought it was contrary to their traditional interpretation of the law of Moses. The limits of this article will not permit a discussion of the chief movements and crises unfolding themselves in different periods of church history, as written beforehand in brief but comprehensive outline in the prophetic Word.

We must, however, refer to Rev. 3:14-22 which describes the final stage, distressing and disheartening, of her long history and mission to humanity. According to her own standards she is self-sufficient, boastful of her great material possessions; but according to divine standards, how spiritually destitute and self-deluded! "I am rich and have need of nothing," she says with the air of a swaggerer; but

her Lord says she is poor, miserable, and wretched. Never before has she had so much wealth at her disposal. She has, and is now, erecting costly and elaborate edifices which are a magnificent display of architectural skill; maintains an expensive equipment, ritual and ministry. Her mission boards and educational boards and organizations control millions of dollars in endowments and investments. Notwithstanding her enormous wealth, perfection of organization, her numerous boards, societies and institutions, her culture and oratory, her efforts avail not in winning a steady increase in membership, nor are they productive of revivals, nor does she sustain a high state of spirituality or even morality. She has admittedly lost her former power and influence over men, is permeated with indifference; her message to the unregenerated is unheeded, for it is difficult to bring about repentance, conviction, and conversion; the public considers her services entertainment, her polished sermons a method of improving and refining the natural man without regeneration. Due to "scientific" and liberalistic teaching she has been deprived of her distinctive truths and has substituted ethical and social subjects. She has discarded her divine mission to preach the Gospel and assumed the task of propagating the speculations and "conclusions" of men; and her foreign missionaries without this divine message are returning to the homeland. Many of her prominent leaders openly express disbelief in her cardinal doctrines, "denying the Lord who bought them" (II Peter 2:1). This lukewarmness is nauseating even to Christ who will eventually disown her—spue her out of His mouth. He stands now without, knocks to enter the hearts of individuals in her membership. And the culmination of this modernistic teaching will be an estrangement between the church and her Lord, a "Christianity without a Christ. "Of this anomalous condition we shall speak later in its relation to world events.

Nevertheless there are in this apostate church those who are loyally contending for the faith, sacrificing heroically to carry the Gospel to all the world. An encouraging and hopeful fea-

ture amidst the general spiritual lethargy of the present is that in every denomination there are many who are becoming awakened to the great need of a study of the hitherto much neglected prophecies of the Scriptures, and are deeply interested in the personal return of the Lord Jesus. Evidently He is separating a people from the allurements and entanglements of this world system, preparing them to receive Him when He returns to earth to establish His Messianic kingdom. There is both Old and New Testament evidence that God's faithful, Spirit-filled children will in some manner escape the plagues, judgments, and tortures of the great tribulation. (Psa. 31:20; Isa. 26:20, 21; Luke 21:36. In some stage of the tribulation period, "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; . . . to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16, 17).

Harper, Kansas

SELF OR SELF-DENIAL

I, me or mine: we, our or ours.

How typical of the spirit in the world today!

My self, my time, my money, my pleasure.

How small, how mean, how sordid! Stunted and dwarfed by avarice, vanity and pride.

I and mine seeking a life of gratification of desire, with no aim in life for helpfulness or service for others.

Many would-be Christians sell the Christ for thirty pieces of silver, seeking a life of indulgence and gratification of desire. But listen:

"You will never get right until you have pitched all of these things away and have called Christ back and have given Him the keys of your whole nature."—F. B. Meyer.

You, ye or yours; they or theirs.

Ah, how different! Great and deep is the abiding peace and happiness of those who lift their eyes above the narrow little circle of their own horizon in life to the great work of God, and to the kingdom of God of which they are a part.

"He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."

Will we with a spirit of gratitude, really deny ourselves cheerfully, willingly? Thus will we spread and expand our **own** lives, and—Who will get the blessings? **Who?**

"He that marks from day to day
In generous acts his radiant way
Treads the same path his Saviour trod
The path to glory and to God."

—Mrs. E. S. Woodring.

It is joy to work for such a Master! My soul is often filled to overflowing, and it is an honor to be spent in such a cause. If the labor is great, and the difficulties numerous and formidable, the strength—"all might according to His glorious power"—is greater, and the reward will be so too. No service can be happier even now, but the reward is not yet, and it is eternal.—J. Hudson Taylor.

HIS RICHES

By Ursula Miller

Rich in love from eternity
Beyond all power to tell,
God has love, and God is love,
Where the host of heaven dwell.

Rich was He in the glory,
Rich in that infinite sphere.
The heaven of heavens His rightful place,
But—He came here.

Rich is He in possession,
The cattle of a thousand hills,
The heaven above, the earth below,
His—to do as He wills.

Yet with all these riches
So glorious—how can it be
For our sakes He left it all—
All for you and me.

For our sakes He left His riches,
And He left His home above,
That we may know His righteousness,
His mercy, and His love.

Protection, Kansas.

MODERN SIN

V. Love of Pleasure

By David E. Plank

Pleasure—what a word! How many crimes have been committed in thy name, and in quest of thee! How many worship at thy shrine, oh thou god of pleasure! Pleasure is that for which we are all seeking, in one way or another. It is that for which we have a right to seek, if rightly and moderately sought. But, if sought wrongly and immoderately, it is sin, and what a sin! Sometimes I think it is the root of sin. It is fittingly termed a "modern sin," yet at the same time pleasure seeking is as old as the human race. From the innocent child playing at its mother's knee, to the wickedest criminal in the country, every one is seeking pleasure, happiness, joy. Pleasure is the opposite of pain, and who wants to endure pain! There is, however, such a thing as pleasure in pain, and the greatest and holiest of pleasure, at that.

The writer has a friend, a fellow workman. He has reached the afternoon of life, and, sad to say, does not seem to know the Lord, or at least takes no delight in Him. Honest, industrious, efficient, he has held one position for years, and almost every one is his friend. One morning, quite awhile ago, he asked the question, half-jokingly, yet seriously: "What is the use of working all the time? Some of these mornings we will be gone, and then what *pleasure* will we have had?" But soon after, illness came and a serious operation. Then weeks and months in which he could not work. And oh, how glad he was to get back on the job, for he found no pleasure in enforced idleness!

There are two kinds of pleasures, the pleasures of God, and the pleasures of sin. The pleasures of God are at His right hand forevermore, and His children may enjoy them both in this life and in the life to come. But the pleasures of sin—well, Moses rejected them, even though he may have been tempted at times to indulge in them. The Hebrew writer says to him; "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the *pleasures of sin* for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward." Now wasn't that a wise choice? Yet no doubt it did not look very good at the time. Very likely Moses' foster mother thought it strange that Moses would not "run with them to the excess of riot."

We would take greater "pleasure" in speaking of the good side of this subject, but the evil side has been assigned to us, as fitting in with this series of subjects, "Modern Sin." After all, it is as necessary to warn of the evil at it is to encourage the good. Both aspects of every subject should be considered, and the truth taught. There are many things which seem to bring pleasure to the worldly minded (at least, "for a season"), but to the child of God they bring no delight but are repulsive instead.

We often think it quite impossible that so many folks take pleasure in indulgence in these evil things, when there are so many better things to enjoy. What would you think of swine that would insist on eating the husks, when the rich kernels of grain are plentiful in the feed trough? But such are the tastes of those whose hearts have not been cleansed, whose minds have not been renewed, and whose lives have not been changed by the grace of God through faith. The blood of Christ must cleanse before we can take pleasure in the things of God. Until then, the pleasures of this world and of sin will hold our attention. Without Christ, we will indeed be "lovers of pleasures more than lovers of God," because we cannot be anything else.

It is to Christians, principally, that we wish to submit this message—to those who know the Lord (we trust) but who perhaps have not yet gotten the victory over the temptation to indulge in sinful pleasures, to those who have not "grown in grace and knowledge" as much as is their privilege. In fact, it is a lifelong task, even for those who have won the victory over sin, always to distinguish the good and lawful pleasures from the bad. There are "pleasures" from which we must totally abstain. There are others which are harmless—even helpful—if enjoyed in moderation, but if indulged in to excess, or inopportunistically, or wrongfully, then such pleasures become sin.

For example: A quiet walk in the woods or field, or along a stream, or on a mountain, may be a helpful and inspiring pleasure, even on a Sunday afternoon. But if at this time we are missing an inspirational service, or we should be otherwise engaged in the Lord's work, then this pleasure becomes a sin. Or if our particular activity borders on Sabbath desecration, then again it becomes sinful, even though such activity may be quite allowable on a week day. (As for instance, ball playing.) Then there are things which are never rightful pleasure because of their very nature and influence. May we mention some which we regard as such:

The Movies. No wonder Bro. Derstine terms them "Hell's playground!" We do not know the movies from the inside, for we never attend. But from the outside we have talked with clean folks who have attended occasionally with the desire to see an "educational" picture, and have come away in disgust! We have observed the lives (almost invariably shady) of those who take such pleasure in the average film shown even in the higher-class(?) theaters; and occasionally we notice the advertisements in the daily newspapers of the latest films being shown. Altogether we conclude the movie theater is no more the proper place to see an educational picture, than is the saloon the proper place to secure a needed bottle of medicine. Physicians and drug stores are for the dispensing of medicines, and educational pictures, if shown at all, will be shown at educational institutions. Even then those shown are disappointing as a rule. But why

are the movie houses so bad? Is the movie camera any more sinful than the one that takes "still" pictures? Not at all. It is not the machine, but the picture that is good or evil. The camera can also be used in a very sinful way. Movie houses must make money if they want to exist, and they make it through the patronage of crowds. It will be agreed that the movie-loving and attending crowds are not Christian—they will not long patronize a clean, wholesomely educational picture. They want thrills, and for the most part immoral, sensual thrills at that. No, my friends, there is no wholesome pleasure in the movies for the Christian. He will either seek in vain for "good" pictures, or his sense of goodness will become so impaired and degraded as to threaten his very spiritual existence.

Novels. Fiction has its place. No doubt, properly written, it adds much to the spiritual and educational value of our reading matter. But the cheap, degrading class of fiction of many books and periodicals which is being devoured wholesale by young and old, brings a grade of pleasure no higher than that received at the movies. Neither is it alone the coarse grade stuff that is dangerous. Much of the classical fiction by standard authors is polluted with errors of modernism, evolution, and other theories and ideals contrary to the teaching of Scripture. Reading is a worthy pleasure to many of us, but we must "give attendance to reading" wholesome, Scripturally sound and true, and educationally clean, reading matter, if our pleasure is to be of the godly sort.

Card Playing. And we will add all other games of chance, and games usually attended with gambling and betting, and all other games objectionable for any good reason. There is value in some games of skill, if only for the pleasure of wholesome physical and mental exercise. Their propriety depends on when and where they are played, and if played in moderation, and without causing offence to any one. But card playing is very clearly not one of these games. Its fascination to many people is scarcely understandable. The game seems to grip them with some uncanny, demonic appeal which they cannot resist. We fear for our young folks who are indulging in this game. It surely leads to more harmful indulgences and sins. It is better to "not know one card from another," than to become so almost insanely fascinated with the game as many people seem to be.

Dancing. It would seem unnecessary to warn our Mennonite folks against this "pleasure of sin." Yet in places it becomes a problem to induce our people not to attend the dance. So much has been written and spoken against this arch-evil that we may not be able to add anything worth while in this brief paragraph. May we remember this, however, that it is but a step from this pleasure to the terrible sins of adultery and fornication. Not that every individual is necessarily immoral who dances, but this we have noticed, the more common dancing becomes among professed Christian people, the more prevalent are the sins mentioned.

Appetite Indulgences. Lack of space does not permit the separate discussion of the various indulgences, such as strong drink, tobacco,

excessive eating, etc. The appetite was given us by our Creator for a useful purpose, that we might receive pleasure while partaking of necessary nourishment for our physical bodies. The appetite becomes depraved when we abuse it by gratifying our sinful lusts. Here again, a God-given pleasure becomes a pleasure of sin because of the wickedness of men's hearts. These indulgences are particularly prevalent and destructive in the "fast life" of the present day. The writer believes many men and women take to strong drink and other appetite indulgences in an attempt to drown their sense of guilt before God. They may not believe nor understand, but they cannot escape that "certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." Hence the indulgence in one or several narcotic dopes to dull the senses and to receive some pleasure for the moment. Young folks, beware, strong drink and tobacco will drag you down. You cannot expect to stand in this evil day, and drag along such weights. Stop now, if you ever began, for the sinful pleasure which you may derive from such indulgences will turn to sorrow quickly enough.

Then there is the pleasure of popularity. And to be popular we must be right up-to-the-minute

in all our ways. Our dress, homes, automobiles, etc., must be right in style or we lose out, popularly speaking. Better be "out of the world, than out of style," is either the common expression or the general conception among worldly folks. Just about the time we get "fixed up," the style changes, and we must do it all over again. Quite a bother, but many people seem to get a lot of "pleasure" out of it all. But how much greater and more durable are the pleasures which God offers to all who are willing to believe and obey Him! Well does the Psalmist say, "A day in thy courts is better than a thousand" (Psa. 84:10). Isaac Watts, in commenting on this verse more than two hundred years ago, so aptly writes these lines:

"One day amidst the place,
Where my dear God has been,
Is sweeter than ten thousand days
Of pleasurable sin."

Some day the pleasures of this world will be gone. All that will be left will be judgment for sin—an eternal judgment with its awful penalty. On the other hand the pleasures of God, foretasted here, will grow sweeter with the ages. Which will we choose?

Eureka, Ill.

CHARITY—ITS INFLUENCE AMONG CHRISTIAN WORKERS

By Annabel Linder

Charity as a principle, not only a policy, is the possession of every true child of God, who has been made a partaker of the divine nature of God. It is manifested in attitudes and service to fellow men. The joy that comes to the Christian through such a service cannot be exaggerated. It cannot be understood by those who have not tried it. It cannot be obtained except by a wholehearted surrender to the will of Him who has loved us with an infinite love. A life of love will draw us closer to God and to our brethren. Every believer is a member of Christ's body and as such has a definite ministry. He must have the love of God shed abroad in our hearts, then love will radiate through him in a life of service.

Let us notice what some of the influences of love are, as we work with our fellow laborers, and what these will mean in our lives.

Love is a means of keeping us in the truth. Love "rejoiceth not in iniquity, but rejoiceth in the truth" (I Cor. 13:6). Many times, in the ages since the days of the early Christians, the foundation truths have been obscured and almost lost. Yet God has not permitted His precious revelation to be entirely forgotten; but has had, in every age, men who have remained true to Him. "Great peace have they which love thy law: and nothing shall offend them" (Psa. 119:165).

Love keeps us humble. "Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil" (I Cor. 13:4, 5). Humility is very essential on our part, so that we may be able to reach the lives of others. It is anything but a

pleasant experience to work with some one when you can see that he feels you are so inferior to him; and then you permit this feeling to become the thief of your real spirit of service. "God resisteth the proud, and giveth grace to the humble." Love among the body of believers will cause them in honor to prefer one another.

"Charity suffereth long" (I Cor. 13:4). Just to think of the patience that God exercises toward each of us as individuals, should prompt us also to exercise patience toward each other. If we could only realize how much patience sweetens life, we would exercise it more. Many a difficulty could be overcome if we were more patient with those who seem to mistreat us. Brethren may differ in their opinions. Their views may not even be according to the light of God's Word. Yet charity will cause them to exercise patience with each other. Time will bring opportunities for explanation that will keep up happy relations between them and still reveal the truth.

Love covers the multitude of sins. "Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins" (I Pet. 4:8). The saying, that love is blinding, is quite common among us. When we love a person it becomes quite easy for us to overlook his faults and mistakes.

Love will take us a step farther. Instead of merely overlooking mistakes it will cause us to go to our brother and try secretly to correct the fault. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:11). When our brother

has fallen, rather than expose his mistake among the brotherhood, love will prompt us to go and talk to him and point out to him the error of his way. It is possible for any one to stumble; and then it becomes our Christian duty to do our part in restoring such an one. We are made to think of the Good Samaritan. When he saw his brother in need, his love and compassion caused him to stop and minister unto him, while those who had passed by a short time before looked upon him, but charity was lacking. Therefore, love is a means of restoration for fallen brethren.

Love is a means of help for the needy. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (I Jno. 3:17)?

Seldom do we find a person who does not wish to be happy. One of the sources of true happiness is to make some one else happy. At present there is plenty of opportunity to help the needy. When God blesses us with this world's good, He does not intend that we should satisfy our selfish desires, but entrusts it to us and expects us to be faithful stewards. Though this passage does refer to the material side of life, we must not fail to point out God's gift to the needy. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16).

Love denies self for the sake of others. "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died" (Rom. 14:15). Paul is a very striking example. Love constrained him to deny himself of things which were lawful and right. A beautiful picture presents itself when we see Ruth's love for Naomi. It meant much to Ruth to leave all she had been associated with from her childhood—home, relatives, religion, and the familiar scenes of her youth; but she loved Naomi, and her love made her willing to go with her to a strange land. Even so love in a congregation will cause the members to deny themselves for the good of others.

Love is the means of warning and discipline for the wavering. It is love that causes Christian parents to correct their children. This age of lawlessness in which we live, reflects on none other more than the home. Somewhere along the line there has been an element pushed to the background that is very essential. "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes" (Prov. 13:24).

In the Church there are those who sometimes become wayward and indifferent and transgress the laws of God and the Church, and therefore should be disciplined. In Heb. 12:6 we find these words: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." But God never disciplines without first giving instruction and warning, neither does charity.

Love binds us together. Paul in writing to the Colossians says, "Put on charity, which is the bond of perfectness." This is

exemplified in the love-covenant of Jonathan and David. The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. Jonathan loved David to the extent that he put his own life in danger in an effort to save that of his friend.

Likewise the love of Christ shed abroad in our hearts by the Holy Ghost, unites our hearts in Christian love and fellowship. "Love is strong as death. Many waters can not quench love, neither can the floods drown it."

It is the bond of perfectness that draws and holds us together—a tie that cannot easily be broken. And this same love constrains us for the service of the Lord, and is the impelling force, or power of God, within us, which scatters us even to the uttermost parts of the earth, for the spreading of the Gospel, that men may be saved from eternal death unto everlasting life.

It is the constraining power of the love of Christ that causes the individual to forget self for the welfare of others. It is love that made the Master pour out His soul unto death for the world. I Jno. 3:16. He commanded that we love one another as He has loved us. Do we have these manifestations? May we, through the riches of the grace of our Lord Jesus Christ, allow the constraining power of His love to operate mightily in our lives for the welfare of humanity and the glory and honor of God the Father.

Canton, Ohio.

A MOTHER'S GOOD COUNSEL

By Edgar L. Vincent

Who was King Lemuel? We search the Bible through from cover to cover and we do not find that name mentioned but once. In the last chapter of Proverbs, and there alone, do we read "The words of king Lemuel, the prophecy that his mother taught him."

Bible students have brought many arguments to bear on the question of who this king of olden times was. Some understand that Solomon was referred to, while others consider Hezekiah to be the person to whom reference is made. Be the king who he may, it was good advice which his mother gave him. Listen.

"Give not thy strength unto women, nor thy ways to that which destroyeth kings.

"It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:

"Lest they drink, and forget the Law, and pervert the judgment of any of the afflicted."

Other sound counsel, also, we find laid down in the list of maxims this good woman prescribed for her imperial son. Did Lemuel heed this good advice? If he did, well; but if he did not, so much the worse for him; for when did a mother ever impart lessons more replete with chastity and temperance than did this woman of the long gone past?

And this advice is just as good now as it was thousands of years ago. It is full of truth, not only for kings and princes, and men in other high places, but for every man, woman and child in all this old earth. Impurity and

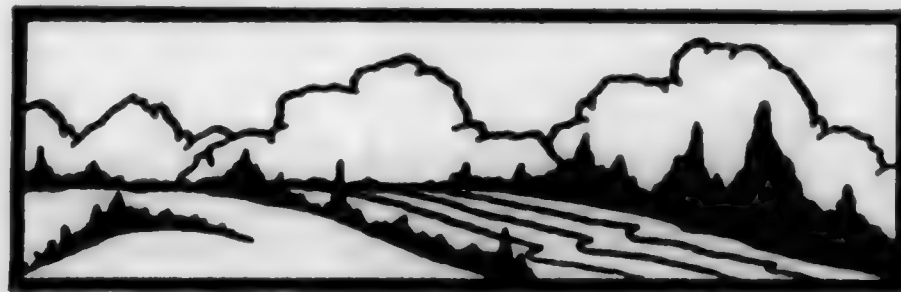
strong drink, with the other vices that are linked up with them, kill all that is good in the heart of man. They degrade now just as they did in the olden times: they lead men to forget the law and pervert the judgment. Kings by the score and thousands in private life have been destroyed, body and soul by the evils which the mother of King Lemuel pointed out.

"Well, none of this is for me." Do we say that? "I am neither a king nor a prince. I am in no position of trust wherein I could pervert judgment, were I ever so much inclined to do so." What a mistake! For every man is king of his own soul. Not a day passes but that the lowliest of us is not called upon to make decisions of the highest importance to ourselves and to those about us. It is just as important for the man in the shop, or in the office, or out on the farm to keep his brain clear and his hand steady, as it is for any king or president, or governor, or maker of laws. The railway engineer should not tamper with sin in any form. The aviator above all needs a cool head and a well disciplined heart. The teacher, the preacher, the doctor, and the lawyer, all come under the provisions of the very same words which the mother of Lemuel taught him ages ago.

All the world over, men are groping for some way out of the shadows which envelop us as peoples and as nations. We feel here, and we feel there. Only a blank wall meets our touch. Why? Because we do not put out our hands in the right direction. Up, up toward God must we lift our hearts, our hands, our prayers! The lo here! and the lo there! of our day only add to our confusion, and lead us farther into the darkness.

Oh, for mothers as good and as true as was the mother of Lemuel! Oh, for fathers who will lead their sons and daughters in the way of Christian truth and walk in that way themselves! There lies the salvation of the people of our times. God grant us to live long enough to see a generation which shall truly love the Lord and be willing to obey His counsels!—Cleveland Gospel Herald.

"The Bible is the Word of God, and when one reads it with the listening heart he is hearing God speak."



"AS YE SOW"

A sower sowed a beautiful thought
In his garden of words one day;
It blossomed and grew, though he knew it not,
And it choked the weeds away.

It grew and flourished, a lovely flower,
The thought that was sown with care;
And the sower saw what a mighty power
A thought may be, with prayer.

So planting his garden, he bowed his head,
And prayed that his thoughts be fair;
And he reaped a harvest of love, men said,
From the thoughts he planted there.

—Kenneth Robinson, in Verse Land.

MAKING GOOD

(Continued from page 135)

velous grace of God, or in other words, his change from nature to grace. Is not grace a New Testament word? When did he change from nature to grace? Are there any evidences that substantiate such a claim? What of his significant name meaning Jehovah healeth? There is not the slightest indication that Josiah was ever sick physically, and if never sick how could he be healed? May not this healing of Jehovah indicate, suggest, and typify the moral restoration and spiritual renewal of his whole life to God? Circumstances may have helped to bring this about. When he was eight years old his father Amon died. God removed from the stage of life the object of the young man's affection. In his sorrow, which is consciousness of loss, "while he was yet young, he began to seek after God." If disappointment and sorrow drive us to God in prayer, prayer will drive disappointment and sorrow away from us and make it appointment under God for better things.

Luther Burbank, the plant wizard, produced the Burbank potato; the high gluten wheat; from the dewberry and raspberry a new superior berry; changed the hard shelled walnut into a soft shelled, and improved the quality of the wood; improved several varieties of apples and other fruits, and produced new kinds; evolved wonderful roses and other flowers, and took the spine from cactus and made it food for stock. In like manner, only in a far higher sense, our blessed Lord takes our bitter, thorny, unlovely and common lives and transforms them by His matchless grace into bright, beautiful, fruitful lives made into His own likeness. Has your life been transformed and not only made better but made good? All the possibilities of Divine grace become ours in Christ.—The Evangelical Beacon.

"WHEN I SEE THE BLOOD"

It was the blood that saved the first-born among the Israelites (Exod. 12:13), so now it is the Blood of Jesus which is the "propitiation for our sins" (I John 2:2). "Without shedding of blood is no remission" (Heb. 9:22). 'Tis the Blood, the precious Blood of Jesus, that atones for humanity and cleanses from sin. God sees the Blood, the Blood of the Lamb; the Blood shed for man.

What is it to us? Nothing, until we also see the Blood shed for our salvation. This brings deliverance. This brings peace and rest. We were guilty. He died. We were condemned to death. He became a curse for us. He died that we might live. "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed" (John 6:54, 55). "As the Living Father hath sent Me, and I live by the Father: so He that eateth Me, even he shall live by Me" (v. 57). The Blood is the life and we can only eat His flesh and drink His Blood by becoming partakers of the Spirit. "It is the Spirit that quickeneth" (v. 63).—M.

Tempers and habits will be mastered early or never.

Educational

HISTORIES OF LOCAL CHURCHES

XXX. Pleasant View Church, near Bowdil, Ohio

By Dema Gertrude Horst

Our history as a church dates back to 1837 when a colony from Farmersville, Lancaster Co., Pa., settled in the vicinity of the present church. Included in this first colony were Abraham Eschliman and family, Christian Horst and family, Widow Shisler and children, Jacob Dague and family, Samuel Doll and family, Daniel Oberlin, George Hartel, and Christian Keffer; thirty-six in all. The last named three were drivers of wagons. The group traveled in Conestoga wagons and a few buggies, and had twenty-three horses. They started on April 7, 1837, and landed on what is now the Ralph Horst farm near the present church on April 22. In 1838 John Martin and family moved in from Clarence Center, New York, and settled near the Horst farm.

This settlement was made fourteen years before the Pennsylvania Railroad was built. The land was homesteaded in 1811, and some of the old deeds, still preserved, bear the signature of James Madison. The country was comparatively new, and much of it was covered with heavy timber—white oak, yellow poplar, black walnut, hickory, and other hard wood varieties. Clearing the land presented a gigantic problem, for there was no sale for the wood. To add to the problems there was no market for most of what they raised, but the frugal and thrifty habits of these and later settlers came into play, and the Lord prospered their labors.

In the following years, the Eichers, Hartmans, Leiseys, Minnichs, Hesses, Meyerses, and others moved from Pennsylvania and settled around this nucleus of Mennonites. In the year 1850 Jacob Buchwalter and family and John Stauffer and family moved from Lancaster Co., Pa. with wagons. In 1851 John Mackman and Henry Eberly and their families came out on the new Pennsylvania Railroad. All these families were adherents to the Mennonite faith.

Church Work and Leaders

The Martins Church, six miles west of the present church, was organized a few years earlier, and these colonists found a church home there. Services were held every two weeks and were in charge of Henry Martin, Sr., and William Westheffer. They were held in the German language. This arrangement was unsatisfactory because of the distance to the house of worship, and a request was made to have services occasionally at

the east end in the homes of members. This was granted, and services were first held every eight weeks and later every four weeks. Some families living south of Greenville walked five miles to services. The Church apparently prospered, and the young people, as they grew up and established homes of their own, united with the Church. The idea of having a church house to worship in was evidently in the mind of some from the beginning, for a burial place was located at the present site in 1837. As the membership increased this subject was given some thought, but just why it was delayed so long is not definitely known.

The first building at Pleasant View was erected in the fall of 1856. It was about 32 x 48 feet in size, a substantial frame structure, with homemade, unpainted benches and woodwork. An account kept by one of the building committee shows that there were



Pleasant View Church, Near Bowdil, Ohio

fifty-four donations, either in cash, material, or labor, to the amount of \$422.51, to build the church. The church was dedicated on Jan. 25, 1857. The following is written in one of the old hymn books: "Den 25 Januar 1857 wurde die erste Versammlung gehalten in diesem Haus gelegen zwischen Grünvill und Lorenz in Stark Co., Ohio."

Henry Martin, Jr., and Benjamin Horst were the ministers at this time, and John Martin was deacon. Services were held every four weeks. During this decade the Civil War had its effect in unifying the membership against a common enemy—the military problem. Some of the colony were exempt for various reasons; others paid the exemption price.

Soon another problem arose as the next generation grew up and requested part of the services in English. This was considered as an innovation by the more conservative

members, and not much could be done to make the change. Later, when the Herald of Truth made its appearance, this was also viewed with disfavor. Then the question of Sunday school and evening meetings was brought in, which added still more problems. This caused widespread dissatisfaction, so that when the "Wisler" schism started in Elkhart Co., Ind., in 1870 it spread to Ohio in 1873, and the majority of the members and both ministers went with the conservatives.

The question as to the use of the church building came up, and it was decided to use it jointly, each branch having services every four weeks. For a fuller description, see page 307 in "The Mennonites of America" by C. Henry Smith.

Samuel Eschliman was ordained deacon in 1874. Michael Rohrer of Canton, O., frequently came and preached in English. Steps were taken to ordain a minister, and the result was the ordination of Michael Horst to the ministry Oct. 20, 1877, at the age of 45 years, and later to the office of bishop, in the fall of 1880, which office he filled until failing health prompted him to ask for help. Adam Kornhaus, who earlier was ordained minister, was called to the office of bishop in 1892. He served less than two years, dying very suddenly at Martins Church after he had read and commented on Psalm 8 and had led in prayer.

At this time there were no young people gathered into the church. In the summer of 1879 occurred the tragic death of Benjamin W. Horst, a well-known young man who had neglected the important matter of salvation and found his Savior on his death-bed. He made a strong plea to the young people, which made a deep impression. When J. S. Coffman came in some time later to hold a few meetings there was quite an awakening, and many were added to the Church in the following years, although the records show that not many young people united with the Church

until after 1890.

In 1888 there was a large number of deaths in both branches of the church, among them the wife of Michael Horst, wife of Benjamin Horst, the wife of Samuel Eschliman, Daniel Brubaker and wife, and the wife of Jonas Horst. These funerals were largely attended, and the church house could not accommodate one half the crowd, so there arose a need for a larger house. However, since the old house was used conjointly, the need for additional room presented a problem that was not easy to solve. In December, 1890, a joint meeting was held with the Wisler branch of the Church to consider building plans, and the decision of the latter was to build independently of Pleasant View.

In the summer of 1891 the present building, 38 x 56, was erected on the original site. The building committee was composed of

Martin Senger, Jonas Eschliman and Emanuel Horst, and the contractor Jesse Good. The building was dedicated in November, 1891. After the new church was used it gave courage and inspiration to the members and perhaps the most blessed period in the history of the congregation was embraced in the following ten years. At services the church yard was well filled with buggies and carriages, and many people, both old and young, were in church and Sunday school.

I. J. Buchwalter was ordained to the ministry Sept. 16, 1893, at the age of 23 years, and was called to the office of bishop Aug. 17, 1895. John Hackman was ordained deacon in 1897. Because of his age he has not been able to officiate during the last few years. Adam Brenneman, of Orrville, Henry Walters, of Moultrie, and others often filled appointments here. The Church owes much to the ministers of the Word in the early days, when long trips were made with horse and buggy, regardless of weather and roads.

David Martin, a minister from Fairfield, Co., Ohio, moved to this locality in 1896 and served as long as health permitted. He was the son of Deacon John Martin. Aaron Eberly was called to the ministry in 1903. Nearly all the ordination services were held at the Martins Church. Those who held meetings in the early days of evangelistic work were J. K. Brubaker, D. H. Bender, L. J. Lehman, and J. M. Shenk.

In the winter of 1903 S. G. Shetler conducted a series of meetings, and in December, 1904, J. S. Shoemaker, D. D. Miller and S. G. Shetler were here for a week of Bible conference work. Other evangelists who held meetings in this decade were John Brilhart, J. E. Hartzler, N. O. Blosser, and Abram Metzler.

Among the lay members who took active part in the church work and were interested in getting our church calendar changed to every Sunday and starting Bible meetings were J. K. Hooley, D. H. Horst, and Henry Horst. Martin Senger used his talent in working out the financial problems of the church and giving wise counsel to younger members. There were many, both brethren and sisters, who exerted a wide influence.

In December, 1915, E. M. Detweiler was with us in a ten-day series of meetings. Revival meetings held here were nearly always largely attended because of the coöperation of churches near by. During the winter of 1920 the schoolhouse adjoining the church was destroyed by fire, and a part of the church building was used for school purposes until the close of the term.

In the next decade there is much history that must be left out partly because of lack of space, and also because some things are best forgotten. We were often short of help in the ministry because of the same ministers serving both congregations. I. J. Buchwalter in the past years was often not able to look after his church duties because of long sieges of illness and for this and other reasons the following helped at different times: J. A. Leichty, P. R. Lantz, A. J. Steiner, and O. N. Johns.

For a good many years there were no

special meetings held and the church gradually dwindled down, because of some moving away and through other losses. In 1926 J. S. Hartzler instructed in a Bible conference and in the summer of 1927 A. C. Good held meetings. These meetings caused an awakening and new interest.

Sunday School Work and Leaders

The first Sunday school was started in 1889 and was held two years in the old church. The "Bible Lesson Book" for children and Adult lesson helps published at Elkhart, Ind., were used. Up to the present year twenty superintendents have served. Those serving the longest were Daniel Buchwalter, D. H. Horst, and D. L. Senger.

The first offering was taken Jan. 28, 1894, for the Chicago Mission. For many years regular offerings have been taken for missions and charity.

In 1915 we began having Sunday school every Sunday. Live teachers' meetings were held at different times on midweek evenings or before the Sunday school hour. A class of nine took a teacher training course in 1917, meeting each week at the home of D. J. Hooley.

In January, 1914, George M. Hostetler, then superintendent of the Canton Mission, conducted a singing class for nearly a week. Martin Hollinger (recently deceased) served as one of the choristers either in Sunday school or church for nearly forty years and was a great help in our singing. In 1927 quite a number from Martins and Pleasant View organized in a chorus under his leadership. There have been many faithful leaders of song. At the present time we are using the new church hymnal and Salvation Songs. In 1916 singings were held in the homes on Saturday evening. Henry Shoup took an active part as one of the leaders. The present Sunday school enrollment is around one hundred with nine teachers. Some attending are the sixth generation of the early settlers. Special efforts are made to gather in those not attending elsewhere, and many have come from non-Mennonite homes. Missionary Day is observed, and the children also give a program each summer. The children are doing well in memorizing Scripture verses. The present officers are: Supt's., Paul Ressler, Emerson Hostetler, Secys., Clarence Hooley, Grace Huff; Treas., D. J. Hooley, Chors., Alva Wengerd, Dema Horst.

Young People's Meeting

Bible meetings were started at the church in the summer of 1905. During the first few years they were held in the homes of members part of the time. We have alternated with the Martins Church in Young People's Meeting work nearly all the time since its beginning. The topics given in the Gospel Herald have always been used. The aim is to have those of all ages to take part in the meetings. The programs are frequently followed by a sermon, and sometimes programs are exchanged with other congregations. D. J. Hooley served as superintendent of the Young People's Meeting for nearly fifteen years. Regular offerings are taken for the Canton Mission. A committee

of three with the superintendents and ministry meet to make out the programs for six months at a time. The present officers are: Supts., Paul Lehman, George Eschliman; Secy., Rhea Hooley; Treas., Marcus Lehman; Chors., Orpha Lehman, Blanche Eschliman.

Sewing Circle Work

The Martins and Pleasant View Sewing Circle was organized at the Martins Church, Dec. 16, 1916, with I. J. Buchwalter acting as chairman and Elmer Amstutz, secretary. A constitution was drawn up and the first officers elected. There were forty-four charter members, eleven of whom have gone to their reward. The sewings have been held in fifty-eight different homes, and in some homes a dozen or more times. The officers as they have served so far are: Presidents, Mrs. I. J. Buchwalter, Mrs. D. C. Hostetler, Mrs. John Eschliman, Mrs. Aaron Eberly, Mrs. John Hartzler; Vice Presidents, Mrs. Martha Steiner, Mrs. Henry Horst, Myrtle Gregory; Secretaries, Rosa Baumgartner, Dema Horst, also several assistants.

From its beginning the aim has been to help the needy and unfortunate in our own community as well as the missions and more distant places. From 1918 to 1923 the work was heavy because of the urgent needs in the Near East. We worked through the Friends Service Committee at Philadelphia a few years. This organization sent clothing to the war-stricken areas. In 1920 we began to work through the Mennonite Relief Commission, and soon afterward we began to get nearly all the garments from the cutting room at Ronks, Pa. We have aimed to contribute our share toward the support of Ruth B. Miller in India, whom the Ohio circles are supporting. Each fall a shipment is sent to the Russian Mennonites in Canada. Eatables and clothing are also sent regularly to a few other places. The Wisler branch of Mennonites help in charity and relief work. The present sewing circle enrollment is forty-six. The total number of garments made are 2547, quilts 96, and comforters 89. Mrs. D. C. Hostetler and Mrs. A. M. Burkhardt are serving as president and vice president this year.

Recent Developments

Since 1930 we as a church have our own congregational organization under the oversight of our bishop, I. J. Buchwalter. We find it a great help to have a resident minister, and the depression also has opened new avenues for work. In 1930 C. F. Derstine gave a number of lessons on Prophecy and conducted revival meetings. Because of existing unity and the power of the Holy Spirit these meetings were effective to the salvation of souls. The revival continued in our midst, and in February, 1932, prayer meetings were begun in the homes every Wednesday evening. A little later we began to alternate with teachers' meetings. Thus far the meetings have been in twenty different homes. In these meetings souls are saved and Christians receive spiritual strength from the study of the Word. We give God the glory that the membership has doubled, the present membership being seventy-eight. In

less than twenty months eight of our faithful members have been called by death, which has had its effect in binding us together in a common sorrow.

A branch work was begun at Maysville, seventeen miles distant in an abandoned church, and with the aid of surrounding churches a Gospel service is held there the first Sunday afternoon of each month.

Brethren and sisters often stop with us, for the church is located only two miles north of the Lincoln Highway on the East Greenville-Bowdill improved road. It stands on a beautiful elevation and commands the view of the surrounding country. A well-kept cemetery adjoins the church, where rest many of the ancestors who labored here

in days gone by and to whom we owe a debt of gratitude. Henry Horst has taken care of the cemetery for nearly forty years. We also owe a word to the janitors who have taken care of the building. The present officers are: Trustees, Martin Hollinger, D. J. Hooley, Henry Horst; Treas., Harry Buchwalter; Chor., Martin Hollinger (deceased); Ohio Mission Board member, Orren Brubaker; Correspondent, Gladys Eschliman.

With the words of Paul in Phil. 3:13, 14 let us press forward, for there is much to be done.

"The past has its lesson, let us profit by it; The present its opportunity, let us improve it;

The future its hope, let us take courage." Dalton, Ohio.

FROM THE HOLY LAND TO THE HEART OF EUROPE

XXIX. We Pass through Ulm in Search of the Black Forest

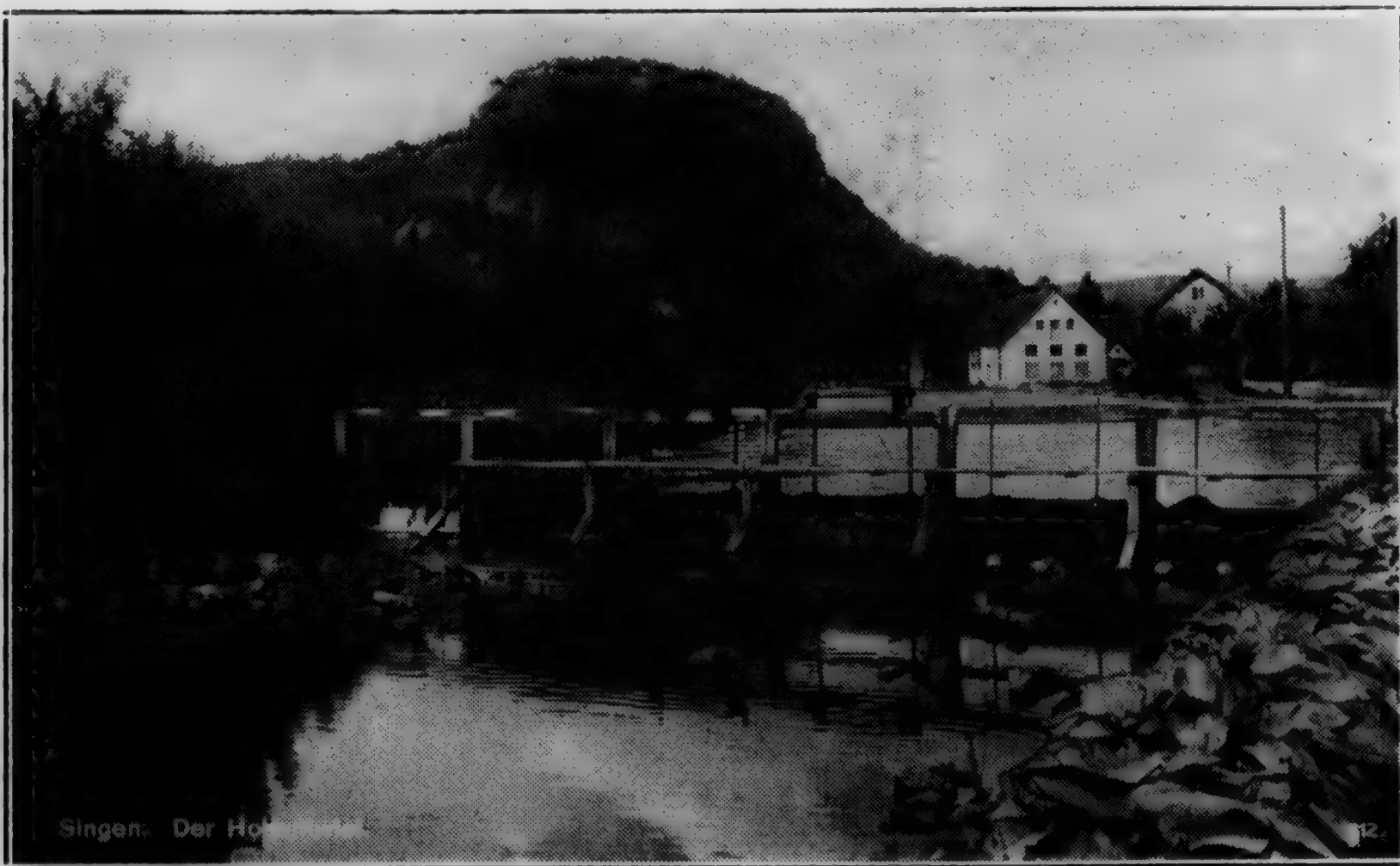
By Anis Ch. Haddad

The smooth, straight, blue-gray roads of Wuerttemberg connect the various parts of the country in more than one sense of the word, for the sameness of their appearance is the one link that makes for unity in the diversity of scenery. I am tempted to say the "road" rather than the roads of Wuerttemberg because, wherever I went, and no matter how fast I drove my car, it was there ahead of me in its faultless drab color. The good gray road did well whenever it led us through the Black Forest. Yet I remember two beautiful things there—the old villages and the lodges that bar the entrance to private estates.

As we motored I learned a great deal of the life in this region. We came in sight of a settlement of laborers. In the distance the numerous cottages gave it the semblance of a village. These cottages I learned were occupied by the laborers who worked on the vast plains and whose return from the fields in the evening floods the settlement with life. It is in such a settlement that the poetic state is keenly preserved. These hardy agriculturists who sing the heroic ballads, sing also the love songs of fame. They are something more than singers; the songs which find their birth in their poetic minds are sung all over the German homeland, and are, perhaps, quite as wonderful in their way as those of the great writers, whose songs one can hear them singing in the silence of the plains.

Among the many scenes which are etched indelibly in my memory one stands out above all others, an intaglio of strange and haunting loveliness. Our road now branched off abruptly

to the left, following a deep gorge riven in the heart of the mountain wall; and just at the first curve in the gorge, a slender waterfall swayed in the light wind like a white hand beckoning us on. The rocks near the waterfall were covered with maidenhair ferns, and the air was filled with the scent of wild lavender. With a turn of the wheel we went off the highroad and followed a chuckling, crystal-clear stream which poured over masses of



A Peaceful Rural Scene near the Famous Mountain of Hohentwiel, by Singen, at the Door of the Black Forest

towering walls of the gorge. Then the stream left us, and we found ourselves entering a region wilder and more somber than any we had passed through since early morning. The grade became steeper as we swept around shoulder after shoulder of the mountain, drinking in glorious, though hasty glimpses of the magnificent vista which unfolded at each turn of the road, only to close again behind us.

We soon found ourselves on a small plateau, with a thousand-foot drop directly in front of us—looking down upon a scene which still

makes my heart burn when I think of it. The mountain walls descended abruptly on all sides, enclosing a valley covered with a grassy carpet of pure emerald, through which wandered a tumbling, foaming, brown stream. The walls of the mountain were hung with scarlet and purple, every bush was a banner of flame, and on the floor of the valley stood tall, straight torches of molten gold, burning and gleaming in the setting sun, poplars in their coronation robes of autumn.

For whom was that valley waiting? In whose honor was that noble pageant planned? Who carved that strange road—a shelf hewn out of the mountain side, with neither hut nor hamlet to be served by it? Long we gazed in silence. Then very carefully the car was turned inch by inch, until it was headed down toward the narrow shelf of rock over which we had recently crawled. Slowly we crept around the jutting shoulders of the mountain, down, down, to earth again, and from afar the welcoming Ulm received us for the night.

I had ample time to acquaint myself with the old imperial city. It is more than a fortress of Wuerttemberg, and yet its dullness is relieved by a quaintness which renders it attractive. The minster, or cathedral, founded over five centuries ago, is regarded as one of the finest Gothic churches in Germany. The tower, two hundred and forty feet high, is very handsome. It commands a fine view in clear weather. The body of the cathedral exceeds that at Speyer—where the first protest was made, which gave rise to the name "Protestant," and is inferior only to the world-renowned edifice at Cologne. The pulpit and shrine are beautifully carved in stone, and the organ is the largest in Germany.

The streets of Ulm are narrow and crooked and quite harmonious with the curious and antique buildings. The inhabitants preserve many of the customs of centuries past and look as if they had just been awakened from a sleep of the Middle Ages. One of their jubilant recreations was to walk and caper about on stilts. Men, women, and children alike indulge in this outward amusement and imagine it capital sport.

Honest as the Germans naturally are, the tradesmen of Ulm appear little disposed to trust their customers, rarely letting any-

thing out of their hands until they have received its price. I was told that the custom of the bakers was to sell bread through a small wicket and that they never released the loaf until they had secured the money. No doubt this habit had its origin during some medieval period of famine.

I was also pleased to learn that the streets of Ulm had beautiful names. One day I looked from the window of the tramway and just had time to read the quaint name of "Friendly Street." Even as I repeated the words to my-

self, a friendly feeling in response stole through me, and I began to wonder who had thus named it and why? Why, "Friendly"? And then again "Why not"? Surely all streets should be friendly. I was indeed happy to take four days abode in that "Friendly Street." Such a narrow street it was, with small houses on each side, but everything in it seemed literally to shine. There were flowers and plants on every window sill—the sills themselves as white as white paint could make them, the doors and doorsteps scrubbed and polished; and as far down as I could see, shining brass bands adorned the short white curtains of the upper windows. It was just as if each occupant has vied with the other to live up to its pleasant sounding name! The "Friendly Street" indeed, seeming to hold out both hands in greeting. For a few moments I follow some of the mental by-paths down which my musings led me and still look out as eagerly for the little "Friendly Street" and always feel the same glow of pleasure as on the day I first saw it. Its message of friendliness shines out for every passerby, and I, for one, inwardly bless the unknown namer for his loving thought.

A few yards away from the center of the town the River Danube flows smilingly. Of course, Europe's greatest international river, which flows through five lands and past two others, does not smile at all times and all places. Sometimes it sings soft, alluring songs, at other times it rushes, raging and scolding, between sharp, high precipices, as at the "iron gates." Not infrequently it grows venturesome and slips quietly down long byways, exploring quaint towns and villages in the many lands it visits. It listens to strange Bulgarian, Hungarian, Roumanian, Russian, Gagouzan, Armenian, Gypsy, and Tsintsar dialects.

Now and then it just sprawls out in vast sluggish swamps and rests, half-hidden in the reeds. Sometimes it puts on a thick, white winter armor and completely disappears from sight, as automobiles, sleighs, and hosts of pedestrians romp over the place where its dark waters were wont to swirl. In the spring, when a hundred tributaries bring melting snow down from the Balkans and Carpathians, from the haughty gray Alps and humble brown hills, it becomes angry; and refusing to swallow all the waters gathered from half of Europe, it pours them impetuously into startled villages and hamlets, carrying off cows and chickens, wood piles from back yards, and wagons from roadsides.

But here in late September, this majestic river is in a different mood. It is smiling, almost laughing aloud, in fact. It says "Welcome" to a million folks that come to visit it in this neighborhood. It defies the rays of a relentless sun, wafts refreshing coolness over a verdant valley, and invites every one to frolic in its waters, charging them no price, and exposing them to almost no danger. Here the Danube is a kind and friendly river, a holiday and picnicking river that wants every one to have a good time; a genial, democratic river that turns no one away, and gives all it has to every visitor and makes children feel as much at home as their parents.

Yet it is not sluggish or shallow. In fact, it

flows rapidly and deeply through a wide basin, displaying terrific might. It has a grand and magnificent sweep, and streams with irresistible force toward the distant goal. It is calm, self-reliant, unruffled, unhurried, and majestically sure. It is as certain as time, as constant as the hills, an artery throbbing in a living continent. As you sit long beside it, you come to love this calmness, certainty and power. You are both rested and inspired, both calmed and stimulated; and you resolve to make your life run like that—quiet, strong and generous, around all obstacles, unerring toward your goal.

But in spring or autumn a visitor to this neighborhood is not supremely interested in high-roofed old churches, nor in the ruins of ancient fortresses. He wants to enjoy the Danube, the waters of Europe's friendliest river. Its banks here are two continuous bathing beaches, scores of miles long. There are many little bathhouses, where you may dress and undress for a few cents.

When the big ships come along, people swim out from the nearest bank, so as to be tossed up and down by the waves of the back water. Now and then an enormous raft of logs, carried by the current, passes on the way to some distant mill. It has a little house on board which seems to be the kitchen. Ten men with huge, carlike rudders stand in front and ten behind to keep the raft in the stream and away from the banks. Every night they stop their huge clumsy craft at some town and go ashore to see the sights. I used to think that running a railroad engine was the best job in the world, but now I know it is guiding a raft

down the Danube, past old castles and fragrant orchards.

But this river offers a greater joy even than rafting. That is floating downstream in a canvas boat. You may go solo or with a companion. You enter the stream, let us say at Passau, on the Austrian border, or at some lower point; and you let the waters carry you down to Linz, or even farther if you choose. If a wind is blowing, you put up a little sail. When hungry, you stop at some friendly town for lunch. When sleepy you pull your boat up under a tree, beside the bank and rest. If you are interested in old castles, you stop and visit them as you pass. Or old churches, or ancient walls and portals, or peasants, or fishermen.

Every day of the summer, scores of such little boats float down the stream, carrying American, French, Swiss, English, and German people. Some have little radio sets, others gramophones, and others guitars; so that the waves of the "Blue Danube" appear really to emit music.

I admit, of course, that life demands much toil and acknowledge that those good people who warn us against drifting, are right. But if one worked assiduously fifty weeks in a year, would not his conscience let him spend one week or perhaps two, floating in a tiny white boat down the swift and friendly Danube "with a book in his hands, and with the remnants of formidable old castle walls telling him the history of a dozen centuries?"

Next month: A Picture Book of Blaubeuren—One of Germany's Charming Old Towns. Jerusalem, Palestine.

THE MOTHER AT HOME

Archbishop Leighton said, "Fill the bushel with good wheat, and there will be no room for chaff and rubbish." This is a good thought for every mother while tending her children, and watching the growth of their power in body and mind.

Good moral habits are essential to the healthfulness of the home; and these may be best taught by the watchful mother's training. One important part of her work is to remove hindrances out of her children's way to health and happiness. No dirt or dirty habits, for example, should be permitted. Washing their hands and faces many times in the day will often remove a sense of discomfort which makes them fretful, as also will giving them food at regular periods. Ragged dress, too, and broken fastenings, add a feeling of degradation, that a careful mother will prevent as far as possible by keeping their clothes whole, neat and clean. Making their own garments, we may here remark, gives useful employment to girls, and is an important aid in training them up to thrifty habits. Many families go in rags because they have never learned to sew; while the same wages in the hands of those who know how to employ that useful "one-eyed servant," the needle, keep the household looking always respectable.

Children also should have time to play. Happiness is a great promoter of health. The Bible mentions "boys and girls playing in the streets," as one sign of national prosperity. They do

not need expensive toys. A little French prince turned from his New Year's present of toys from his empress grandmother to watch some peasants making mud pies, and it is said, begged the queen, his mother, to allow him to join in the sport which seemed so charming to his childish eye, as offering some scope to his ingenuity. A few odd bits of wood, or scraps of broken crockery, stones, and oyster shells, afford inexhaustible amusement, cost nothing, and do not spoil; while if the mother will now and then put in a word to show an interest in her little one's games, her own spirit will be refreshed and cheered by their light-heartedness.

Children are wonderful imitators, so that it is comparatively easy to lead them early into good ways. They are never so happy as when trying to do what they see older people do. Their plays chiefly consist in copying elders. The little cottager "makes believe" to go to market, to plant a garden, to make hay, to wash, to build, to cook, to teach in school. The boys are never merrier than when playing at horses, or in some other way aspiring to be like their elders. Many of these games bring the bodily organs into excellent exercise, and strengthen and build up the system wonderfully. These amusements, too, often really prepare the children for the actual business of life, so that they the sooner become helpful to their parents. They should be watched and encouraged therefore in their play to habits

of thoughtfulness and self-reliance.

While by all means it is well to send children to school, the largest portion of their education, whether for good or evil, is carried on at home, often unconsciously in their amusements, and under the daily influence of what they see and hear about them. It is there that "subtle brains and lissom fingers" find scope, and learn to promote the well-being of the community. We cannot tell what duties our children may be called upon to perform in after-life; many of the greatest men were born poor cottagers. But we *can*, in a great measure, preserve their brains and limbs from injury; we can cultivate their faculties and teach them to exercise all their senses—to use their hands diligently and skillfully, to observe with their eyes, to listen to good instruction; in short, we can, by God's help, teach them "to choose the good and refuse the evil." We can encourage them to be apt to learn, so that they may with readiness set about any duty which God may place before them.

Are the children naughty? Must they be punished? "The Lord loveth the son whom he chasteneth;" "As many as I love I rebuke and chasten," are texts which will lead the parents to adopt such means of correction as shall improve instead of harden their children's minds. Is a little daughter lame and sickly? Does a son get into a hard place? "Like as a father pitieth his children, so the Lord pitieth them that fear him"; "As one whom his mother comforteth, so will I comfort you," saith the Lord.

Does work fail and removal among strangers seem inevitable? The children's conclusion that "Father will see about it," "Mother will be with us," are phrases full of deeper meaning to their parents' ears as they raise their hearts to God, and remember, "Thou compasseth my path"; "Thou knowest my way."

And when strength fails, and a dear child is languishing, who can tend the dying bed sweeter than a mother? In whom is there so much trust as in a father's love? There is no pleasure sweeter than that of training them up in the nurture of the Lord, in the hope of their being washed in a Savior's blood and His followers in life.—Home Friend.

THE PRAYER THAT MOTHER TAUGHT

Long years ago by trundle bed,
My mother taught the prayer I said;
And still her voice sounds from the deep,
"Now I lay me down to sleep."

My mother taught me there to pray,
And in my prayer to always say,
"I pray thee, Lord, my soul to keep
As now I lay me down to sleep."

I'm old to-day, as men count years,
But oft my eyes are filled with tears
As thoughts turn toward the way I take,
"If I should die before I wake."

I've wandered far by day and night,
My soul has often missed the right;
Yet ring the words my mother spake,
"I pray thee, Lord, my soul to take
If I should die before I wake."

—G. W. E.

"In His love and in His pity He redeemed them."

UNKNOWN RICHES

Gustaf Gillman, a Chicago lapidary, was at work in his shop. John Mihok of Omaha entered. His appearance proclaimed the laborer. Reaching into his pocket, he drew out a rough, red stone and handed it to Gillman.

"I want you to cut and polish this," he said.

Gillman's eyes almost popped out of his head.

"Where did you get this?" he gasped.

"My father picked it up in Hungary fifty years ago," replied Mihok. "He thought it was a pretty pebble. When I landed in this country in 1903, I found it in my valise. I guess my mother had chucked it in. It has been lying around my house ever since. The children played with it. My last baby cut his teeth on it. Once a rat dragged it into a hole and I found it by accident. It was lost several times but it always bobbed up again. I came to look on it as my luck stone. One night I dreamed it was a diamond and worth a lot of money. But it's not a diamond,—it's red."

"No," said Gillman, "it's a pigeon's blood ruby."

"What might it be worth?" asked Mihok.

"I'd say anywhere from \$100,000 to \$250,000," answered Gillman and Mihok leaned against the door.

The big rough stone was cut to a flawless ruby of 23 9-10 carats. It is believed to be the largest ruby in this country and possibly the largest in the world.

John Mihok has been a laborer all his life. Michael Mihok, his father, was a laborer before him. For fifty years, father and son toiled to keep the wolf from the door and all the while they have had in their careless possession a gem that an emperor might have coveted.

You have in your possession the priceless Word of God, with its wealth of promises and riches. Are you drawing upon it? They are YOURS to draw upon!—The Prairie Pastor.

WHY SENSIBLE YOUNG PEOPLE LET TOBACCO ALONE

"I am not much of a mathematician," said the Cigarette, "but I can and do add to a man's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I take interest from his work, and discount his chances for success."

You can get along with a wooden leg but you can't get along with a wooden head. It's the brain that counts, and in order that your brain may be kept clear you must be a total abstainer from tobacco in any form.

According to medical science, tobacco contains from three to nine per cent of nicotine, and nicotine is a poison. It is a slow but sure killing process. The heart turns into a big sponge saturated with nicotine, which is inhaled through the nostrils and is pulled into the brain cavities and does its deadly work.

A cigarette fiend is like a wormy apple, it falls before its time.

Sensible young people who desire to be successful in life must be honest, industrious, economical and total abstainers. Professional smokers would never urge young people to start the habit if at all interested in their wel-

fare. It would not be urged upon any one if it wasn't for the profit in it. Advertisements display that tobacco is helpful and it soothes the nerves. Chloroform soothes the nerves, too; a small bottle of it will soothe them forever. My advice is to leave it alone.

The Wily Weed

"I have walked in summer meadows,
Where the sunbeams flashed and broke,
But I never saw the cattle nor the
Sheep nor horses smoke.

"I have watched the birds with wonder
When the world with dew is wet,
But I never saw a robin puffing at
A cigarette.

"I have fished in many a river
When the sucker crop was ripe,
But I never saw a catfish puffing at
A briar pipe.

"Man's the only living creature that
Parades this vale of tears,
Like a blooming traction engine,
Puffing smoke from nose and ears.

"If Dame Nature had intended, when
She first invented man, that he'd smoke,
She would have built him on a
Widely different plan.

"She'd have fixed him with a stove-pipe
And a damper and a grate,
And he'd had a smoke consumer that
Was strictly up to date."

—Betty June Larson.

TEMPERANCE IN SCHOOLS

School directors of Pennsylvania do well to urge that temperance education be emphasized more than ever in the public schools. Such instruction is required by the school code and if enactment of Prohibition resulted in deflating the course in any particular, then repeal ought to be followed by inflating it.

Only the most ultra-wets could object to public school courses in temperance. It would be difficult to find any wet of standing who would claim that boys and girls should complete their course without being made aware of the dangers of intemperance. Temperance and moderation have been the twin slogans of the crusade against Prohibition. Consequently the wets could not repudiate them consistently now.

One of the strongest arguments against liquor is its effect on the human body as science has found it. There is no sentiment in these findings. It is the cold facts that count. Boys and girls in public schools are entitled to know those facts. Nothing in all their courses is more important than this.—The Patriot.

I do not know how soon 'twill be
Ere I will cross life's darkest sea;
But when on earth my life shall end
I hope in Heaven to meet a friend
That I did help, by act or word,
To follow Christ, the Risen Lord.
No greater joy to man can come
Than just to know he's helped some one.

—C. W. J.

There are great treasures in the Word of God, but few people do more than scrape the surface.—Selected.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Now we have received, not the spirit of the world, but the Spirit which is of God: that we might know the things that are freely given to us of God.—I Corinthians 2:12.

The verse quoted above is a very fitting sentiment for the topics of the month as found herein. We need to have a discernment from a higher source than ourselves if we are to understand the things of God. How often we have experienced the look of scorn, or the look of superiority or pity, when we tried to bring certain viewpoints to persons who were strongly saturated with the spirit of the world! All spiritual arguments were of no avail because they fell on ears that had absolutely nothing in them that could be appealed to by spiritual things. Intellectual keenness is no lens to open the vision to spiritual things. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searches all things, yea, the deep things of God."

As we meditate on the topics for this month may we see our helplessness without being touch with God and His Spirit. May we come to Him in our nothingness and seek for that blessing which will give us a true understanding of the things of God.

Mother's Day Subjects.—We have a warrant to talk of mothers. But do we have a warrant to let our minds run in the channel which worldly people think about on Mother's Day? May the Spirit of God lead us to discern the difference. Let the teaching of inspiration have its way in our meetings and lead us to the full understanding of our duty toward parents.

The Indwelling Spirit and His Work is a theme well worth our prayerful meditation. It is a glorious thing to be a temple of the living God. It is worth more to us to receive such a treasure than to gain all that might be dreamed of in this world. May we approach and discuss the matter with all reverence and devotion to Him who has called us into His grace.

The Spirit of Missions is the Spirit of Christ. Let a man taste of the joy of salvation and receive the Lord into His heart, and about the first prayer that springs from his heart when he has felt the forgiveness of the Lord is, "Bless my fellow men?" It is but right that we should be interested in knowing what the needs of our fellow men are in their relation to the salvation which is in Christ Jesus. The churches in America can surely never be very prosperous if they can sit contentedly down to hear the Gospel preached when the needs of many without Gospel privileges are under their very eyes in the cities and communities about them.

Christian Guidance involves knowing the Guide as well as being willing to be guided by Him. It is a subject that every devoted Christian is interested in. May the light of God's truth and the presence of His Spirit so illuminate the topic that many may find the way more clearly and receive the rich blessings that the Good Shepherd has in store for all His sheep.

MOTHERS OF THE BIBLE.—Gen. 21:1-8; I Sam. 1:9-28; II Tim. 1:1-5

Topic for May 13

MOTTO

"Honor thy father and thy mother."

MEDITATIONS ON THE TOPIC

I. Mothers.—There are mothers and mothers and mothers. There are mothers of Bible history, mothers of world history, mothers of religious history, mothers, unrecorded of the past, and mothers of to-day, good mothers and bad mothers. We need more than mere sentimental mother-worship in dealing with the question. The commandment of God to Israel is an everlasting one that holds forth the wisdom of our Creator, written, not only on tables of stone, but in the very laws of our being; and when we are right with God through Christ, is it written in our regenerated hearts to fulfill from the heart.

Bible mothers and sensible Christian mothers do not desire the gushing and sickly sentimentalism so common in the observance of Mothers' Day in our time. Mothers need to find out that we appreciate them and love them. But many a dear Christian mother would a thousand times rather see

her boys and girls embrace the principles of Christian truth, which she has sought to impress upon their lives, than to receive the most beautiful presents and gushing words of fine sentiment when real Christianity is a doubtful factor in the experience of her children. So in seeking to find appreciation for our mothers it is well to remember the good things they have done for us in their unselfish kindness. But we should love them more for the honor of their lives toward Christ and His cause than for merely the selfish benefits they have bestowed upon us. We should honor mother by showing the respect that is due her from a son or daughter, by obedience to the righteous principles she has taught, by supporting her in her declining years, by smoothing the rough road she must travel and by comforting her with the everlasting comfort of God.

II. The Text.—Gen. 21:1-8.—Here Sarah becomes the mother of Isaac according to God's plan to fulfill His promise to Abraham that in his seed shall all the nations of the earth be blessed.

I Sam. 9-28.—Here we have an account of the mother of Samuel who received a son in answer to prayer and consecrated him to the service of the Lord in childhood.

II Tim. 1:1-5.—Here is a brief word concerning the mother and grandmother of Timothy and the value, to the young man,

of such a heritage, if he embraces the unfeigned faith which they possessed.

III. Suggestions for Junior Programs.—The mothers of the Bible may be discussed by some one who is skillful in bringing out from their lives the points which are profitable for the meditation of the boys and girls. The mothers of the Bible were imperfect. In fact there were Bible mothers that we have not mentioned who were positively wicked and could not be considered as deserving of honor, except in their positions as natural mothers. Such a mother was Athaliah, who sought to destroy her own son's children after his death, in order that she might possess the throne. Such a mother was Maachah, the daughter of Absalom, who set up idolatry in Judah, and whom Asa put out of office, destroying her idol. It may be necessary in some cases to bring out such a point concerning wicked mothers and teach, that "When my father and my mother forsake me, then the Lord will take me up," but the main emphasis should be placed upon the godly mother and the duties and honors that are her due from the children whom God has given her.

The last division of the Junior Outline may be given some attention in the meeting by way of summarizing the first part of the outline. The boys and girls could well consider the Outline Study also and such as can should read the Scripture passages and give thoughts upon them.

OUTLINE STUDY

I. Noted Mothers:

1. The first mother.—Gen. 4:1, 2, 25.
2. Isaac's mother.—Gen. 21:1-8.
3. Jacob's mother.—Gen. 27.
4. The mother of Moses.—Ex. 2:1-4.
5. The mother of Samuel.—I Sam. 1:20-28.
6. The mother of John the Baptist.—Luke 1:57-60.
7. The mother of Jesus.—Luke 2:1-7.
8. The mother of Timothy.—II Tim. 1:1-5.

II. Worthy Qualities of Good Mothers.

1. Unfeigned faith.—II Tim. 1:5.
2. Love of children.—Tit. 2:4.
3. Submission and love to husband.—Eph. 5:22-24, 33.
4. Teaching ability.—Tit. 2:3; Prov. 31:1, 26.
5. Industry.—Prov. 31:10-13, 27.
6. Chastity.—Tit. 2:5.
7. Modesty.—I Pet. 3:3-6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Mother."
2. Some Bible Mothers to Consider.
 - a. Eve. b. Sarah. c. Rebecca. d. Jochebed. e. Hannah. f. Elisabeth. g. Mary. h. Eunice.
3. Blessings Mothers Are to Children.
 - a. Mother's love. b. Mother's instruction. c. Mother's example. d. Mother's religion.

For Seniors.

1. Mothers Whom God Used for Great Ends.
2. Essentials to Worthy Motherhood.
3. Duties toward Mother.

PERSONAL THOUGHT

May I honor the Lord by a faithful life toward my father and mother as He has commanded.

SEED THOUGHTS

The girls who are to be the mothers of to-morrow will get their ideals from the mothers of to-day.—Sel.

Unhappy is the man to whom his mother has not made all other mothers venerable.—Richter.

A Departed Mother

Mother was tired and weary,
Weary with toil and with pain;
Put by her glasses and rocker,
She will not need them again.
Into heaven's mansions she's entered,
Never to sigh or to weep;
After long years with life's struggles,
Mother has fallen asleep.

Beautiful rest for the weary,
Well deserved rest for the true;
When our life's journey is ended
We shall again be with you.
This helps to quiet our weeping,—
Hark! Angel music so sweet!
He giveth to His beloved,
Beautiful, beautiful sleep.—Selected.

Mother's Comfort

"As one whom his mother comforteth" (Isa. 66:13). This is God's picture and emblem of His own great loving self, as He weaves by each life-cradle a lullaby of love. Who of all her family, does the mother of earth most love and tenderly care for? Is it not her sick and suffering child. The strong shrubs are left to grapple with the storm; it is the weak and fragile ones she specially tends, and props, and shelters from the biting frost and the scorching sun. It is by the cradle of some great life-sorrow God loves to sit, weaving, as a tender mother, His strains of love and comfort!—Selected.

THE INDWELLING SPIRIT AND HIS WORK.—I Jno. 2:15-29; Rom. 8:1-17

Topic for May 20

MOTTO

"Strengthened with might by his Spirit in the inner man."

MEDITATIONS ON THE TOPIC

I. The Spirit's Indwelling Work.—God has prepared the redeemed ones as His temple in which to dwell and to walk. II Cor. 6:16. A place where God dwells must be prepared for His holy presence. We cannot prepare it by our own efforts. By faith in the blood we are cleansed from sin and by the acceptance of the Lord Jesus as our Lord we receive power (right) to become sons of God. Jno. 1:12-14. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. 4:6).

But God is not in us just to find a shelter. He has come in by His Spirit to do a work. "It is God that worketh in you both to will and to do of his good pleasure" (Phil. 2:13). And if He is doing this in us, He is expecting that we shall respond both in willing and doing. No wonder it is said, "Work out your own salvation with fear and trembling" (Phil. 2:12; also, "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). Neither should we quench Him. I Thess. 5:19. Those who quench the Spirit hinder the work which He would do in us.

He not only desires to make us beautiful within for His holy presence, but desires to

make our lives shine out for the blessing of others and to prepare other hearts as temples for His indwelling. God's Spirit is not limited to one heart alone. He is great enough, omnipotent enough, omniscient enough, and omnipresent enough to embrace all and fill all. Eph. 4:6. No one believer has a monopoly of the indwelling Spirit. While there are diversity of gifts yet it is the same Spirit that works in each individual what He will. Let us yield our lives to His blessed work.

II. The Text.—I Jno. 2:15-29.—The anointing (unction) which we have received of Him abideth in us. V. 27. While He is thus dwelling in us we have a true teacher within that will not lie to us. It is only when we become untrue to Him that we are in the dark as to the truth.

Rom. 8:1-17. Here the Spirit is especially spoken of as the One who enables us to subdue the flesh and walk in the law of God.

III. Suggestions for Junior Programs.—Children may be taught of the indwelling Spirit with less difficulty than is sometimes supposed. They can think concretely of the natural body and how it can be kept clean outwardly. But they can also be taught of the inner thoughts of our being that need to be kept clean also. From the inner spirit of our own life they can be led to understand about another Spirit from God who comes to dwell in the bodies of those whose spirit has been made pure by the blood of Jesus, who has prepared us inside as fit temples for God's Holy Spirit. With this thought of preparation for God's Spirit they can be led to the need of Jesus and the Word of God to instruct us, and the need of the surrender of our will to God that He may fit us for His dwelling.

From this foundation we may lead the boys and girls out into a discussion of the work which the Spirit accomplishes in our lives. The fruit of our lives will be manifest in the way we live in the world and toward God. The unselfish love, the pure joy, the holy peace, the heavenly longsuffering, gentleness, meekness, goodness, faith, temperance—all are seen in the actions of those who have received the Spirit in their lives and have allowed Him to dwell and to walk there.

OUTLINE STUDY

I. The Spirit Dwells in the Believer.

1. He was only dwelling "with" the disciples before Pentecost.—Jno. 14:16, 17.
2. He uses our bodies as His temple.—I Cor. 6:19; II Cor. 6:16.
3. He dwells in the heart.—II Cor. 1:22; Gal. 4:6; Eph. 3:16.
4. He dwelleth in us.—II Tim. 1:14; Jno. 4:14.

II. The Spirit's Work in Us.

1. Makes us a "new man" spiritually.—Jno. 3:5, 6; Eph. 4:22-24.
2. Seals us unto the day of redemption.—Eph. 4:30.
3. Assures us of our sonship.—Rom. 8:15, 16.
4. Sheds abroad His love.—Rom. 5:5.
5. Produces spiritual fruit.—Gal. 5:22, 23.
6. Gives power over sin.—Rom. 8:2, 13; Gal. 5:16.
7. Guides our walk in life.—Jno. 16:13; Rom. 8:14; I Thess. 5:19.
8. Teaches.—Jno. 6:45; 14:26; I Jno. 2:27; I Cor. 2:9-14; Eph. 1:17.
9. Flows out in service.—Jno. 7:38, 39; I Cor. 12:4-11.
10. Gives power for witnessing.—Acts 1:8; Acts 4:31, 33.
11. Convicts of error or wrong.—Jno. 16:8; Jas. 4:5-10.
12. Fills with joy and gladness.—I Thess. 1:6; Acts 13:52.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Spirit," "Holy Ghost."
2. Our Bodies as God's Temple.
 - a. How the temple must be made ready.
 - b. How the temple must be kept.
 - c. What God wants to do in His temple.
3. The Spirit at Work in Us.
 - a. His work in the heart.
 - b. His work through the Word.
 - c. His fruit in our life.
 - d. His comfort to the obedient.
 - e. His conviction of the disobedient.
 - f. The power He will give.

For Seniors.

1. The Conditions for the Spirit's Indwelling.
2. The Work He Accomplishes in Us.
3. The Work He does through Us.

PERSONAL THOUGHT

Since God has promised to dwell in those who are clean, let us prepare ourselves, by the cleansing which God has supplied, for His holy presence.

SEED THOUGHTS

If, in meekness and lowliness of heart, we allow the Holy Spirit to dwell in us, and are obedient to His voice, He will keep our hearts in holy calm in the midst of ten thousand cares, and weaknesses, and troubles.—Selected.

We do not believe that ethical culture has supplemented the work of the Holy Spirit. Education, culture and refinement will not usher in the millenium or sanctify a man's soul.—Selected.

The most brilliant mind, unaided by the Spirit, will stumble at the interpretation of the Word of God.—Selected.

We must be responsive both to the restraint and the urge of the Holy Spirit.—Selected.

It is easier to build temples than to be temples of the Holy Ghost.—Selected.

Spirit of Truth, O let me know
The love of Christ to me;
Its conquering, quickening power bestow,
To set me wholly free.

I long to know its depth and height,
To scan its breadth and length;
Drink in its ocean of delight,
And triumph in its strength.

It is Thine office to reveal
My Savior's wondrous love;
Oh, deepen on my heart Thy seal,
And bless me from above.

Thy quickening power to me impart,
And be my constant Guide;
With richer gladness fill my heart;
Be Jesus glorified.—Anon.

MEETING THE NEEDS—HOME MISSIONS.—Mark 5:15-20; Luke 24:46-53

Topic for May 27

MOTTO

"Go home to thy friends and tell them."

MEDITATIONS ON THE TOPIC

I. Home Missions.—This includes the work within our reach in our own country. Those living about us need to have the light of our lives to show them the way to Christ. We need to be prepared to testify of Him before them and to lead them to Him when they are seeking His salvation. There are communities around us and

within easy reach where the work of the Gospel is neglected, also in the cities and towns near by there are always sections where the churches of our day are not reaching the many poor, and even ordinarily well-provided people, because they do not make an appeal that gives a welcome to the common class.

As a result of this neglect there is much work to be done to bring the knowledge of the people to a place where they will know what salvation is and what is required of the believer. Bible knowledge is greatly lacking among many of the people and especially among the children who might be trained in the many precious things concerning Jesus Christ. Sunday schools, Bible schools, Gospel preaching, personal work, helping the needy, caring for the afflicted, ministering to body and soul,—all these things are needs that call for men and women who are willing to be used. Some can help to supply the needs by giving their time to this service. Some can help by their freewill offerings and some by earnest prayer in behalf of those who are serving. Churches need to make provisions to reach out into the needy fields, and the brotherhood needs to be instructed that it is a part of the true Christian life to do something for the service of Christ in reaching the needs of souls yet unsaved or in need of a shepherd.

II. The Text.—Mark 5:15-20.—This passage tells of how Jesus sent a saved man to his home community to testify there of what great things God had done for him, thus bringing them the light of Jesus.

Luke 24:46-53.—This passage contains the plans of Jesus for the evangelization of all people.

III. Suggestions for Junior Programs.—Jesus always enforced His command to go to bear the message to others with the promise of power for the work. In interesting boys and girls in the work of missions, it may be wise to consider what is the spiritual state of the boys and girls. If there are a number who have accepted Christ the meeting may be conducted with that in view, leading out with the thought that we cannot bring to others what we do not have ourselves. Practical work among the boys and girls should be encouraged by the way of bringing to Sunday school boys and girls who do not attend, and in other ways show interest in advancing the knowledge of the Lord to those who do not have it.

Speak of the appeals concerning the orphans' homes and how juniors can help to forward the work by taking part in sending supplies or raising money to send to them. City and rural fields may be considered, and some one might tell of the work some city worker or rural worker is doing, thus enlisting the interest of the juniors in helping in ways that may be suggested.

OUTLINE STUDY

I. The Needs to Meet About Us.

1. Unsaved neighbors.—I Pet. 3:15; I Cor. 14:24, 25.
2. Unshepherded communities.—Matt. 9:35-38.
3. Untrained children.—Prov. 22:6; Deut. 31:13.
4. Ignorance of the Bible.—Matt. 22:29; Acts 13:27.
5. Slavery to sin.—Jno. 8:34.

II. Opportunities in Meeting the Needs.

1. Personal work with friends and neighbors.—Mark 5:19; Jno. 1:45; I Cor. 9:19.
2. Definite prayer for others.—Phil. 1:3-11; Eph. 6:18.
3. Support of public service.—Heb. 10:25.
4. Support of special workers.—Phil. 4:14-19.

5. The furnishing of an exemplary life.—I Tim. 4:12.
6. The encouragement of good literature.—Phil. 4:8; II Tim. 3:15-17.
7. Consecration to duty.—I Tim. 4:13-16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Neighbour."
2. Meeting the Need of Our Home Missions.
 - a. My own need of Jesus, supplied by opening my heart to Him.
 - b. The need of Jesus in my friends, supplied by my influence and their willingness.
 - c. The need of knowing the Bible, supplied by study and the help of a Bible teacher.
 - d. The need of workers, supplied by the consecration of those who know Jesus.
 - e. Shining lives help a great deal.

For Seniors.

1. What We Include in Home Missions.
2. The Present Situation in the Home Field.
3. Facing the Needs of the Home Field Earnestly.
4. Doing What We Can.

PERSONAL THOUGHT

Have we eyes to see the needs, and are we wide awake to find ways to do our part in supplying the needs of our home mission work?

SEED THOUGHTS

Christ never told His disciples to stay at home and let sinners come to them.—Sel.

I see no business in life but the work of Christ.—Selected.

A Church must send or end.—Sel.

A believer is not done with missions when he has made an offering.—Sel.

The Spirit of Christ is the spirit of missions, and the nearer we get to Him the more intensely missionary we become.—Henry Martyn.

I am in the best of services for the best of Masters and upon the best of terms.—John Williams.

Give me a faithful heart—
Likeness to Thee—
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wand'rer sought and won—
Something for Thee.—S. D. Phelps.

Rescue the perishing,
Duty demands it;
Strength for thy labor the Lord will provide,
Back to the narrow way
Patiently win them;
Tell the poor wanderer a Savior has died.
—F. J. Crosby.

CHRISTIAN GUIDANCE.—Psa. 23; 73:24; Jno. 16:13

Topic for June 3

MOTTO

"He will be our guide, even unto death."

MEDITATIONS ON THE TOPIC

I. Spiritual Guidance is Christian guidance. Any guidance that is not according to the will of God is not directed by the Spirit of God. The Spirit of God is the guide

who directs by one means or other the life of every believer. People who do not have the Spirit of God are not able to discern the way in which the Spirit would have them to go. The sinner may have a call from God by the conviction of the Spirit, which, if he will heed will lead him on step by step into the whole counsel of God. But if that call is refused and he hardens himself against it there is danger that the way of God may become darkened to him and that he will fall into all manner of error and sin and woe.

The Word of God is the instrument of the Holy Spirit. Its counsels are a guide to true spirit leading. We may know that we are Spirit led by the fact that our leading harmonizes with the teaching of the Word of God as found in the Scriptures. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). We may know the Holy Spirit by the harmony of the Word with the spirit of our lives. Many are guided by a spirit, but when that spirit is tested by the Spirit of Christ, it is found to be the spirit of error which proceeds from the world and is directed by Satan himself.

The most important thing in spiritual guidance is that we get into that attitude toward God that He may have the right-of-way in our hearts to teach and to lead and to reveal. Then, whether the voice of God comes to us by the convicting presence of the Spirit within us, or by the teaching of the Word, or the way of providence, or counsel of God's servants, we will both discern the source and obey the voice.

II. The Text.—Psa. 23.—This beautiful psalm shows how the tender, loving care of the all-wise Father is over us to lead us. All who hear His voice shall certainly "not want."

Psa. 73:24.—Here the psalmist speaks of being guided by the counsels of God which lead at last to His glorious presence in heaven.

Jno. 16:13.—The Savior here speaks of the Comforter whom He will send to be with the believer. One of the offices of the Spirit is to guide into all truth.

III. Suggestions for Junior Programs.—Lead out in the thought of a guide. When do people need a guide? Discuss safe and unsafe guides; the natural earthly guides in earthly paths and earthly things; the guide needed in spiritual heavenly things; the guidance of a shepherd toward his flock; how the Lord becomes a guide like a shepherd; the obedience and love that a sheep must have if it would be kept safe by the guidance of a shepherd.

Call attention to the voice of the Good Shepherd and how to know it from the voice of some false leader. The voice speaks to the conscience. If the conscience obeys the voice will surely guide us right. But if the conscience is untrue it soon loses its power to hear aright or to know what voice is speaking. The Lord speaks by the Spirit. The Spirit speaks through the Word of God. He speaks when His Word is taught by ministers, or parents, or Sunday school teachers, or Christian friends.

The boys and girls can discern the kind of voice they should heed so as to know the way of right and wrong and to know what God would have them do. Show them that when they want their own way that they are in danger of missing the voice of the Spirit who would speak to an obedient and teachable conscience.

OUTLINE STUDY

I. Getting in the Place for Guidance.

1. Become a genuine follower of Christ.—Luke 14:26-33.
2. Abide in Christ.—Jno. 15:4-10.
3. Ask for wisdom.—Jas. 1:5, 6.

4. Live unto Christ.—II Cor. 5:14-17.
5. Walk in the Spirit.—Gal. 5:16.

II. Honor God in All Your Ways.

1. All in the name of the Lord Jesus.—Col. 3:17-25.
2. All to the glory of God.—I Cor. 10:31.
3. Tell God, but don't worry.—Phil. 4:6, 7; I Pet. 5:7.
4. Wait for God, but don't take your own way.—Prov. 3:5, 6; Isa. 40:31.
5. Heed His Word of counsel.—Psa. 73:24; II Tim. 3:16, 17.
6. Heed no false visions.—Isa. 8:19, 20; Matt. 16:21-23.
7. Recognize providence in harmony with His Word.—Rom. 8:28; II Cor. 2:12; Acts 16:6, 7.
8. Quench not the Spirit.—I Thess. 5:19; Phil. 2:12; Col. 1:29.
9. Obey God-appointed overseers.—Prov. 1:8; Heb. 13:7, 17.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Guide," "Guided," "Guiding."
2. The Best Guide to Follow.
3. How a Christian May be Guided.
 - a. Being a true follower.
 - b. Knowing the Shepherd's voice.
 - c. The voice of the Spirit in our conscience.
 - d. The voice of the Word of God.
 - e. The voice of spiritual teachers.
 - f. Parents in the Lord.
 - g. Avoiding strange voices.
 - h. Keeping self on the cross.

For Seniors.

1. The Conditions for True Guidance from God.
2. How Guidance May Be Hindered.
3. The Harmony of Every Voice from God.

PERSONAL THOUGHT

How precious is the Lord's guidance to the Christian! May we cherish every motion and word of the Master that we may not miss one sign of what is pleasing to Him.

SEED THOUGHTS

He knows, and loves, and cares—
Nothing this truth can dim—
And does the very best for those
Who leave the choice with Him.—Sel.

Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still, o'er troubled sea,
Still 'tis God's hand that leadeth me.
—Jos. H. Gilmore.

If our circumstances find us in God, we
shall find God in all our circumstances.—Sel.

Whenever a child of God must cross a
chasm, he may be sure that it is already
spanned by the bridge of God's unfailing
love and care.—Sel.

A guiding hand I clearly trace
Along my earthly way,
A Fathers' hand, in power and grace,
Upholding day by day.
—Geo. O. Webster.

I will not ask that I may see
The path that lies before;
My Father's hand is holding me,
Why should I ask for more?
—Geo. O. Webster.

The humility of Christ is foreign to the
natural man,—the man dominated by Satan.
Humility, however, should prevail in the
life of the believer.—N.

"TO YIELD IS DEATH"

How Captain Cook and his party of faithful followers set out upon their trip in search of the North Pole, is ever of interest. Dr. Solander, a learned Swede, and also a man of exceedingly peppery temper, accompanied them in the capacity of naturalist. It was the depth of winter, and a cold south wind, accompanied by driving snow, surprised the explorers when some considerable distance from their encampment. Dr. Solander therefore called the party round him, and his face was grave. "I have had some experience of this in my own country," he said, "but you have had none. Now, attend to my advice, for upon it depends your lives. We must resolutely set our faces to get back to the encampment, and with never a stop, for the danger lies in falling asleep."

"I suppose we shall get horribly tired, doctor?" asked Lieut. Hodder, the leader of the party, trying to smile at the unpleasant prospect.

"Of course we shall," answered the quick-tempered doctor sharply, "but it will be a chance to see what we are made of. I warn you, Hodder, that the men, as their blood grows cold, will ask to be allowed to rest. Do not permit it for a moment—urge them—urge them with blows, with the bayonet, if necessary. Remember, the wish to stop is the first symptom of the blood refusing to circulate. To yield to it is death!"

The party moved on; the wind blew, and the snow fell, and the frost cut them through and through, yet their stout hearts held on still. There was no wish expressed to stop, and if any felt a longing for rest, none voiced that longing, but suppressed it and kept it under by firm, dogged will-power.

At last, to the surprise of all, the doctor himself asked for a halt. "Only five minutes," he said, "we shall surely all be better for it."

Lieut. Hodder paused for the fraction of a moment, but immediately recollecting the doctor's earnest admonition, sternly forbade even a moment's halt. "Urge him, drive him, beat him if necessary!" Those had been his own words; and now he was the first to give in. "On, on, men," he cried. "You have received your orders, act upon them."

At this sharp command, Dr. Solander's short temper exploded. Grasping his pole, he laid about him lustily, beating one man, pushing another, and kicking a third. Yet the brave party kept on—aye, and kept the irate man on too, until at last his blood being got into circulation by his own exertions and those of his friends, he at last awoke to a sense of his danger. Their rough, though salutary remedy had doubtless been the means of saving his valuable life, and he afterwards confessed it humbly.

"The steadiness of British discipline and the whacks of British oak were what did it," he told them later, in whimsical though chastened tones; "and if my dear old mother were alive she would say, with true religious fervor, 'What an apt illustration, my son, of the insidiousness of sin, and of the need of the soul to be kept alive to its terrible

danger.' God grant that this slip of mine may be a lesson to all of us."

Nay, God grant that this lesson may be learned by our readers. "How long halt ye between two opinions?" (I Kings 18:21). "Flee from the wrath to come" (Matt. 3:7). Rest not until you rest secure in the Rock of Ages, the Christ of God.—The Christian Graphic.

"IT MATTERS TO HIM ABOUT YOU"

"It matters to Him about you."

So stands a free translation of part of I Peter 5:7. (In our valued authorized version the verse is, "Casting all your care upon Him; for He careth for you.")

"It matters to Him about you." He has a care, a solicitude for your welfare. Then leave all your concerns in His hands. He will not fail you, nor forsake you.

The hireling, of whom our Lord speaks, flees when he sees the wolf coming. He cares for his wages. He cares for the safety of his own skin. But he cares not for the sheep themselves save as a means of livelihood for himself. He is not concerned in reality for the sheep. He will not put himself to pains for their welfare, but deserts them in the hour of their need. Not so the True Shepherd. He gives His life for the sheep. They are the objects of His tenderest thought and desire. "It matters to Him about" them.

In the knowledge of this we may rejoice. The integrity of His heart and the skillfulness of His hands are ever on behalf of the least of the lambs and sheep of His flock. In love He has died for them. In love He now lives for them. And the activities of His love are shown in His present ministry of prayer and advocacy on their behalf.

"It matters to Him about you." The world troubles itself little if at all with regard to you. It does not understand, or appreciate you. Whether you live or die is a matter of indifference with its votaries. It pursues its pleasures of sin and race for wealth and fame and position. In Christ and in Christians who are true to Him it has little if any interest.

"It matters to Him about you." Your spiritual well-being is dear to His heart and He molds your circumstances in view of your growth in the knowledge of Himself. "There is nothing too great for His power, And nothing too small for His love," in all that is connected with the life of anyone of His own.

"It matters to Him about you." Then roll upon Him your every burden and leave all in His hands. Commit thy way unto the Lord, trust also in Him and He will act for your good and blessing. Put your whole affairs in His hand. You may rely upon His wisdom, His strength and His grace to bring to pass that which will be for your present and eternal good.—Scripture Truth.

"Love to God and man is the essence of Christianity. If you are unloving, you are not following Christ in any real way."

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John E. Bressler

JESUS ACCLAIMED AS KING.—Matt. 21:1-46

Lesson for May 6

Golden Text.—Wherefore God hath highly exalted him, and given him a name which is above every name.—Phil. 2:9.

Verses 1-3. More than three years have passed since the Twelve entered the school of the Master. Apparently they have learned well the first lesson of discipleship—obedience. They have learned that it is not theirs to reason the how or why, but just to obey. Whether fishing, or feeding the multitudes, or on the errand of this lesson, Jesus' command was obeyed. Luke 5:5; Jno. 15:14.

Until you have learned this first lesson well, you will never enter that inner circle of friends to whom the Lord will reveal the deep things of His kingdom. Gen. 18:17; Jas. 2:23. There can be no fellowship in His service, no communion in the Spirit, and no saving faith unless accompanied by obedience.

Psa. 50:10-12. God not only owns all things, but He also cares for them. Luke 12:6. His prescience should never be questioned. He knows the end from the beginning. Then why should I ever question the wisdom of His commands? The needs of the Lord's kingdom should always have precedence over my own needs.

Verse 4. Jer. 28:9. Through constant referring to the prophecies Matthew proves the inspiration of the Old Testament and the deity of Christ. Some think that our Lord has not yet been crowned. The triumphal entry took place on Palm Sunday, and the coronation took place on Friday. Thorns composed His crown and the cross is the throne. Jno. 12:32; Ezek. 2:26-28. Of Solomon's throne it is said that there was not the like in any kingdom; of the throne of Christ, both natural and mystical, it can be said that there is not the like on earth or heaven.

There is a double fulfillment here as well as elsewhere; not both on earth, one primary and the other secondary; but one in the physical or earthly, and the other in the mystical and heavenly. To the natural eye the first is a thing of shame, and the second invisible; to the spiritual, the shame of the cross has changed to the glory of the cross, and the heavenly throne is unutterably beautiful.

Verse 7-9. Hosanna means "salvation," or "Save now," as in Psa. 118:25, 26. It is interesting to note that this psalm used here in praise of the Messiah was the one which

Jesus sang with His disciples before He left the upper room to travail in the garden. He, the King, brought salvation through the agony of the Passion.

Verses 10, 11. Psa. 99:1, 2. The prying movements of the curious, the malevolent movements of the envious, and the dark and devious movements of the treacherous should find no place in our lives. Rather the free and frank movement to the cross, there to bow in adoration as we crown Him Lord of all.

Verses 12, 13. So many people carry their business into the house of God; it would be a great deal better to carry the spirit of the house of God into their business.

Verse 14. Christ is king in the house of God. The blind and the lame in body may get help sometimes elsewhere, but the blind and lame in soul and spirit can find help only in Christ. Isa. 35:5, 6.

Verses 15, 16. The universe glorifies the Creator and Redeemer. Only sinful men and devils are displeased thereat.

Verses 18-22. The Bible interprets its own symbols. Many people think that the fig tree is a type of the Jewish nation. If so, where is the Scripture that thus interprets that symbol? Does not the teaching of this miracle as interpreted by the Master in these verses make plain that the mountain of difficulty to be removed, the obstacle to the forward movement of the Church, and that which merits a curse is religious profession without fruit-bearing. It blights the Church and causes it to wither, and it shall be met with the curse of blight and withering. The only way to overcome this deadly condition is through believing prayer.

Verses 42-44. Jno. 11:52; Isa. 65:15. The nation of Israel, descendants of Abraham according to the flesh, were God's people. Failing to produce the fruits of righteousness, they were rejected, and a new nation, spiritual seed of Abraham through the new birth, took their place as God's people. Rejection of Christ, the Chief Corner Stone, results in stumbling and being broken, and finally in being crushed. Acceptance of Christ and the giving to Him of His rightful place in our lives means healing, sure walking, and a sure reward.

JESUS TEACHING IN THE TEMPLE

Matt. 22:1-23:39

Lesson for May 13

Golden Text.—Thou shalt love the Lord thy God with all thy heart, and with all thy soul,

and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.—Matt. 22:37-39.

Chapter 22:1-10. In this parable the Master reveals the friendly good will of God to all His creatures. There is manifested a hearty good will in the repeated invitations; and the universality of the invitations predicates a king of other than a political domain. The provisions, too, are abundant, as would be expected of Him to whom all things belong, who created and maintains them for the good of mankind. Three classes were unworthy of the King's bounty. Those who made light of it, those who treated the servants spitefully, and those who refused to wear the wedding garment. They were first unappreciative and insulting, second, cruel and rebellious, and third, disrespectful and disorderly. The conduct of the first two groups brought about the Roman war and the destruction of Jerusalem; the attitude of the last resulted in individual rejection and ejection. Dishonoring God always brings retribution to the individual or nation that is guilty.

Verse 15. Those who fight against God are never fair in their methods.

Verse 16. The wiles of the flatterer are manifest to all but to the flattered. Prov. 27:14. The reason he does not see through the artifice is that he has so much egotism that he considers fulsome flattery as merited praise. It takes a man with an exaggerated opinion of himself to fall for the wiles of the flatterer. But nothing that friends or foes could say of Christ in praise or flattery could exceed His real greatness.

Verses 17-22. As a nationalist I may have such patriotic ardor that I will hate the peoples of other nations; as a politician I may be against those in authority in my own home country; but as a Christian I can be and do neither. The terms "Christian soldier" and "Christian revolutionist" are contradictions. The Christian is a peaceable, law-abiding citizen, praying for those who are in authority that God may work upon their hearts and minds to make wise laws and to have just administrations. In love they are cosmopolitan, seeking the good of all men. They are much more concerned about being subject to God, than they are humiliated at being subject to a foreign power. They are much more interested in obeying God's laws than in having the privilege of making their own national laws. He who will not obey his country's laws is a poor example of what a Christian should be.

Verses 23-33. The hereafter is not the

"here after." There will be no marriages in heaven, there will be no taxes to pay up there, no world wars between nations, no famines and pestilences; but that there is a future life of inexpressible bliss for the saint and insufferable anguish for the wicked the Master plainly teaches.

Verses 4-40. Regardless of the motive behind the question, I ought to give the best possible answer to it. The Master did so; let us follow His example. Love always seeks the good of the beloved. If I love God I will seek the glory of God; if I love my fellow man I will seek his good. But the love of God is all-embracing. If I love God I will love my brother too and will not, by example or otherwise, do anything to his hurt.

Verses 41-46. A mistake in a mathematical problem will nearly always result in a wrong answer, a mistake in the construction of parts will make a misfit in the whole; so an error in belief will drive me to wrong conclusions and apparent Biblical contradictions.

Chapter 23. A man may be very religious and be wrong both in creed and practice. Such religion blindfolds him on his way to destruction. When Israel entered Canaan and destroyed the Canaanites it was because the iniquity of the Amorites was full; when the Romans destroyed the Jewish nation it was the inevitable result of centuries of wickedness, culminating in the crucifixion of Christ and the slaying of His saints. When the cup of iniquity is full, judgment falls.

THE FUTURE OF THE KINGDOM

Matt. 24:1-25:30

Lesson for May 29

Golden Text.—The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever.—Rev. 11:15.

Matt. 24. In this chapter the disciples asked the Master three questions. The first was concerning the destruction of Jerusalem and the Jewish state, the second was concerning signs as proof of Jesus' return, and the third was concerning the time of that return. The Word of God is given for our enlightenment. Some seem to think that these answers were interwoven. If so, how are we to understand to what He refers in any one statement? Let us rather believe that He answered them consecutively in the order in which they were asked. He first tells about the destruction of Jerusalem and how the believers can escape its horrors closing with the memorable figure of the eagles (the Roman standards) and the carcass (the dying Jewish nation). Then He mentions some signs to be given after His ascension in proof of His return, and concludes by saying that both of these answers shall find their fulfillment in that generation. Then He answers the last question by telling us that the time of His return is hidden in the inscrutable counsels of God. The first two were fulfilled in that generation, and since then the believers in every generation have been looking for His return. Some, claiming to know things which God

has not revealed, have been setting dates for that return ever since apostolic times. Nothing could be more harmful to true faith than such prognostications. The evil servant committed evil because he thought that the lord would delay his return; the foolish virgins on the contrary did not make provision for a long delay. Both had set an approximate time for his return, and both were the losers because of it. Immediate readiness with patient continuance are well-pleasing to God.

Chapter 25. The number of the wise and of the foolish are not necessarily equal, but that there are these two classes there is no doubt. "Oil" throughout the Scriptures is used as a symbol of divine grace through the Holy Spirit. Daily through the many cares and trials our strength is used and, unless renewed, our powers of resistance to evil will disappear. He has promised that our strength shall be daily renewed, but this is ours only as we daily go to them that sell. There are thousands of filling stations scattered along our highways, yet every day many people run out of gas. Reason—neglect, or thinking that it will reach farther. You don't use any more gas when you carry a full tank than when you have it almost empty. And the first way you need not have any worries. So in the Christ life. It is a fine thing to have abundance of grace, a reserve for any emergency; but be sure of this that you will never have so much that you can spare some to a foolish neighbor in the hour when the Lord shall come.

Verse 10. Seven days before the flood came Noah entered into the ark, and then the door was shut. To every man who neglects his salvation will come a time when mercy ceases and the door is shut. The last trump will sound for all mankind. Many shall rise to meet Him, for they are ready, but to the rest the door will be shut. It is easy to enter through the open door, but impossible through the closed.

Verses 14-30. The evil servant had his portion with the hypocrites. The foolish virgins through their negligence failed to enter through the open door, and the wicked and slothful servant of this parable not only failed to obtain rewards for service rendered but received judgment for his laziness. What must I do to be lost? Nothing. What must I do to be saved? Acts 16:31; II Peter 1:5-11.

Verse 29. Getting is easier to those who have than to those who have not. When once the foundations of knowledge are laid, the acquisition of more knowledge is accelerated. Wealth increases rapidly after you have accumulated your first \$100,000. The same law holds good in the realm of the Spirit. He who has enough diligence to take hold of Christ and spiritual forces will find these carrying him on to the flood tide of power. Psalms 89:19.

THE LAST JUDGMENT

Matt. 25:31-46

Lesson for May 27, 1934

Golden Text.—For we must all appear before the judgment seat of Christ.—II Cor. 5:10.

Verse 31. Angels wait upon and accom-

pany our Lord. They were at Sinai. Deut. 33:2; Acts 7:53. They are with Him now (Dan. 7:10) and they will be with Him when He comes again. Matt. 13:49; II Thess. 1:7; Jude 14.

Verse 32. Nations here does not necessarily mean political divisions, but rather the peoples of all nations. The Gospel is to be preached to all nations, that is not only to those in authority but to all the citizens as well. Out of all these nations, God is calling out a people for His name. They are the sheep. Those who will not enter that personal relationship with Christ, are the goats.

Verse 33. As the wheat and the tares grow together, so the sheep and the goats feed together. And they all belong to the same Creator (Prov. 22:2) and have to give account to the same judge. Heb. 4:13; Rom. 2:2-13; Rev. 16:7.

Verses 34-40. I Jno. 4:17; II Pet. 1:4; Matt. 7:16; Rom. 6:22. Consciously or unconsciously all nature reproduces after its own kind. The fruit but proves the species, it does not make it. Natural hybridization was forbidden under the law (Lev. 19:19); spiritual is condemned in the New Testament. Jas. 3:9-18. When a supposed Christian acts like the wicked world, mankind judges him as a hypocrite. Would you expect God to do less?

Partakers of the divine nature will unconsciously bring forth the fruits of the divine life. Hypocrites (actors, in Greek) do their works that are right, not spontaneously but deliberately to be seen of men. They are not the natural fruit of their lives and will not be reckoned so. God judges the real self, not the make-appear or the make-believe self.

Christ went about doing good. The real Christian will do the same. Jas. 1:27. A man's creed may be but an intellectual concept, but divine life is a divine gift. Therefore it does not seem strange to those who think that God at the last does not judge according to the dogma we professed, but rather according to the life we manifested here. The kingdom was prepared from the foundation of the world, the mansions are being prepared for me as I prepare myself for the mansions. There is a physical hunger, and there is a soul hunger. The Christian will see to it that even the least of his fellowmen will be supplied with the necessities for both.

In the days when Christ was upon the earth in a physical body, it was a common thing for parents to expose undesired infants; that is, they would throw out the child to die and to be eaten of dogs. See Ezek. 16:5. Even as late as last year 27,000 such infants were exposed in one Chinese city, and God only knows how many babes suffered such a fate in America. Isa. 58:7. But whether babe or old man, the true child of God will naturally not let any one suffer; and in caring for the needy of the earth he does it unto Christ.

Verses 41-46. Some one has said that more wrong is done by want of thought than want of heart. Maybe so, but isn't the

HOW PARENTS CAN HELP THE SUNDAY SCHOOL

By Clarence H. Benson

Coöperation

Next to evangelizing the parents the most important service the Church can render the home is to secure the close coöperation of the parents in the instruction of the children. To-day the burden of religious education is being shifted from the shoulders of the parents, where it belongs, to the Church. But to make matters worse, the home is often not coöperating in the work which is forced upon the Church.

In many homes the attendance of the children at church and Sunday school is entirely optional with the children themselves. Parents may send their children to the public school and expect fairly satisfactory results, but only by taking the children can they show they emphatically believe in the work of the Sunday school. It is a wonder that the Sunday school is able to accomplish so much with so little coöperation from the average home.

Parents must be brought to see the importance of having their children attend the Sunday school as regularly and as punctually as the public school. In many states the children attend only half the time. Even with the best teachers and the best lessons, it is well nigh hopeless to do effective work in Christian education under this handicap. This cannot be stressed too much, and it may be necessary to reiterate it again and again until results are secured.

There is much religious instruction that parents could and should give to children, but where this has been neglected the least they can do is to coöperate in making effective the requirements of the Sunday school. The success of the daily home work of the pupils will largely depend upon the attitude of the parents. If parents are as concerned about the child getting his lesson for the Sunday school teacher as they are for the public school instructor, all will be well, and the fact that the requirements of the Sunday school are so much less than the public school ought to make this comparatively easy.

The Source of Morals

No amount of moral and religious instruction can be substituted for **worship**, for morals. If a child does not pray to God he cannot appreciate any information about God, and it is prayer in the home life that best contributes to the devotional life of the Church.

But the true prayer life is not taught; instead it is caught from some one whose prayer life is warm and vital. No program for the development of the prayer life of growing boys and girls will avail if the prayer life of father and mother is not strong and true. For this reason the home can best coöperate with the Sunday school by maintaining family worship.

Let the child become accustomed to hearing the blessing at every meal and he will soon feel that it is impossible to neglect it.

Let the child see his father and mother on their knees in worship, and it is easy for him to form faithful habits of prayer.

Parents must observe family worship when their children are small, as they will find it almost impossible to introduce it in the adolescent age. It is most difficult for a parent who has never prayed with a child to begin to do so in the teen age, but the parent who began praying with his child when he was a baby can keep right on doing so through the difficult years. The family altar is the greatest and best of all home teachers.

And What About the Lord's Day?

The way the **Sabbath** is observed in the home has much to do with the attitude with which children approach the Sunday school. Where it is a day of rest and worship, it is not difficult to interest a pupil in the activities of the Sunday school. The Sabbath should always be different from other days. An effort to preserve the sanctity of the day will be a valuable aid to preserving the sanctity of the home.

Discipline

The discipline in the Sunday school should be substantiated by **discipline** in the home. A wise parent will always side with the teacher or principal who is obliged to punish a child. Discipline in the school is seldom necessary where there has been adequate discipline in the home. If parents will only discipline their children when they are young the world will not find it necessary to do so in later years, and the world's discipline is both harsh and cruel. The pity of it is that the world's discipline is scarcely ever corrective; it too often tends in the opposite direction. Home discipline when properly administered is both merciful and corrective, but the world's discipline coming too late, is punitive and often destructive.

Avoid Criticism

When parents find that the lives of their children are being molded by good teachers the greatest caution should be taken not to criticize but rather to **concur with their counsel**. This is particularly important when the teacher is urging a child to make a decision for Christ and to unite with the Church. The efforts of more than one teacher have been frustrated at this point by some foolish parent who has contradicted instead of coöperated with the counsel that has been given. The same has been true in regard to advice offered in the selection of a vocation. Young men and women under the spell of some thrilling appeal for the teaching or preaching ministry and amenable to the tactful counsel of their teachers, have had their enthusiasm dampened by some disparaging expression from their parents.

Once confident that the teacher has at heart the best interests of the child and is seeking in every way to draw out his highest ideals, parents should always be ready

to give their hearty sanction and approval.
—Moody Monthly.

OUT OF THE MOUTH OF BABES

One day, whilst shopping, the writer made a remark about the weather to the shopkeeper, who in reply complained of it as "wretched." The writer answered, "I cannot afford to speak thus of what is sent by God." Startled by this unlooked-for response, she said, "How I should like you to see my little girl, Connie! Though she is only seven years old, she is truly converted, and she speaks of things as you do. When she was five years old another little one was sent to us on a Good Friday. Connie was greatly disappointed that it was a sister and not a brother, but when she was shown her little sister, she said, "Never mind, baby; you came on the day Jesus died. He died for you, too, baby; and if you believe it you shall go to heaven, and live with Him for ever and ever."

Such were the words of a bright child of tender years; and I thought how much more prudent and wise were the greetings from such a child's lips than some who are older in years and who more often think of making name and fame in a world of sin than of making most of living with Jesus for ever and ever.
E. B.

CHRISTIAN ARITHMETIC

Some one has compiled the following rules for Christian arithmetic from God's Word. The best part of these rules is that we can begin with them when very young and will never grow too old for them:

Notation: "I will put my law in their inward parts, and write it in their hearts."

Numeration: "So teach us to number our days, that we may apply our hearts unto wisdom."

Addition: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness and to brotherly kindness charity."

Subtraction: "Let us therefore cast off the works of darkness; and let us put on the armour of light."

Multiplication: "Mercy unto you, and peace, and love, be multiplied."

Division: "Bear ye one another's burdens, and so fulfil the law of Christ."—Publisher Unknown.

THE SPIRIT AND THE WORD

The Spirit is given to help us to apply the Word to the particular events of life. The Spirit will bring the Word to our remembrance. But that implies that we have studied the Word.

He cannot bring to our remembrance what we have never known. And the Spirit will not only bring the Word to our remembrance, but He will bring us into sympathy with the mind of Christ, so that when we ask the question, "What would Jesus do?" we shall have from the indwelling Spirit the answer.—Rev. George H. C. Macgregor.

want of thought an evidence of want of heart. The woman with the mother-heart does not need to be told to nurse her baby, she will think about it. And the people who cannot see human need are lacking divine love.

The eternal destiny of man is not the arbitrary judgment of the Great King. Judas went to his own place. The shepherd does

not make the sheep and the goats, he just divides them. So every man makes himself what he will be at the time he stands before the Judge. To allow the wicked to enter heaven would be to mar its loveliness. Nay, eternal love and wisdom have decreed that those whose lives have become devilish should spend eternity with their spiritual Father.

THE ART OF TEACHING THE SUNDAY SCHOOL LESSON

By H. W. Hartman

In preparing to teach, it is well to know what teaching is. There is much deficiency in so-called teaching. It is often the case that our familiarity with a word stands in the way of our knowing that word's true meaning. We have freely used it so long that we do not stop to consider its scope and limitations as we employ and apply it. Lack of diligence on the part of one chosen as a teacher often results in nothing but disappointment and failure.

Doubtless, a great many are guilty of picking up their lesson quarterlies ten or fifteen minutes before leaving home for the formal teaching of their classes. This is a crime and leads to the recognition of the Sunday school as a mere formal habit of life, instead of a time set apart for the salvation of sinners and the deepening of spiritual life.

Be agreeable, as you make a gift. Prepare to give to your class, the lesson in the most interesting way, to capture attention and win the heart. Seek for appropriate, impressive illustrations from various sources. Each spiritual truth has its type, its material symbol. Christ, the Teacher of teachers, spoke in parables. Imitate Him. Both old and young will be profited, especially the latter. It is the writer's experience that, in teaching a young men's class numbering from ten to twenty, good, pointed, though homely, illustrations are very acceptable and bring happy response.

The oak has majesty, symmetry, and strength. The willow is elegant, graceful and elastic, but is easily broken in the storm and cannot endure hardship. So an education is attractive and flourishes for a season; but the men who have slain lions, fought with furious beasts, thrashed and put to flight armies of aliens, had more than external embellishments. They were empowered by the Spirit's presence within them. The teacher may know the art of teaching in a manner technically correct; but all his effort will be defeated by an inconsistent life.

The life of Jesus in His earthly ministry was a lesson to the twelve. From Him, they learned how to carry on after He had gone. So with the teacher; his spirit, his zeal, his enthusiasm for the salvation of the lost and for the edification of the believers must be imparted to his scholars, backed up by a consistent life, so that the message may be carried on when the teacher shall have passed away.

There are three kinds of teachers:

1. **There are those who profess to need no preparation.** A young preacher boastingly said to a company of friends, "When I am going to my pulpit, I never know what I am going to say." "Consequently," said an elderly friend, "when you have done, nobody knows what you have been saying." This incident unhappily points out the failure of many so-called teachers.

The first requisite to teaching is knowing. If a man were as experienced as Moses, as wise as Solomon, as devoted as Paul, and with all the religious fervor of the prophets combined, he could not teach what he did not know; nor could he know what he had not learned—learned in some way, either by direct teaching from God, or by intelligent study under the guidance of the Holy Spirit. You cannot give what you, yourself, have not.

2. **There are those who make only a surface preparation.** They may read the subject and, through use of various aids, arrange questions and know what to tell the class. But telling is not teaching. Telling is only a part of the process of teaching. There is such a thing as speaking to closed ears due to wandering minds or pretentious language.

The use of many technical terms should have little or no place in the teaching of a class. No person learns at once everything that is told to him (unless it be a joke); and no person is taught until he learns, nor more than he learns. Simply telling a child the rules of grammar, the principles of natural or moral philosophy, Prof. Einstein's theory of relativity, the effect of the fourth dimension upon gravitation and the curvature of space does not necessarily imply that it is understood.

No one thinks telling is teaching, unless it be the negligent Sunday school teacher. Who would think of teaching a novice or an apprentice to make a watch, build a radio or pilot a plane, by simply telling? What noble specimens of character our congregations would contain if telling were teaching! Neither is hearing learning, as having a library is not necessarily having knowledge.

3. **There are those that go in for systematic and thorough preparation.** These accomplish the effective work and will receive their reward.

Many, to relieve themselves from laborious study of Scripture, merely accept the surface idea. That which strikes you first may not be the true interpretation. A pas-

sive glance of the naked eye at the heavens would only bring a limited conception of the complete firmament, while a telescopic study would reveal its true status. At their first sight of an airplane, many Africans thought it a devil; thus evincing the error of a first impression. Teachers of this order, neglecting the deeper study, are of the "stony ground" variety and know little how to "rightly divide the word of truth."

The plan of Ezra and his friends is indispensable to success: "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8:8). It is well to have an aim. Do not begin the lesson because you must teach something. Direct your arrows without being too personal. Come near to your hearers. Letters dropped in the Post Office without addresses go to the dead letter office and are of no use to anybody.

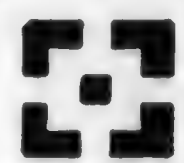
Do not deem anything in Scripture unimportant. Take each verse apart, word by word, then see the inherent worthiness of each and their relative fitness to each other. Christ Himself declared, "The words which I speak unto you, they are spirit and they are life." Every word of God is precious, God-given and God-breathed. When the teacher has faith that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17), then only will his labors result in the desired end.

We will close with some divine advice given to Moses, which bears practical application to our lives: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them: upon the posts of thy house, and on thy gates" (Deut. 6:6-9). Emphasize here the thoughts, thou shalt teach and shalt talk, thou shalt bind and thou shalt write. This is the teacher's responsibility.—Gospel Banner.

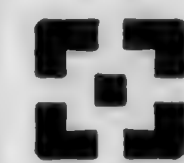
HELPING OTHERS

Unless we pray for others we are lacking in that spirit in which alone we can pray hopefully for ourselves, and we are living in neglect of a prime duty to God's dear ones who need and deserve our prayers.—Dr. Clay Trumbull.

All that you and I are responsible for is doing our duty. Ours is the seeding, and God alone beholds the end of what is sown. How do we know how much good we accomplish when we do any good thing or utter any truth in love? Eternity will be full of surprises to us. Wait and see.—Theo. L. Cuyler.



BIBLE STUDY



TABERNACLE STUDIES

XXVI. Trespass Offering—Continued

By the Bible-Study-Editor

"For His mercy endureth for ever." There is no greater revelation of the mercy of God than that which is shown in the manner of God's dealing with the question of sin. The nature of sin against God is shown in that it is judged by the sentence of death. The mercy of God is revealed in this that where sin abounded grace doth much more abound. But the grace of God is not granted without there having been a sufficient retribution for the sin that was committed. Sin does not escape its just recompense of reward. There is always grace, and an opportunity of reconciliation with God for the sinner, but there is no possible recompense for sin but that of death. Sin is not reconcilable to God. It does not escape its judgment of death. "The wages of sin is death" (Rom. 6:23). It is sin's punishment. "But the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). This gift of life is for the sinner. It is the abounding mercy of God for those who have sinned and have sought the mercy of God through the proper offering of reconciliation.

God's mercy for the sinner is manifested in the ritual established for trespasses against His law. Lev. 5. We have noted the character of the trespass and also some of the offering required to make atonement for the sinner. In the previous study the offerings for the sin of ignorance were noted, and the regular offering was followed through its process. Other offerings for similar sins are also given. There is no distinction made in the character of the trespass in this later provision for the trespasser. The same sins of ignorance may be found in persons of differing means or ability to make atonement for their trespasses. In dealing with such the law manifests a remarkable degree of compassion and mercy from the Lord. There is one who has sinned who is required to bring his offering of a lamb or a kid of the goats for his trespass which he has found in his life. He is able to offer such a sacrifice, and God requires it.

There are those in the congregation of the Lord who are not as greatly blessed with the blessings of nature as are others. There are poor people among all classes. The Lord promised material blessings to the people of Israel on condition of their keeping the commandments of the Lord. There were those among the Israelites who were poor, although they may have kept the commandments of the Lord better than some who were rich among them. Their poverty was not a crime, and the Lord had special grace for His poor saints. When they sinned they were not deprived of

the means of atonement by the law which they had broken. The law of God was rich in mercy to the poor who had transgressed its statutes.

The Trespass Offering for the Poor

"And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the Lord" (Lev. 5:7).

One for a sin offering.—The Sin offering was required to be made before the burnt offering was offered. In the case of the trespass it was essential that the atonement be first accomplished and the offering of the burnt offering would then be a gift of a devoted thing unto the Lord.

The manner of offering the bird as a sin offering is mentioned here for the first time. The head was to be wrung off, similar to the burnt offering. Lev. 1:14. Part of the blood was to be sprinkled at the side of the altar, and the remainder wrung out at the bottom of the altar, as was the blood of all sin offerings. Lev. 4:7, 18, 30, 34. It is not stated what was to be done with the flesh; only that the bird was not to be divided as was the burnt offering. Lev. 1:17. Since all sin offerings were to be eaten by the priests and sin and trespass offerings were the possession of the priest who offered the blood, it seems plausible that the flesh of the bird sin offerings was eaten by the priest who offered the blood. Fowls were permitted to be eaten by the Israelites. Lev. 6:26; 7:1; Lev. 11.

The burnt offering.—The manner of offering the burnt offering was the same as all burnt offerings of fowls.—Lev. 1:14. The burnt offering, while in this case obligatory, was offered in the same manner as that which was a freewill offering. This part of the poor man's offering was as freely and gladly accepted of the Lord as was the freewill offering made by any other saint of God.

There seems to be an implication in this trespass offering that where two offerings of fowls were required, no sex being designated, that one fowl represents the sinner, the sin offering, and the other fowl represents the great offering that makes all persons acceptable unto the Lord, the precious Son of God, the great burnt offering. The sinner and the Saviour approach the Lord together in the simplest form of approach to make reconciliation for the trespass which has come to his knowledge. He who has no offering of his own by which he may be restored to the favor of God because of his trespass is made rich by the mercy of God who provides the fowls of the air and

in one offering makes reconciliation for the trespass and presents a sweet savour sacrifice in a burnt offering. Such is the grace of Christ to every transgressor. It is the priest who makes atonement for sin and who forgives the sin; our priest is Christ. Lev. 5:10.

The Meal Offering for the Poor

Still another provision was made for the poor person who could not bring a lamb or a kid of the goats, and was not able to provide the turtledoves or the pigeons. The offering for the extremely poor or for those who could not procure the fowls for a trespass offering was an offering of a tenth part of an ephah of fine flour. This was equal to a little more than three quarts of flour. It was the smallest amount that could be offered with any sacrifice. See Num. 15. In the case of the trespass offering no animal sacrifice was required and no oil or drink offering was needed. As a trespass offering for the poor the flour was accepted alone.

The elements of virtue were omitted from the meal offering as it usually accompanied the sacrifices. Without the oil and the drink offering it was poor indeed. The voluntary burnt offering of meal was accompanied with oil and frankincense, which represented the richness and sweet savour of our divine whole burnt offering. The meal sin offering was typical of human effort bearing its own judgment of sin. It represented our Saviour who was stripped of all of His virtues, finding His place on the cross to be made sin alone for us.

But we may not see the fine flour offering alone in this offering for trespass. Only a handful of this fine flour was burned on the altar. The remainder of the tenth of an ephah of flour was the property of the priest. He took upon himself the greater part of this judgment for trespass, and by it presented himself to God in all of the requirements for atonement. "And the priest shall make atonement for him" (v. 13).

The handful of flour was placed upon the altar and burned; it was burned and made acceptable on the fire that consumed the flesh of the whole burnt offering with its fat and sprinkled blood; and it was consumed where the memorials of peace offerings of fat and blood and the memorials of sin offering fat were presented to the Lord, and from that altar the coal of fire was taken into the holy place and was presented on the golden altar where the sweet incense ascended up to the presence of the Lord as an acceptable offering. The meal offering found its way to the presence of the Lord in the accepted offering of fire on the altar and in the person of the priest who ministered for the trespass in the sweet odor of the altar of incense. The poor man's offering found favor with God and was made acceptable and efficacious through the wisdom of

God and by the abundant grace of God. Jesus Christ is the wisdom and grace of God to bear our every trespass unto the presence of the Father and to secure redemption and daily atonement for every transgressor. This is the richness of God's grace.

Before noting the further directions for trespasses, we should consider the significance of the poor man's offering in its implications of what God demands of us for trespasses.

The character of the trespass may be the same, in all of the cases, and the kinds of offering required, as we have thus far noted. The trespass could be one of ignorance, but a definite offering was required according to the man's ability to offer. In any one of these trespasses, offerings were made and forgiveness secured. See vs. 4, 5, 6, 10, 13. In any one of these sins there was forgiveness when the offering specified was made.

"If he is not able," is the phrase which distinguishes the kind of offering to be made for trespasses. The qualification here made is a test for the man who has trespassed against the Lord unwillingly. Such a man, who is careful to avoid sins and who has unwittingly come in contact with pollutions of others who are not careful to avoid sin, should be glad to avail himself on any means of forgiveness for his impurity. When the law suggests that he bring the lamb or the kid of the goats, to obtain forgiveness for his sin, there should be no hesitancy to keep the law. If he has no such offering and can procure none, then his ability shall provide what he may bring as an offering for his sin.

The lesser sacrifice may suggest the lesser gifts which men may bring unto the Lord. In the honest heart there should be no evasion of the requirements of the Lord. Jesus saw the rich men casting into the treasury of their abundance. The law required of such that they bring their tithes only unless they desired also to bring gifts. The Lord saw the widow cast into the treasury her mite, which was all of her living. This gift of the widow was estimated to have been worth more than the gifts of the rich. It was all that she possessed and was given freely. Her gift was commended. The "widow's mite" and the "poor man's offering" are commended only when they come from the "widow indeed" and from the "poor man" who has neither flock nor fowl.

There are many who come in contact with sinful influences who fail to repent of such sins. Others sin in their presence without hesitation, perhaps thinking that Christian men enjoy such sins as well as themselves. The continued repetition of such offenses cannot but defile the life as well as the mind and heart. Jesus Christ has died for such sins and for such defilement on the part of His disciples. What can such defiled saints of God do in order to be cleansed and forgiven? The answer may be found, first, in the confession of their defilement before God. In the second place, there is no animal sacrifice required, but there may be a personal sacrifice made for such sinning, the sacrifice of self confession to those who defiled him, and the self-sacrifice of constantly avoiding such contacts. The lamb and the kid of the goats can be no other than the representation of him who sinned or was defiled. Let self be condemned for the defilement

and let self be repentant and considered dead to sin and alive unto God with a more perfect separation from the defilements of sin. Do men endeavor to control the sight which meets their eyes, or the sounds which greet their hearing? Other men we cannot control, but the receiving sets are under our control and should be guarded against all that defiles, else we become guilty before God.

Those who are rich in spiritual life and capable in spiritual appreciation should not consider that a mere formality of acknowledging their sins of defilement is sufficient. Let there be a self-sacrifice of a definite character which others may emulate with profit. Yet, the poor man, who may not be so able, and may not so fully appreciate his spiritual relationships and privileges, may bring his acknowledgment of sin unto the Lord in his meal offering and be forgiven. But let not the multitude rush to the altar of the Lord with the meager meal offering of acknowledgement of sin when there may be a fuller blessing in the self-sacrifice of separation from such defilements. The world is full of sins which contaminate the sight and defile the mind through hearing. From such let there be a decided turning away and seeking forgiveness from God.

There is a difference in the former trespass and these in that the fault of the sin lay in others, but in these the failure is in the man himself who has trespassed against the law of God, although not purposely. For the trespass may come to his knowledge and then he must confess and amend his trespass.

The Offering of the Ram and the Estimation

Since the trespass of the holy things and of the things forbidden by the law are direct sins against the law a greater sacrifice is required. There is no alternative in such a case, and no distinction made for the rich or poor man. The law of God deals equally with all men when it comes to matters of God's demands for men. In both of these latter trespasses a ram is required for a sin offering.

The ram, an estimation of the trespass and an added fifth part. This was the penalty for trespass in any of the holy things. There may have been a wrong offering, or the offering may have been imperfect; in either case the value of the required offering was estimated by the priest in shekels of the sanctuary, and a fifth part added to it to take the place of the required offering. This was given to the priest. For an atonement for the trespass the ram was offered as a sin offering. Note, that there was no repetition of the offering in which the man had sinned. There was no second chance in such matters under the law. If the failure was made it stood as a failure, and the sin was recompensed by a payment in an added amount which went to the priest, besides the acknowledgment of the sin in the ram offering. The sin offering was made in the usual manner of sin offerings.

In the second circumstance, the committing of a forbidden thing, the ram was required and the estimate of the sin by the priest, but no fifth part was added. It would appear that the holy offerings of God and His law of sacrifices pointing to Christ are in higher esteem with Him than the forbidden things. Yet in none of these things is a man less guilty before God. Let men confess their trespasses of any

commandment of the Lord. Let them keep diligently every sacrament and every ordinance of His service. For such ordinances certainly point to the higher and holier things with which men have to do and with which God reveals Himself to His people. Nor let men forget that in the forbidden things of His Word there is many a trespass that should be amended, for which the Lamb of God is still our sin offering, and to Him we should come confessing our sins with sorrow at our neglect. We may not offer Christ for a new sacrifice, but we may bring to Him the memorial of His atonement and present it to Him as the token of our forgetfulness, or our neglect, or our trespass.

The errors of Christian experience are many, but they are not such that may not be confessed and forgiven, for this is a day of grace and the mercy of the Lord endureth for ever.

THE HANDICAP OF YOUTH

Sir George Newman, the great British educational authority, tells the Royal Commission:

"There were over a million boys and girls at school in Great Britain unable to take adequate advantage of facilities for elementary education because of the terrible handicap placed upon them by three outstanding factors—strong drink, venereal disease, and evil-mindedness. The first factor was often causative to the other two. There were 20,000 blind babies in Great Britain who, but for the factors of strong drink and venereal disease, would probably have had normal sight."

If some of these sob-sisters around New York would lay aside their cigarettes and consider what Sir George says about juvenile delinquency in England, they might get some valuable light on this subject that they talk so much about and know so little about.

The conditions that Sir George told the Royal Commission about are the result of a thousand years of attempted regulation of the liquor traffic.—The American Issue.

PERSONAL QUESTIONS

"Am I really what I ought to be? Am I what, in the bottom of my heart, I honestly wish to be? Am I living a life at all like what I myself approve? My secret nature, the true complexion of my character, is hidden from all men, and only I know it. Is it such as I should be willing to show? Is my soul at all like what my kindest and most intimate friends believe? Is my heart at all such as I should wish the Searcher of Hearts to judge me by? Is every year adding to my devotion, to my unselfishness, to my conscientiousness, to my freedom from the hypocrisy of seeming so much better than I am? When I compare myself with last year, am I more ready to surrender myself to the call of duty? Am I more alive to the commands of conscience? Have I shaken off my besetting sins?" These are the questions we should put fairly and honestly to our hearts.—Selected.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

SUNDAY SCHOOL TEACHER'S RECOGNITION DAY

And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.—Deut. 6:6-9.

A day of recognition and respect is in sight for the often-unhonored men and women who have made possible our immense Sunday School Christian army. This day is to be called "RECOGNITION DAY." The date has been set for Oct. 6, 1934. Without the shadow of a doubt these folks are a worthy group. Let us give honor to whom honor is due. The ministry is constantly credited with doing a useful task for Church and community, but this large group is often passed over in silence. The Apostle Paul puts the teacher in the same class with the pastor and the evangelist. The plans for the day are in the hands of Dr. William T. Ellis of Swarthmore, Pa. An interdenominational committee has already been formed. Whatever our attitude personally, or as a Church, to the movement launched, we dare not be ungrateful to our tireless Sunday school workers who labor without remuneration, and often without due gratitude. Our Lord felt the lash of ungratefulness when He said, "Where are the nine?" Only one returned to give Him thanks. How about our attitude in expressing gratitude to those who deserve it?

It may truthfully be said, that altogether too largely the teaching and the training of the rising generation has been handed over to the Sunday school. Few and far between are the homes that match the Scripture placed at the head of this write-up. How much better if it were true! But dealing with the cold, bare facts, we say that such homes are the exception rather than the rule. Thus, we double the responsibility placed upon the Sunday school officers and teachers for the Christian instruction of the rising generation. Take care of that generation, and you are taking care of the Church of to-morrow.

When the Sunday school does its work well, the following results will be evident:

The development of a people who know the Bible.

An elevated spiritual tone.

An increased loyalty to the Master.

A larger attendance upon public worship.

A greater liberality in giving—God's plan.

An increased interest in missions.

More godly and consistent living.

The development of real Christian Character.

Coming directly from God's Word. His revelation is accepted as the supreme authority for governing life and is far more generally obeyed.

We are glad to give place to this terse and lively comment on the work of the Sunday schools:

It was Christianity that gave childhood its first chance for an abundant life. Back in

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

England, in the late eighteenth century, that chance, however, was a slim one. In fact, there might have been no chance at all, if a diminutive, one-hundred-and-twenty-pound preacher had not packed his saddle-bag with books, climbed into his saddle and ridden straight to the heart of England's misery to preach a gospel of the divine worth of the common man, the average woman, and the forgotten child.

And what John Wesley had to say reached down to the city of Gloucester, got hold of the heart of Robert Raikes, and opened his eyes to the fact that Gloucester's children were in need. Dapper, jovial, prosperous, Robert Raikes got busy. He went into Sooty Alley, gathered the city's sweeps, illiterate, undernourished and savage, and organized the world's first Sunday school. Five years after that hopeless beginning, England's Sunday schools had gathered in from its Sooty Alleys, its factories, its coal pits, 300,000 of these neglected youth. Christianity's door to childhood was being pushed open again.

To-day there are nearly 35,000,000 children in the Sunday schools of the world. Between 1928 and 1932—with almost everything in the decline—the Sunday schools of thirteen countries reported a gain in enrollment of 2,294,366 children. That's 6.9 per cent. In the United States the Sunday school enrollment is twenty million. In short, Sooty Alley has become the longest and the most significant street in the world.

But the Sunday school picture is not complete when you've given the enrollment figures. Sunday schools, like almost everything else, are a reflection of somebody's personality. There were children and there were Sundays, long before the eighteenth century. But there weren't any Sunday schools until Robert Raikes came along. And, to-day, there would be all the materials for a Sunday school, but there would be no schools if it were not for our two million Sunday school teachers. They are not the product. But they provide the mental and spiritual equipment by which the product is produced.

SAMUEL INSULL IN GREECE AND TURKISH MISERY

The way of transgressors is HARD.—Solomon.

By this time Samuel Insull has found out that Solomon was right. If the Gentile embezzler, Samuel Insull, had listened to the Jew, Solomon, he might not now be in the misery that he is. He had been in the hands of the Greek authorities for some time, but fled secretly to an old, smelly tramp steamer of the Mediterranean. The officers of the law had been pursuing him night and day. When the steamer pulled into a Turkish port he was ordered off. He refused, whereupon he was arrested and taken into the hands of the Turkish authorities. The United States Government is seeking to get its hands upon him. They have requested the Canadian Government to

hand over his brother, Martin Insull. This they did, after a year or more of legal battles of every description. The Government of Turkey is ready to turn Insull over to the American authorities, but the embezzler is fighting every step of the way.

How the mighty have fallen! These men rode on the crest of the waves of society. The great and illustrious were their companions. They had reached the pinnacle of fame. They rolled in wealth. To-day they are ostracized and unwanted by their friends. They are seeking to escape the results of the investigation of the government into their doings. They sowed to the wind, but are now being hit by the whirlwinds of their own iniquity. Surely, the way of the transgressor is hard. The Christian may have to endure hardness, but the way is not hard. They sleep well at night. They are able to look into the faces of their fellow men, knowing that they have not willingly wronged any one.

We are sorry that the sun is going down in darkness for these elderly men. Whatever the future has in store for them, in the line of vindication or condemnation, their lives are wrecked. How much better, if they had allowed the Lord to "DIRECT THEIR STEPS." They would then have escaped the clutches of the law, and the ire of the people they robbed.

RAILROADING IN ATHEISTIC RUSSIA

Not with eyeservice as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, AND NOT TO MEN; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.—Ephesians 6:6-8.

The Bolshevik regime in Russia is having its hands full trying to get service from men for men without the Christian dynamic, and they are making a colossal blunder. They feel that the urge of man, working for the welfare of man will be adequate. It never was since Adam sinned, and it never will be. "The [human] heart is deceitful, . . . and desperately wicked: who can know it?" This passage is not only true to Sacred Writ, but it is true to actual experience. When men individually, or collectively, seek to do things for the welfare of all, without the Christian dynamic, the movement always breaks down. Cursed is every one who puts his dependence on man. Note this account of the failure of the Russian Government and its disastrous train crashes:

The logical and predicted harvest of godlessness is being reaped in Russia in many particulars. One noteworthy instance is the increase of train wrecks. In one month there have been four disastrous crashes. When guilty culpability is proved, those responsible have to pay the penalty with their death. Atheism takes away from man his sense of responsibility to God. He goes about his business without those deep conceptions of trust and fidelity. To compensate for this loss of character within the godless government without tries to frighten him into efficiency by setting a death penalty for negligence. Imagine that, in America, killing a trainman in the electric chair because of a train accident! So

we see the utter inconsistency, the folly, the hopelessness of a system which tries to push God out of the picture and rig up a lot of man-made devices to compel men to do their work carefully. Yet this travesty is parading about the world, talking about peace, and the welfare of mankind, and insinuating itself into every department of our American life.

The Apostle Paul urges all service upon the basis of service unto Christ. To do this, it takes a SUPERNATURAL EXPERIENCE, and this experience is the NEW BIRTH. How much different a man feels, sleeping in a railway coach, traveling at the speed of 60 to 70 miles an hour, when he knows that the engineer has prayed that morning to the God of the universe! How much easier is it to snuggle into one's pillow in a modern Pullman train, when he knows that the engineer attended services on the Lord's Day, worshipping the God of his being! How much safer we feel, when we know that the switchboard man is one who is in communion with the Person of the Lord Jesus Christ—a man to whom Christ is a reality, who lives in the light of His presence, who expects to give an account of his life to Him some day!

What a difference when the engineer, conductor, and switchman can bear the testimony of Alexander Smellie:

I would, like great St. John in Patmos, have communion with the living Christ. It is not only what He did for me—it is what He does. It is not only what He was, it is what He is. My Christian grammar cannot dispense with the present tenses of the life of Jesus.

Does He not live for me in the New Testament? When I open the Book, I am not merely studying a printed page; I am touching and talking with my Lord. To my guiltiness He speaks pardon, to my ignorance instruction, to my weakness strength, to my loneliness company and comfort.

Does He not live for me in the New Heart? If "the jewels of the Urim and Thummim all are dim," if Bethel's ladder is fallen, and the Burning Bush is quenched, I have a more intimate Guide, Teacher, Friend. Jesus dwells within me by His Holy Spirit. Inhabiting and possessing and governing my soul, He weans me from sin; He makes me pure; He creates me anew.

Does He not live for me in the New Jerusalem? He is on the throne, to remember me, to intercede for me, to send me from His overflowing treasury every good gift and every perfect boon. He is in the Father's house, to prepare a place for me, that where He is I may be also, to look up into His eyes, to grasp His hand, to weep and sing my gratitude at His feet.

I am glad that Jesus died. I am glad, too, that, having once died, He has risen again, and is alive for evermore.

KEEP ON PROTESTING AGAINST SODOM'S FILTH

And delivered just Lot, VEXED WITH THE FILTHY CONVERSATION OF THE WICKED: (FOR THAT RIGHTEOUS MAN DWELLING AMONG THEM, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds).—II Peter 2:7, 8.

The Christian Church has lost some of militancy of her Lord, who testified against the world that its works were evil. Too often the average Christian stands by, lives close to, hears, sees, and observes some of the most filthy and Sodom-like deeds, YET NEVER AS MUCH AS OPENS HIS MOUTH. The Apostle Paul declares that the Cretians were always liars, "whose mouths must be stopped." How about the doubly destructive and damning deeds of Sodom's uncleanness?

Many Christians merely excuse themselves with the toss of the head, and say, "Oh, well, I stay away." Our responsibility does not end with separation. That is but part of our responsibility. The other part, is to **TESTIFY AGAINST THE WORLD**. If Christians were more separated from these things, and more vocal in their denunciation, much of the uncleanness of the times would lessen, and the rest would seek for the cover of night and privacy. But evil is getting bold, willing to stalk about in the daylight, ready to put its foul hands in the movie ads of the day, as is evident in the daily newspapers. Filth has made putrid many of the magazines. It is laying its foul hands on the rising generation in the movie and theatrical places around us. What are we doing about it? Stay out. Certainly! Refuse to buy the rot. Yes, indeed. But let us go as far as did our Lord. **LET US PROTEST**. Write your newspaper editor. Speak against the filth to prominent men of influence. Protest to the men who parade the slime of the underworld. Again, we say, **PROTEST**. When you are vexed, speak out. If you are not vexed, **BEWARE**. It may be that the finer edge of morality is already lost, by this intimate contact with evil. Let the soul react.

Some one may say that there is no use. Certainly there is. Lately, when the citizens of New York protested against the foul papers, no less than fifty magazines were forbidden access to the stands. When the Canadian people protested, many putrid magazines from the United States were forbidden the use of the royal mails. This was a stunner, and made them sit up and take notice. Listen to this late rumored attempt at breaking down the morals of the American people, through the movies, as stated in the Defender:

Rumors originating from what purports to be "inside" sources tell of a deliberate and planned attack on the part of certain motion picture magnates to saturate the movie-mind of America with communism during the next few months. Already, according to reports, several such films have been made in Hollywood and are waiting to be released. Others are said to be in the making. A mess of communistic pottage is being cooked up for the duped patrons who are estimated to number about sixteen million a day at the present time.

This attack on the mass mind has been arranged in a systematic manner. Pictures will be circulated at regular intervals. The first to be released will be comparatively mild, a delicate "pink", but will later turn into blood "red" as the depraved emotional appetite is created on the part of the masses. It is also reported that future films will become increasingly sensual, emphasizing to a greater degree than ever before, the various elements of vice, crime, and prostitution for which the industry is already famous. The genius behind all this is to utterly break down moral and Christian resistance on the part of the American people.

This was the exact policy of the Reds when they came into power in Russia. They threw open the floodgates of immorality, destroyed the Czar's laws against the liquor traffic, and succeeded in weakening the millions of Russian people by promoting every kind of vice and lust. Back of such a program, whether coming out of Moscow or Hollywood, are "Christ-haters."

Meanwhile, tons of propaganda have been circulated throughout America for the purpose of disarming opposition. The public has been made to believe that to strike at the cause of this program, and unmask it in its true character, would tend to promote "intolerance," "race prejudice," etc. Therefore, hands off!

But there is an ever increasing number of Christian believers and patriots who refuse to be paralyzed by such a scheme. These people are alert to the danger and are willing to put forth every possible effort to purge the country from this Moscow-Hollywood program. Let

Christians rise and demand a boycott on Hollywood!

Make no mistake about it! There is every indication of unity of purpose to-day, between Hollywood and Moscow. One of the first of the Red series of films has already been released. It bears the title: *Thunder Over Mexico*. A nasty, putrid plot runs through it in which the raped young woman represents the People and the villain portrays the State. The climax is entirely communistic. The victory of the masses comes only after a bloody revolution has been precipitated. When the patron walks out of the theater his head and heart are in a whirl. And a germ has been planted in his soul that makes him think that perhaps after all, a revolution to overthrow the existing social order is a necessity.

Is America's moral life so burned out that there is no hope of creating an organized resistance against these outrages? We hope not!

But the Christian forces of the nation are no longer organized. Constant attacks have scattered our moral armies and broken our battle-lines. It is therefore a time for individual efforts, and there is something that every one can do! We can all pray, and agitate, and protest.

THE SOUTH MOSTLY DRY

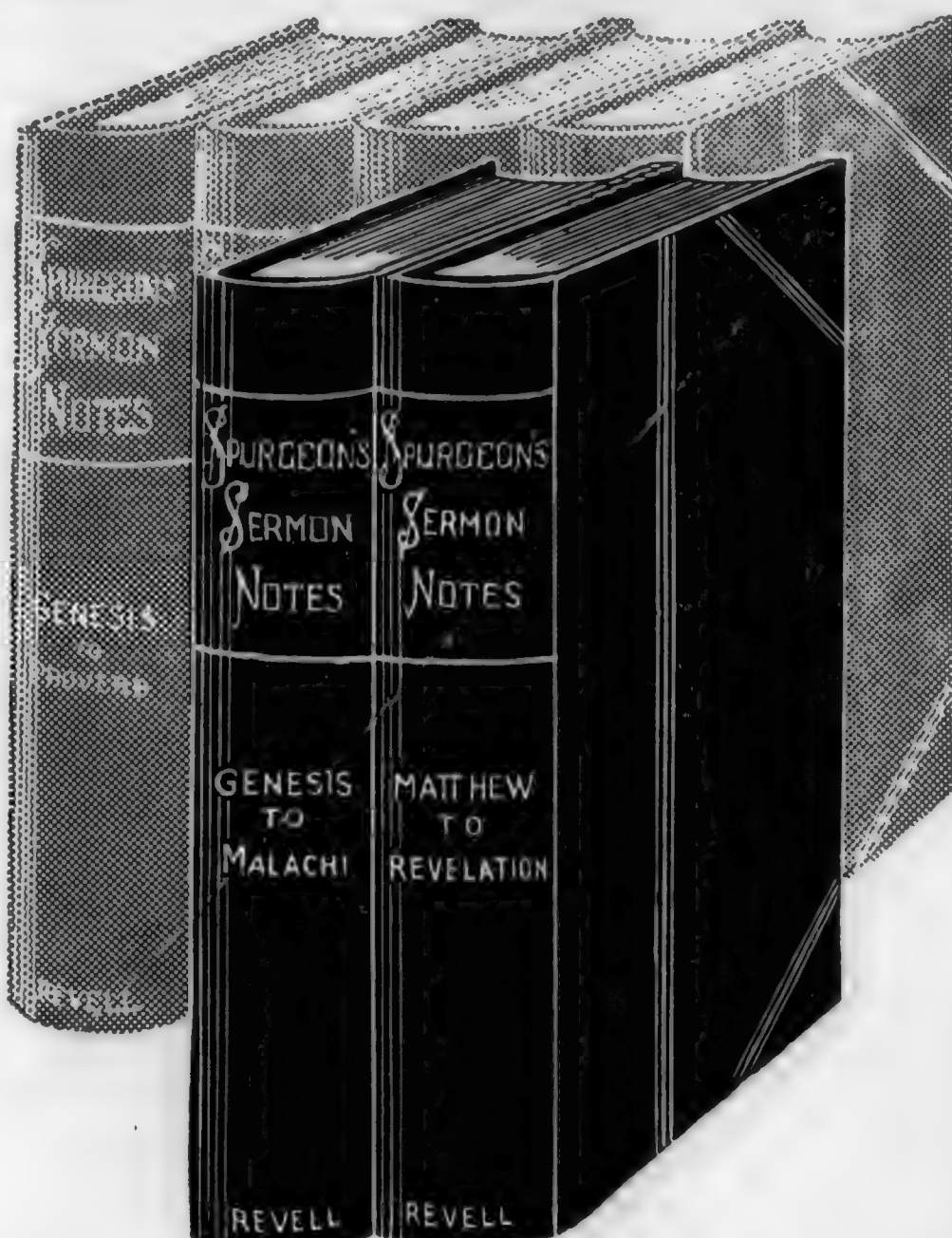
Outside of Louisiana the wet crusade makes little headway in the old south. Huey Long's state is wide open. Virginia inclines to the state sale and control plan. Missouri voted to allow saloons in its eight largest cities, bottle sales in places of 500 or more and made open country places and villages dry areas. Alabama democrats refused to consider a referendum and the state refused to legalize even 3.2 beer; it has a state law limiting that beverage to 1/2 of 1 per cent. Georgia's situation is much the same. Birmingham's sheriff warns all violators that he will enforce the state laws, while Atlanta's mayor winks at violation. Kentucky's bone dry law is safely rooted in its constitution and there will be no chance to vote on its repeal until 1935. Tennessee has collected less than one-half the anticipated \$50,000 per month from its beer tax and the politicians are guessing as to the safe way to jump in next November's elections. Sixty-two of the 95 counties voted dry in the repeal referendum, among them practically all the democratic strongholds outside Memphis and Nashville. Arkansas has voted to allow the making of wine and other beverages from fruits, in which the state is rich, but only for exportation into wet territory. Most of the south will remain dry.—Christian Century.

THE LIBERAL CHURCH HARDEST HIT

The questionnaire of Prof. George Herbert Betts, of Northwestern University, which reveals the theological views and the congregational conditions in that area, shows a rather deadly parallel, so the Chicago Tribune states, between liberalism in doctrine and depression in the treasury. Upon reflection this fact is not surprising. As it was once said years ago concerning this liberalism, "if it is true, we do not need it; if it is false, we do not want it." If the great truths of sin, judgment, grace and the future life, as proclaimed by the Scriptures and by those who are loyal to them, are truths indeed, then every such center is a lighthouse and every messenger a first-aid bearer. It is supremely important to support that testimony, and people, convinced of it, will go the limit to do so. But, on the other hand, when faith grows cold, and the witness of a pastor or congregation becomes garbled and filled with the lisping static of worldliness, then people grow bored with the vain show, and go off about other business.—Presbyterian.

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Charles H. Spurgeon said:

"Better days are coming for the lovers of the eternal verities. For a season we seemed to be surrounded by a torrent of unbelief; but the waters are assuaging, and the mountains of truth lift their peaks above the flood. Whatever the times may be, there shall be no doubt as to where the writer of these outlines took up his standing in the hour of controversy. I know nothing but the doctrines of grace, the teaching of the cross, the gospel of salvation; and I write only that these things may be the more widely published."

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NEVER TOO LATE FOR GOD

God deals with impossibilities. It is never too late for Him to do so, when the impossible is brought to Him, in full faith, by the one in whose life and circumstances the impossible must be accomplished if God is to be glorified. If in our own life there have been rebellion, unbelief, sin, disaster, it is never too late for God to deal triumphantly with these tragic facts in full surrender and trust. It has often been said, and with truth, that Christianity is the only religion that can deal with a man's past. God can "restore to you the years that the locust hath

eaten" (Joel 2:25); and He will do this when we put the whole situation and ourselves unreservedly and believingly into His hands. Let us never forget that we have a "God, who [giveth life to] the dead, and calleth those things which are not as though they were" (Rom. 4:17). Not because of what we are, but because of what He is, God forgives and heals and restores. He is "the God of all grace." And grace means that when we turn to Him He acts, never according to what we deserve, but always according to His own infinite love and mercy and compassion. Let us praise and trust Him.—S. S. Times.

"FAITH AND WORKS"

When a boatman stems the flowing tide
 And aims direct, his little boat to guide;
 With both oars working, he can headway make

And leave the waters foaming in his wake;
 But if one oar within the boat he lays,
 In useless circles, round and round he plays,
 So faith and works; when both together brought,
 With mighty power and Heavenly life are fraught,

To help the Christian on his arduous road,
 And urge him forward on his way to God:
 If faith or works, no matter which, he drops,
 Short of his journey's end he surely stops.

—Selected.

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CHRISTIAN MONITOR

JUNE, 1934

The Voice of the Mennonite Church

By John Umble¹⁸

Sermon—Preparation for Life and Service

By J. Paul Graybill

Modern Sin—Dishonesty

By Oscar Burkholder

The Personality of Christ

By John Thut

The Devotional Head Covering

By Anna Koehn

The Wesleys and the Poets of Methodism

By Jesse D. Hartzler

A Sunday School Teachers' Normal

By Elmer E. Bittinger

Our Church in India—Period of Formation

By Geo. J. Lapp

The Fatal Results of So-called Liquor Control in Canada

By C. F. Derstine

THE FLOWER

By Peter Plotkin



HOLD a flower in my hand. I look at it, and my eyes are refreshed and delighted with its form and color. I press my nose to the flower and smell its delicate fragrance.

But suppose I take this flower to a great factory—a place of man-made things. I find in the factory a door over which there is a sign that reads: "Chemical Laboratory." I go in. Everywhere I see the great machines of man's invention—all of the intricate paraphernalia of the scientist—test tubes, and bottles gleaming with the colored chemicals and imprisoned gases, scales and shining microscopes, and complicated instruments without number. All over the bare and colorless walls I see written the scientist's cold formula of truth: "Two and two are four—two and two are four."

There is a great noise as the throng of workers moves here and there, swift and precise, like well-oiled automatons, pouring the chemicals, adjusting the scales, feeding the burners. And now and then loud explosions shake the foundations of the great plant.

The atmosphere of the place is dry, and gray, and monotonous. Walls and machines and workers are all of this same drab color. And the workers, with cold, expressionless faces, move about mechanically or stand like the bottles on the shelves—short bottles, tall bottles, fat bottles, slim bottles, blending into the scene like so many cogs and wheels in a vast machine.

I turn with relief to the fresh flower that I hold in my hand—the one splash of lovely color in the surrounding ugliness—one spot of beauty in this chaotic desert of colorless beings and colorless things, scarcely distinguishable one from the other.

A man, stiff and expressionless like the others, approaches me and says: "My name is Logic; I am also called Reason."

He stares with cold contempt at the little flower in my hand, that from time to time I have been pressing to my nose to keep from choking in the dry atmosphere of the place. His voice is cracked and dry like the rattle of seeds in a withered pod, and from his hard, dry eyes the light of a hard, dry soul is shining.

"Heh, heh," he laughs sarcastically. "What do you have there—a flower?"

"Yes," I answer.

"No," says the dry and brittle voice. "It is not a flower at all. It is an optical illusion. If you really want to know what it is, wait here, and I will show you by scientific analysis."

He takes the flower from me and gives it to one of the workers, and I see it begin to go through a strange process of change. From one worker to another it passes, instru-

ments are set in motion, chemicals poured, gases released; and presently I can no longer see a flower at all. After a while, the scientist returns. But instead of a flower, he carries a number of tiny tubes, each containing some cloudy fluid or gas.

"Where is the flower?" I ask. "If it was only an optical illusion, it was nevertheless beautiful to the sight and sweet to smell."

I take the little tubes to examine them, and from each a bitter and repulsive odor arises, filling the air about me with the smell of death. Suddenly, I dash the vile tubes to the floor, and rushing out to escape the suffocating atmosphere, I cry out, with tears in my eyes:

"They have stolen my flower and given me nothing in return but vile and bitter gases. What do I care for their scientific analysis? I want the lovely flower in its freshness and beauty!"

* * * *

So it is with the Bible. The Bible is that sublime and beautiful flower, revealing to the questioning eyes of humanity the simple truths of God's power and goodness and mercy. Pointing us to perfection, it is sufficient for our needs, and in it alone is found the assurance of peace and happiness and eternal life for every creature in God's earth.

This is my challenge to the statesmen and sages and law-givers and philosophers of all the ages: What can you add to this Book to make it a better guide for humanity? And what do you dare to take away from it? If you tear out a page, you must replace it with a better one. If it is not essential, what will you give instead? And if you cannot give a better hope and a better doctrine for the aching hearts of men, beware that you do not take this from them!



Be careful, I say. Don't touch my beautiful flower—this flower, this Book that even Time, who is called the great destroyer, cannot destroy, for Christ has said to us: "Heaven and earth shall pass away, but my words shall endure for ever."—In the King's Business.

RAM'S HORN NOTES

The man who is disloyal to his convictions will not be loyal to anything.

A place that is comfortable for a saint is more than red-hot for a sinner.

Every time a man says "No" to God the devil gets a stronger grip upon him.

The more competition you have the more you need God for a business partner.

Trying to find out who Cain's wife was has led many a man straight to the devil.

When a man finds out that he needs knowledge he has his hand on the gate leading to it.

Instead of "putting off the old man" some people try to dress him up and make him look nice.

Remember that God is interested in what you take out whenever you put your hand in your pocket. Whenever you ask God for anything that is good for you, He has already given it to you by promise.

The devil doesn't care how much religion a man gets if he can only make him believe he has enough to get along with.

What wonderful things would happen in the Church if so many people who ought to bring oxen to the altar wouldn't try to get off with sparrows and pigeons!

The fault-finder does a good deal of work for the devil for nothing.

The shadow of a trouble is always blacker than the trouble itself.

One of the biggest cowards is the man who is afraid to do right.

The hardest man to please is the one who never knows what he wants.

When a man does business for God there is no danger of bankruptcy.

Sanctification in business is as badly needed as it is in prayer meeting.

Every dollar you give in the name of Christ draws interest in heaven.

The devil hates man because of the god-like possibilities he can see in him.

Marrying for money is a very common way of shaking hands with the devil.

If you want to be strong in trial don't forget to pray when you are prosperous.

When God sends a man anywhere the devil does his best to keep him from going.

We are never made mad by the truth when we find out it is God who gives it to us.

If every member of the Church were a cheerful giver the devil would soon begin to pull down his flag.—From "Blasts from a Ram's Horn." By Elijah P. Brown.

WORDS

Swords have slain millions,
Bullets reached their goal;
But words have power to strengthen
And heal or wound a soul.
—Kenneth Robinson in Verse-Land.

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"AD ASTRA PER ASTRA"

By Arline Yoder



D ASTRA per Aspera," "To The Stars Through Difficulties" was true of Moira Ralston who had climbed higher and higher during her four years at Westville High, and was just about to stretch forth her hand and grasp the stars of honor. She had battled through the most trying circumstances—her eyes ever fixed on the stars, myriads of them—she was determined to win somehow. With every battle won, the struggle faded into oblivion through the glimmer of victory and renewed hope. It was God who had always brought her through victorious, for she had taken every struggle to Him and He had answered. In just three more hours she might have been standing before the large audience of friends and Westville High patrons delivering the valedictory address, which she had struggled far into many nights to prepare, but—

Slowly and sadly, Moira walked homeward under the June leaves of the overhanging maple boughs. The air was breathlessly still and perfumed. A light shower of rain had fallen, leaving as a passing token a sweet freshness. Under ordinary circumstances such a balmy evening would have thrilled her happy heart, but on this particular early evening it only deepened her sadness. A teardrop stole down her wan cheek and she brushed it quickly away. "I dare not give way—I dare not. I must face it bravely. It may come out all right," she told herself, throwing her shoulders back straighter, yet with her soul battling against doubt and rebellion. "Yet what will Mother say? How can I tell her?"

She thought of how her poor widowed mother drudged day by day for the wealthy folk in town so that she and Moira would have enough to eat, wear, and a place in which to live. Their home and living was not luxurious but substantial. Moira, herself, had worked mornings and after school until about eight o'clock at night to earn her graduating clothes. No girl in her class had such a difficult time as she, but in their care-free manner her classmates discussed rare colors, laces, and silks that would be heaped on them by their proud parents. Moira, however, managed to evade such conversations because she knew such finery was not in reach of her slim purse. One blue cotton voile dress and one pair of cheap shoes had to suffice for all commencement activities.

That had not worried her so much—she was happy to know that through hard labor and studying until the wee hours of the morning, with all her disadvantages, by God's help, she had at least shone out the brightest of all the class stars.

But now as she reached her home, it might, as far as she was concerned, have been a pleasant dream, ending abruptly ere the heroine had performed her heroic deed. Yet she felt more sorry for her mother than for herself—she would be so disappointed and her smile of hope and cheer would fade. Poor Moira! What would she say? What would she do?

Moira opened the door softly and listened for a moment. All was still. Then she called,

TO A CRUSADER

By Arline Yoder

As holy pilgrims travel on,
Through sun and rain and dreary day,
Through years of pain on sorrow's way,
Till faith and hope are almost gone;
And when at last a glorious dawn
Reveals a shrine at which they pray,
They bow the knee, as pilgrims may,
And joy revives their spirits wan.
So we crusaders march along,
With virtue's peace and honor's might,
When Christ, our Captain, goes before
To conquer unbelief and wrong,
Until He leads us out of night
To dwell in heaven evermore.

West Liberty, Ohio.

"Whoo—hoo!" A similar greeting answered her from an adjoining room.

"What are you doing, Mother?" she tried to make her voice sound cheerful as she entered the room where her mother was putting the finishing touches on the blue voile dress. "O Mother, why are you doing that? I planned to finish that myself when I came home!" she cried.

"But you need to rest—you will need all your surplus energy to stand before that crowd to-night. You must remember you are not accustomed to speaking in public, and it is going to mean more to you than you now realize. You skip off and lie down and I'll call you in plenty of time to get ready. Perhaps you can rehearse your speech just before we go."

"That isn't necessary, Mother, I'm not giving the address to-night. I'm—I'm not

planning to—to go." Her own voice frightened her. What was she saying? Was it really true? She could scarcely believe her own words. Mrs. Ralston was strangely silent—she was so dumbfounded that she could not speak.

Moira took the soft blue voile between her white hands and smoothed it gently. "I guess it's all right, Mother. This would not mix well with the ruffy silk dresses bought in the city, anyway."

"Moira!" her mother said sharply, yet with a note of pity. Is this dress keeping you away from your own commencement, and you the Valedictorian? Any of those girls would gladly trade dresses with you if that would make them Valedictorian. That is what counts."

"Oh no, Mother, it isn't that—but I was just thinking that it would look prettier without my cotton dress among the silk."

"Well then, Moira, why aren't you going? Who will be Valedictorian?"

"Cynthia Coleman, the banker's daughter. I will tell you the whole story, Mother."

"Yes, yes, go on."

"You know that term paper that every one in the class had to write and have typewritten and handed in by last Monday noon? You remember how I stayed up until after midnight after coming home from a hard evening's work at Gray's, dead-tired, to work on both my term paper and Valedictory address? I had my article neatly typed and ready to hand in by Monday morning, and I was so happy that that was off my mind. I had worked very hard to get it fixed up the way I wanted it. I laid it with some of my books and left the room a moment—but when I came back the paper was gone. There was no one in the room when I left nor when I returned. I could not understand. I told Miss Hall, our History teacher, and Miss Goldman, our home room supervisor, and they helped me hunt for it but could not find it. We looked through those that were handed in, but not one was mine. Then they took for granted I was trying to get by."

"On various occasions some of the pupils whom the teachers had trusted fooled them into believing that their papers were lost when they hadn't written any, and now they will not trust any one. The innocent must now suffer with the guilty."

"But will a term paper keep you from graduating?"

"That was the rule, and Superintendent Beery will have no mercy. I was hoping I could find it. I stayed after school to make a final search, but it was fruitless."

"But how can Cynthia write and learn a speech on this short notice?"

"She will read mine," her voice choked. Her labors would serve merely to honor a less deserving one.

"But Moira, we shall go to-night. You shall wear this dress, and we shall watch the others graduate. Right always conquers wrong. Take this burden to the Lord and leave it there."

"I'd rather not go, Mother, but for your sake I will."

The small auditorium was full and overflowing and every eye was fastened on the gay, colorful scene as each graduate marched proudly in. The signal was given, and all were seated. But there was a vacant chair. A low murmur of voices ran through the audience. Who was absent? Why?

Moira's heart ached. She wanted to fly to the shelter of her room and cry it out. But she prayed for grace to endure it all for her mother's sake. Within her soul she cried, "Oh, why must the innocent suffer? 'Why does one not get a just reward for his work?' Then a verse from a Psalm of David came stealing into her mind and comforted her, 'Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil' (Psalm 37:7, 8).

Moira noticed Cynthia particularly. She looked worried, and her face was flushed. Her bold manner seemed to have disappeared. She held the copy of Moira's address in her hands. Cynthia always had been jealous of Moira, but the latter had pretended not to notice.

The whispering had ceased, and all was quiet as Mr. Berry came to the front of the platform to present the class. He gave a wonderful short talk, praising the graduates for their fine work and accomplishments which brought them to this great event in their lives. Moira told herself that she was not included, although she had worked harder perhaps than any one there. No, it was all in vain so far as Mr. Berry was concerned, yet God could see and reward justly.

What? What was he saying? Moira's heart pounded wildly. "One member of the class, Moira Ralston, failed to complete satisfactorily the course of study, and it was found out too late to omit her name from the graduating list. However, she does not graduate to-night. This great event is for only those who complete their work and do it well. Cynthia Coleman will give the valedictory address instead of Moira Ralston." There was a roar of applause, and Moira felt sick. How she wanted to get up and explain to the crowd that she had completed her work and that it had disappeared—but they wouldn't believe her either.

Cynthia walked slowly forward. Her voice was unsteady as she began to address the audience. One of the sheets of paper slipped from her hand and floated to the main floor below. Then, instead of beginning to read the address, she said, "Perhaps this is out of place, but I must make a confession. Moira Ralston wrote this ad-

dress, and by right she shall read it. The only thing that kept Moira from sitting on this platform to-night was her failure to hand in a term paper. She had one neatly written, and being jealous of her, I took it home and hid it, planning to destroy it later. I wanted to be valedictorian, and took this means of gratifying my desire. But I have no right to this honor. Will Moira please come and give this address as she earned it?"

Cynthia turned and left the platform, then went out into the darkness of the night. A

few moments later Moira came to the platform, and with tears streaming down her pale cheeks, delivered her address. At its close her voice rang clear and strong, "Friends, Cynthia deserves credit for making so brave a confession—I hope we will now be friends forever. This honor that to-night has been bestowed upon me goes to my Mother. If it had not been for her I would not be standing before you now. 'Ad Astra per Aspera.'"

West Liberty, Ohio.

LIFE EVERLASTING

By Harriet Rummel

She sat there motionless as she had sat for seven days. Her eyes were heavy-lidded, but her tears had long been dried. Dark, sad eyes they were, bespeaking tragedy. Into space they gazed—staring, staring. Her face was ashen gray, the expression never changing. Her white, slim-fingered hands were limply folded on her lap. Occasionally, they twitched convulsively. Otherwise, only her slow measured breathing gave sign of life.

But all around her, life was just beginning. It was Spring! But she was oblivious to the sun's golden glint on the leaty green of the trees. The sweet fragrance of lavender and white lilacs did not reach her nostrils. The call of the vireo and cheery chirp of the robin did not penetrate the veil of sorrow, which enveloped her. For, she had stopped marking time a week ago, when her Peter—her tousled, curly-haired Peter—had been crushed, the very life pressed out of him under the wheels of a heavy truck.

How well she recalled the day, that last day of Peter's presence here! Early in the morning he had awakened her. For Peter was a lively little fellow and did not waste much time in needless sleeping. He had worn his blue suit, the one that matched his twinkling, laughing eyes. And while she had prepared the early breakfast for the family of three, Peter and his father had gone out to inspect the garden and feed the fish in the pond. How sturdy they had looked! Her two men! Little Peter a replica of his father, whose name he bore.

And then breakfast! Peter had spilled his glass of milk while telling of the tadpoles in the pool. And he had been so penitent, with curly head hung down in shame but with a mischievous twinkle in his eye. The three of them together for the last time, little Peter, big Peter, and herself!

Then big Peter had gone to work. He had kissed her and hoisted little Peter to his shoulder. For, Peter, always accompanied his father to the corner, and then ran back to mother who was waiting on the porch.

After father had gone, Peter had played train in the kitchen while she washed the breakfast dishes. He was always underfoot, but she loved to have him there. His laughing dimpled face was such a joy.

The garden, she recalled, had needed hoeing, and she and Peter had worked there side by side. Peter had his own special patch of pansies and nasturtiums and a tiny hoe and rake to keep them nice. He loved to dig a-

round his garden, while mother pulled up the weeds that tried to choke her flowers.

Peter had spent most of the morning in the sand pile, building castles and making mud pies, which he often tried to eat. She heard him through the open window of the kitchen, while she baked and prepared their lunch. He chattered busily to himself and played such grand games of make-believe.

If he had but stayed in his sand box! Oh, why did he go? But he had heard a kitty mewling and gone to investigate the sound. It was a dirty white kitten, and when Peter tried to catch it, it darted into the street and Peter after it.

Then that awful screech of brakes and a grinding sound which chilled her to the marrow of her bones. And, after rushing to the door to see her Peter—her beloved Peter—lying bloody and helpless in the street, in the little blue suit that matched his eyes—the eyes that never opened. She gathered him up. Already he was gone. It could not be—her smiling, chubby four-year-old. He couldn't die! Some one took him from her and she sank upon the steps; oblivion, how welcome it had seemed.

Then came that funeral! They were burying her child—her's and Peter's. Why did not some one stop them? He was her's, but still the service seemed to drag on interminably. Finally it was over! But Peter was gone. She could not find him.

She had no peace. Outwardly she seemed dazed, but inwardly this question throbbed within her heart. It beat against her constantly.

"Where is Peter? Where is Peter?"

She wanted an answer; she needed one to give her peace. For seven days she had waited with this question ceaselessly pounding, pounding. Was there no God, no justice?

Then despairingly she had cried within herself, "My God, why hast thou forsaken me?"

And suddenly to her consciousness came the answer bright and clear, "For in him we live, and move, and have our being; as certain also of your own poets have said, 'For we are also his offspring.'" And again, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

Her veil of sorrow was rent. It fell from her. Peter was safe, not dead, but living—living with God eternally.

Goshen, Ind.

THE VOICE OF THE MENNONITE CHURCH

By John Umble

John the Baptist called himself "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." The Baptist recognized four things. First, that he was an original voice, not one uttering the stereotyped, rubber-stamp religious emptiness of his day. Second, that he was in a wilderness. Third, that he knew the message that was needed. Fourth, that he must use the language, the mode of expression, calculated to move his hearers to action. He had originality—a voice speaking an old truth with applications for the day in which he was living. He had orientation. He knew where he stood and what was involved in his position. He had a message, ever old, ever new, the call of a just God and loving Father to His erring, wayward children. He had expression, that mode of presenting the message that not only drove it to the hearts of his hearers, but brought it to fruitage in action.

The Mennonite Church can be "The voice of one crying in the wilderness, Prepare ye the way of the Lord; make his paths straight." But if the Church is to be a voice she, like John the Baptist, must have originality, orientation, message, and expression.

Originality

The Mennonite Church needs to offer no apology for her originality. From the first, the Swiss Brethren and the Mennonite fathers have stood on the foundation "which is laid in Christ Jesus." They have refused to follow the voice of unscriptural creed. They have been equally deaf to the sophistry of the intellectuals and to the cries of the emotional, unthinking multitude. The originality of the Mennonite Church consists, not in the promulgation of a new gospel diluted with "isms," but in her tenacious adherence to the original Gospel, "once [and for all!] delivered to the saints."

If the Church fathers living one hundred years ago could have foreseen the sweeping changes that have taken place in these three generations, their faith in the preservation of the Church would have been severely tested. The ox-cart replaced by the tractor, locomotive, and airplane! The three R's extended to high school and college courses! German nearly displaced by English as the language of the social circle and of religious worship! The teaching work of the Church given over to a certain extent to laymen! Surely these changes the fathers would have anticipated with uneasiness. But after weathering the last century's changes the Mennonite Church under continued wise leadership should continue to maintain her individuality and originality.

Orientation

To return to the figure of John the Baptist—he knew his wilderness. Does the Mennonite Church know her wilderness? To what extent should young men know the social, economic, religious world about them? Jesus prayed, not that His disciples should be taken out of the world, but that they should be kept unspotted from its evils. On this point there sometimes has been confusion. Familiarity with the wrongs in the world is not synonymous with

contamination with its evils. Let us get this straight, right at the beginning. Sin is sin. God hates sin. God's grace and power can make men holy in spite of their sins; but the Scriptures do not encourage sinning as a means to spiritual power and holiness. Never! The Ten Commandments have never been revoked, in principle, merely superseded by the higher law of love! But to what extent shall a young Christian in America seek a theoretical knowledge of the intellectual, social, and economic background of his fellow Americans? Shall he try to learn why some of them are cynical; communistic, free-thinking and what not? Shall he study the divorce problem? Shall he trouble himself with the injustices, real or fancied, in the industrial world? It would be easier to hold aloof, to say that all evil conditions in the world are the result of sin and that Jesus is the only cure for sin. Quite true, too; but, other things being equal, should not intelligent understanding of, and sympathy with, the wrongs of a fellow-being, make it easier to bring him the message of salvation?

Too often, to be sure, the young man who sets out to be a Sir Galahad or a Red Cross Knight learns all too late that he has been only a Don Quixote. Instead of finding the Holy Grail or killing the dragon, he finds he has been fighting windmills. His attempt to serve results in an empty gesture. In the end he is lost to the Church. But is that not a result of lack of proper orientation? Before he knew the value of the Church and her message, before he had compared her with other agencies that claim to right the wrongs of the world, he came to the hasty conclusion that the Church was too slow and ineffective. He tore himself up by the roots from the place where God had planted him and attempted to bear fruit in an uncongenial soil and climate. And, to change the figure, he became afflicted with religious wanderlust that drove his wearied feet from place to place in search of soul rest. Suffering from spiritual nostalgia, he wore out his life in hopeless frustration until and unless, as happens in rare instances, he returned to the Church to find peace in the knowledge that he was in the center of the will of God. "A little knowledge is a dangerous thing," says the poet; but a knowledge of one's own powers, enough knowledge of the grandeur and value of the Church to insure appreciation, and some knowledge of men and their affairs would seem to be properly included in the orientation of the youthful servant of God.

Jesus understood His time and age. He knew the scribes and Pharisees. He associated with tax-collectors. He shocked the good people of his time by eating with publicans and sinners. He conversed with fallen women. But wait! Here again one needs to interpret carefully! He talked to one such woman at a public well whither both had gone to get water. He talked to another in a place where she had been taken for trial. And He talked with another in the presence of the multitude. But this is vastly different from visiting the slums to gain firsthand information about vice! He who

was able to say, "In secret have I done nothing," discriminated between knowing conditions so that he might sympathize with human suffering, and knowing conditions to the extent of participating in human sin. He knew the world and sympathized with its suffering, but he refused its vices and had no part in evil-doing. He discriminated sharply between orientation and contamination.

The Messages

Like John the Baptist, the Church must have not only originality and orientation, but a message. Such a message the Mennonite Church has; but it is frequently misunderstood, or imperfectly understood. Our Mennonite fathers not only preached the doctrines of the Word of God, but practiced them, and for them religion was a way of living, a peaceful, quiet, righteous walk with God and a simple faith that His goodness will protect His obedient follower in this life and furnish him an eternal home in the world to come where he shall meet his loved ones again.

Failure to understand and appreciate this way of faith has caused much unhappiness and dissatisfaction. The boy's imagination is caught by a million-dollar missionary program put on by another denomination. The epic grandeur of sixty years of holy living has little appeal to youth.

Until he has been away from the home folks and has seen some of the cold, hard selfishness of the world, the young man often does not appreciate the simple beauty of the Gospel message as he sees it lived by his farmer-bishop, or his schoolteacher-preacher, or his factoryworker-deacon, or his carpenter Sunday school teacher. After he has grown older, he begins to understand why the haymaking and the threshing did not stop for the county fair, although the horses rested when the quarterly mission meeting was held at the meetinghouse. After he learns that father and mother skimp and save to help support a foreign missionary, it dawns upon him why there is little money for unnecessary clothes and amusements. He gradually learns that what he condemned as close-fisted, miserly materialism was the conscientious, self-denying stewardship of a noble servant of God. He begins to appreciate the beautiful neighborliness of threshing-time and silo-filling when the ring of Christian men work together for days, happily, cheerfully, unselfishly, without an oath or an improper story or mistreatment of animals. Then the beauty of his father's faith begins to wear peculiar charm. In the past some educated and partly educated young people of the church seem to have had too little sympathy with the real backbone of the Mennonite Church—the farmer or mechanic back home whose primary interest is in practical Christian ethics, in following the meek and lowly Nazarene.

However, we believe Mennonite youth is coming to admire the simple way of life and the simple story of the Cross with its atoning sacrifice. Youth sees the beauty of the mystery of the second birth, of a Spirit-filled, Spirit-directed life devoted to God and the Church. It shows an earlier appreciation of the efficacy of the old story of the Cross as the only remedy for the ills of mankind. Mennonite youth manifests a glad readiness to take up the task

of living Christ and of leading others to Him. Leaders of the Mennonite Church have been making the historic message clear to their young people. If the latter really understand and accept that message, will it not be safe in their hands?

Oral Expression of the Message

One more phase of the subject remains—the expression of the message. The question is frequently asked, why do Mennonites comprise so small a percentage of the so-called Christian churches? Why is the Mennonite Church second in age only to the oldest Protestant denomination, one of the smaller groups? Many reasons have been suggested; some have even been the subject of rather bitter dispute. It is not the purpose of this article to engage in any of these fruitless discussions, but merely to suggest in the remaining paragraphs that one reason for the apparent ineffectiveness of Mennonites in bringing the world to Christ may be our lack of proper attention to ordinary facilities of expression.

The "voice," John the Baptist, used beautiful language. He clothed his message in the language of poetry: "Prepare ye the way of the Lord; make his paths straight." Many of our own ministers, with very meager educational advantages, have developed an excellent pulpit style through their familiarity with the writings of Moses, of the prophets, of the Psalmist, and of Paul. Fortunately, too, many of them prefer the beautiful simplicity and purity of the Authorized Version to some of the more modern translations.

Many speakers, however, even high school and college graduates, have neglected the power of expression. How many really excellent speakers can you count among the men of your acquaintance? They stumble over sentences and are at a loss to find words. This may be partly due to our Pennsylvania-Dutch background. As one of my German professors once said at the university, "Your dialect is greatly impoverished." And is it not true? There are not enough German words in Pennsylvania-Dutch for ordinary conversation. We must constantly borrow and adapt English words to complete our meaning. Even after we acquire an English vocabulary in addition to the "Dutch," this word-poverty still pursues us. This is an added reason why we should make a special effort to overcome our deficiencies in beautiful and adequate expression. What is more beautiful than a noble thought dressed in fitting language? "Words fitly spoken," says the Wise Man, "Are like apples of gold in pictures of silver."

Wide Range of Expression

But Mennonite youth may improve not only in oral expression, not only in the use of more varied sentences and a richer vocabulary, but also in range of expression. Although the Mennonite Church reached American shores two hundred and fifty years ago, she has not yet found an outstanding literary voice. Some years ago a certain man in writing about Canada mentioned her great resources, her developing industries, her vast territory, her growing population and her beginnings of culture. But, said he, Canada has no voice. She has not spoken. She has no poetry, no hymns, no songs. She has not told the story of the

deeds and ideals and aspirations of her people. Nobody knows anything about Canada. She may be a strong, healthy, promising infant, but she has not learned to talk. She has no voice. From a literary angle it has been suggested that the same is true of the Mennonite Church.

It is true, to be sure, that when Bro. Harold S. Bender published his bibliography a few years ago, *Two Centuries of American Mennonite Literature*, he found many titles written or published by American Mennonites. But much of this material is not what scholars call literature. Many of the titles consist of pamphlets, conference reports, almanacs, periodicals, and similar material of an ephemeral nature. They are not intended to have permanent value. Another large and important portion consists of reprints of German books or translations of German books that have not been produced by American Mennonites. Even titles of a somewhat literary type are not written with sufficient attention to style to win a place for them in the realm of permanent literature. This does not mean that this material did not or does not have value, but much of it has only historical, and not literary value.

Scholars are familiar with a classification that recognizes two types: the literature of fact and the literature of power. The former sets out names and dates and places. It imparts information useful for the present; it teaches; it instructs. But the literature of power makes its appeal not only to the intellect, but also to the emotions. It moves the reader; it incites to action. It captures the imagination. Its appeal is universal; it speaks to every time and age. Instead of stating facts in a dry, unemotional way, it says: "Prepare ye the way of the Lord; make his paths straight." The best hymns, good orations, and many of our Mennonite sermons belong to this class. They appeal not only to the intellect, but they reach the will through a powerful appeal to the emotions. Few would deny that the voice of the Mennonite Church is effective in personal testimony and pulpit utterance, but these are too often limited to our own group or to persons who come within earshot of the message.

No Literary Voice

The Mennonite Church has little original printed material that falls into the class as mentioned above. Several years ago the writer of this article conceived the idea that it might be a valuable service to the cause of more and better literature in the Mennonite Church to write a history of American Mennonite Literature. In order to secure the help of instructors who could direct the work in such a way that a scholarly effort would result, the subject was submitted to the graduate school of a number of American universities. The answer was the same in nearly every case: "Your project is one that would interest the head of the American history department; but the Mennonite Church has produced no literature, properly so-called." One instructor in a southern university was greatly interested in the project, but after months of investigation he wrote that the subject was not a proper one for a thesis in American literature. "Very little writing that could be called literature," he wrote, "and most of that is written in German."

This is the answer of American scholars to the question, "Does the American Mennonite Church have a literary voice?"

Literary Beginnings

It is true that a change is taking place. A few years ago our church periodicals printed little original matter of the essay and short story type. Nearly all such material was credited to some other publication. But in recent years, under the encouragement of sympathetic editors, more and more material has been produced by the young men and women of the Mennonite Church. Our Church editors insist, and justly so, on two things: absolute doctrinal soundness, and the highest possible degree of artistic finish. Under their sympathetic direction a beginning has been made in the writing of several forms of the essay: informal, nature, moral; several forms of the lyric: nature, religious, reflective; the short story; the biography; the historical sketch. In fact enough of this type of material has appeared in our Mennonite periodicals so that it should soon be possible to find on our book shelves volumes of nature and other essays, of poems by Mennonite authors, of church history sketches, and of biography. In fact, the editor of one of our church periodicals has already issued one such volume—of essays—of editorial chats. It should meet with an appreciative response.

Need for a Literary Voice

But, at best, these are only beginnings. Much writing needs to be done right now. We need more good biographies, not mere sketches of the bare details of the lives of Mennonite heroes of faith, but full-bodied, life-like sketches that present these people as men of flesh and blood. There is little room for the half-true, half-false, muck-raking, debunking biography that sets up a departed hero for the sake of throwing mud at him; but we need life stories replete with anecdote and incident to make an interesting, inspiring narrative.

We need more history. One American Mennonite writer began publishing short historical accounts of the Church before most of us were out of the cradle and his work has been an inspiration to every later student of Mennonite history. But many interesting and important phases of our church life have never been written. This is a large field. Those who undertake it should be careful not only to state facts and movements accurately and sympathetically but also to write in the best possible literary style.

The story of the southward and westward spread of the Church, her movement down the river valleys into Virginia, her emigration westward through the mountain passes of Pennsylvania and Maryland, her crossing of the Niagara and Ohio rivers, her conquest of the forests and breaking of the prairies—these and similar stories of romance and hardship and heroism have not been fully told. Some not at all. Here is a challenging task for some sympathetic heart, clear head, and ready hand. How long will it be until the Mennonite Church finds a "voice" to proclaim her unsung deeds, so that her life, her heroism, and her message may be better known?

The Mennonite Church will sing God's
(Continued on page 181)

CHRISTIAN MONITOR PULPIT

PREPARATION FOR LIFE AND SERVICE

By J. Paul Graybill

TEXT: Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.—Prov. 24:27.

This text brings to us the need of exercising foresight and frugality in temporal matters. Before building a house due consideration should be given to the fields from whence would come the necessary finances to build a house. As tents were often used in eastern countries for abodes the building of a house may have signified a certain degree of luxury or affluence. Looking at it from this viewpoint we would learn that the necessary things should be attended to first, and only with the Lord's sufficient blessing should we consider things that are not of primary importance. But the application that we wish to make of this text in this message is the fact that in order to undertake any work of importance in life necessary preparation must be made beforehand and consideration must be given as to whether we have sufficient means to carry on and complete the work we wish to undertake.

Young Christians looking out upon life before them, have certain visions and ideals set for their Christian character. Possibly they have some other Christians of middle age in mind who have become the pattern for their life. Through the teachings of the Scriptures they have set for themselves certain standards of life. In order to attain to those standards and ideals certain preparations must be made.

The marriage question comes to the fore in the minds of young people and necessarily so. Many are the happinesses and blessings that have come to homes because the proper precautions and preparations were made for this important part of life. On the other hand many are the unhappy homes because the matter was left too much to chance or to youthful whims.

Even from the financial viewpoint many have had disappointments because they have endeavored to "build their house before the work was prepared without; and made fit for themselves in the field."

Then again in the matter of the great field of Christian service, in order to be able to start to "build" we should see that we are making the necessary preparations "without" so that after the work is started it may go on to a successful end. We are not in the least intimating that the call of God and the grace given by God for the tasks of life are not to be considered but are rather considering our part in the matter according as the Lord has made provision for us through the teaching in the Word, as per example: "Give attendance to reading," "Study to shew," "Faithful and able," and the words of our text.

Need of Preparation

In every department of life, both religious and secular, there are those who take life as it comes without endeavoring to overcome obstacles or to do any positive good but are "creatures of environment." Too many people in the phases of life referred to above—Christian character, marriage and home life, and Christian service—seemingly trust to luck or chance. Daily we see on our city street corners young men who seemingly look at life that way. They feel that every one is indebted to them and that they have no obligation to any one else. They become, instead of an asset, a liability to their parents, brothers and sisters, to the community, to the city, and state. They make no preparation for life.

But when we think of the possibilities and responsibilities of life we are face to face with the question, "How can I assume and discharge my duties to the best advantage?" We are not only building for a life of responsibility to others and to God for a number of years in this world but we are confronted with issues that are eternal.

The world is in need of those who are equipped to minister to them the Word of salvation. Millions are on the way to destruction. The religious world is confronted with a whirl of diversified and conflicting interpretations and practices of Biblical truth. The nominal church is split up into dozens of denominations and these in turn into dozens of bodies. Some larger denominations are ritualistic and formal and others are worldly.

Indeed, it takes some discernment to distinguish the truth in these days. Where worldliness and ritualism have taken hold of churches it is not hard to see what relation this has to the truth, but where truth and a display of spirituality are shown without a full adherence to the truth it is often not detected by many people. This calls for a careful study of the Bible. We believe that the position of the Mennonite Church is somewhat strategic on this point to-day. Although there are some things within her that should be changed as to her practice, yet the doctrines to which she holds are what the world needs and in some cases longs for. You will possibly have noticed that the Lord in recent years has drawn the attention of the world to the Mennonite Church and her tenets of faith. This has principally been done through the persecution in Russia with the consequent migration to Germany, Canada, and South America, and by the group leaving Canada and going south. Some oth-

er factors have also entered in to make her doctrines better known. Will we enter the open door to give the doctrines of the Bible to the world? Even the distressed economic and political condition of nations would find a solution by returning to the principles of Scripture as taught by the Mennonite Church.

How to Prepare

One of the primary factors that enters into our preparation for life and its work is simply to feel the need of definite preparation. Two people may listen to a sermon; one receives much good, while the other gets but very little. The former was thirsting for something, the latter was self-satisfied. The Church has and is continuing to provide increasingly for preparation for life for young people. Sunday schools have been established, young peoples' meetings are encouraged, and church schools are sending out strong invitations to make use of the privileges offered there. And now the Summer Bible School is coming into our churches and giving not only Bible teaching in general but stressing the doctrines as held by the Church.

Years ago the Mennonite Church provided for the adult, hardly expecting children below marriageable age to become Christians, but in the last few decades she has been providing more and more for the teen age. But now by the Summer Bible School, in addition to the Sunday school, she is endeavoring to inculcate the teachings of Scripture to the children below the teen age and even below school age. This trend is as it should be. Impressions that are received in youth are usually the "guiding star" through life. It is said that a child at three has learned half of all it will ever know. We are wishing for the time when the Church will not only control and increase the Bible teaching of her children but control the secular education as well.

If we wish to see a well-rounded Christian character we need to start in youth in the teaching of Scripture. As young people if we wish to have happy homes we need to prepare and see whether we have sufficiently "counted the cost." Many young people have not sufficiently considered the responsibilities of establishing a home and maintaining it as a happy and successful home. Parents also have a duty here. If we wish to see our young folk growing up with a respect for the doctrines as held by the Church, they need to be taught those doctrines in an intelligent way. We fear that too often people take the attitude of criticism toward young people. But are they always to blame? Have we taught them sufficiently so that they are fortified against the encroachments that meet them? Wishing

(Continued on page 174)

Editorials

Jottings

"We cannot spend our way to prosperity; we cannot drink our way to prosperity; but we can have prosperity if we do the will of God. Josh. 1:7, 8.

* * * *

"No man can serve two masters" (Matt. 6:24). Then why, oh why, do so many people try to serve the world and the Church of Christ at the same time?

* * * *

We can fool other people, and we can fool ourselves, but we can never fool God. "All things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13).

* * * *

"Consistency, thou art a jewel." How grossly inconsistent some professed Christians are! At least that is what we think as we look at other people. Let us turn the searchlight upon ourselves to see if we have this priceless jewel in our own hearts and lives.

* * * *

"She brought forth butter in a lordly dish" (Judges 5:25). Jael served her meal attractively, even though she was secretly plotting to take the life of her guest. Can we not take a lesson from this in our methods of presenting the Gospel? We are not plotting to take the lives of men; on the contrary, we want to save them from the death of sin. As fishers of men let us present the Gospel in such a way that it appeals to and attracts them. We can do this first of all by making our own lives conform to the Gospel we profess, and then by giving out the message, in our teaching and preaching, in the best and most efficient manner.

* * * *

Commencement.—June is the month of commencements, the time when young people finish some particular course of school work, after which many of them go out into the activities of the larger school of life. For them it becomes a real commencement, for they enter into avenues of life that they have never traveled over before. To all of them we extend our best wishes of success. The world may not always be waiting to welcome the graduates by bestowing upon them positions of honor, influence, and generous salaries. But we are sure that the Lord has a place for all the young people who are going forth with the resolution and determination to serve Him in any capacity that He may open to them. And to all who are willing to accept the humbler positions, we feel sure that the Lord will open larger responsibilities as they go on in His service. It is said that "Ich dien" (I serve) is the motto of the Prince of Wales. May that be the motto of all our young people who leave the halls of learning to go forth into the varied activities of life. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

* * * *

Summer Bible Schools.—The Summer Bible School Committee of the General Sunday School Committee of our

church has been busy during the past few years in getting out Teacher's Manuals for ten different courses to be given in the Summer Bible Schools. Outlines of these courses have been given from time to time. They include two kindergarten courses, four primary courses, and four junior courses, thus taking in the ages from four to thirteen, inclusive. Much laborious effort has been put forth in the preparation of these courses and manuals, and we are glad to say that they will all be ready for use during the coming summer. As this is being written the last one of these ten manuals is on the press, and it will be ready to be sent out by the time the order reaches the Publishing House. The Summer Bible School movement has grown very rapidly in our Church during the past decade, and now, with a fully arranged course of study prepared by our own church writers, it should find much wider usefulness in our churches all over the land, both city and rural. Summer Bible School Conferences have also sprung up as a result of this movement and have been the means of greatly aiding in the promotion and carrying on of the work. The First General Mennonite Summer Bible School Conference was scheduled to be held at Nappanee, Ind., May 24, 25, of this year.

If you are interested in Summer Bible School work, courses, and materials, write to the Mennonite Publishing House, Scottdale, Pa., for information.

Ezra, the Model Teacher

Ezra, the scribe and priest, who led a band of the exiled Israelites back to Jerusalem from Babylon, is a most interesting character. As a leader, who helped to restore the Israelites to their home land, he was a great man; as a scribe, who helped to compile the records of God's people and bring them into a form suitable for preservation in the Sacred Writings, he filled a large place. For general piety, trust in the Lord, and a desire to do and carry out the will of God as given in the Holy Law, he is again an outstanding character.

But we want to notice especially his work as a teacher. This is outlined very beautifully, in the seventh chapter and the tenth verse, as follows: "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Here are four points of the model teacher which we want to notice.

1. **The Prepared Heart.**—The first essential in a good teacher is that his heart is right. To try to teach God's Word, even with the best of pedagogical methods, under the most favorable circumstances, and with the best mental and material equipment, is vain, if the heart is not spiritually prepared for the work. There must be a definite experience of salvation, a full consecration, and a fixed purpose to follow the call and leading of the Master in the service of His great harvest field.

2. **The Seeking Mind.**—One can not expect to teach others unless he is himself willing to search and to study the subject to be taught. The lazy teacher can never hope to be a success. Paul touches the keynote when he says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed." No one can become familiar with the message of the Bible without diligent study. You can never expect to teach well unless you are willing to

spend hours in study of the Bible as a whole and of the lesson in particular. Take advantage of every opportunity to become better acquainted with the contents of the Bible—take in every Bible study class, every teacher training class, every sermon, with the idea of filling your mind with the treasures of the Word of God and learning proper methods of presenting the truth. You can also learn much by watching able teachers do their work. Ezra sought or searched the law of the Lord. Do you?

3. **The Obedient Life.**—Ezra must have realized how hollow and useless are efforts to teach others the Word of God when the teacher fails to practice the teachings in his own life. Hence, before he taught others, he first applied the Word to himself. The old saying is, "What you do rings in my ears so loud that I cannot hear a word you say." The teacher must figure upon this principle. Unless his life corresponds with what he tries to teach he cannot put much enthusiasm into his teaching. His pupils will realize his lack of sincerity, and his life will only serve to minimize the words that he speaks.

"So let our lives and lips express
The holy Gospel we profess;
So let our walks and virtues shine,
To prove the doctrine all divine."

4. **Effective Teaching.**—Having met all these requirements, Ezra was now qualified to teach Israel the "statutes and judgments." And so when he and others gathered together the people and read the law of the Lord from day to day, he was able not only to read distinctly, but to give the sense, and to cause the people to understand. Neh. 8:8.

I think we dare say that thousands of our readers are engaged in the teaching and preaching of the Word of God. May we, by the help of the Lord, do all that we can to meet the standards of teaching held before us in the life of Ezra, the scribe, and of the Greater Teacher, the Christ.

The Cost and Value of Our Young People to the Church

There is no doubt that the saving of our young people to the Church does and will cost us a great deal. It will cost us our interest, for we can never hope to help and influence them unless we are interested in them. It will cost us love, for after all, love is a great force, and unless our love as a Church goes out to young people, we cannot expect them to show much love for the Church. It will cost us our prayers, for, unless we are willing to spend time at the throne of God in their behalf, we can hardly expect the Lord to use us in winning them to Christ and the Church. It will cost us effort of various kinds, and we must be willing to spend and be spent in their behalf. The Sunday School, Summer Bible School, Young People's Meeting, Young People's Institutes, Winter Bible Schools, Church Schools, Teacher Training and Mission Study Classes, and many other activities are designed and used by the Church in a large measure to win and to hold our young people for the Church. All of these cost something on the part of the Church.

And yet, while the cost of the young people to the Church is great, it is also true that the value which the young people are and bring to the Church is infinitely greater. If our young people are really won whole-heart-

edly for the Church they are by far the greatest asset that we have. They supply the energy and zeal that goes with youth and constitute a goodly part of the working force of the Church. The more mature folk must do the directing, because of the wisdom that comes with experience in the Christian life, but the young people furnish both inspiration and enthusiasm for service.

Besides, they are our greatest asset in preserving the Christian faith. If they are soundly indoctrinated in the principles and doctrines of the Word, we may be sure that these will be perpetuated in future generations. Otherwise the things which we hold dear as a Church will pass away with the present generation. Again, our young people are our greatest asset in the great work of bringing the Gospel to the world. There is yet a tremendous amount of work remaining to be done in both home and foreign fields. Much good work has been done in the past, but unless we have our young people in the service, even this must to a large extent be discontinued. What we want, however, is to launch out into new and greater fields while the harvest time is still here. We must depend upon our young people to carry out the Great Commission in the days to come.

Great challenges are before us all—to the present generation to win and hold the young people for the Church; to the young people to carry on the work of the Church in the future. Will we all, each of us, meet the challenge as it comes to us?

Christian Ordinances

God in His wisdom gave the Church a number of ordinances, which are to be observed through the ages in order to perpetuate the principles of the Christian faith and life. A simple definition for a Christian ordinance is that it is an outward act or ceremony which signifies a spiritual condition in the inner heart and life. The seven ordinances as practiced and taught by the Mennonite Church are: Baptism, Communion, Feet Washing, the Devotional Covering, the Holy Kiss, Anointing with Oil, and Marriage.

We do not intend to go into a discussion of all of these in this brief editorial. But we do want to call attention to two which are mentioned in this number of the Monitor. The topic for the Young People's Meeting for June 24 is the Communion, the second of a series on Ordinances. This great ordinance is recognized by all Christian churches and is a most solemn and holy ceremony. We trust that we will learn to appreciate it more and more as we go on in the Christian life and that the discussions on the evening of June 24 will be the means of helping us to do so. Read Bro. Shank's comments in the Young People's Meeting department.

The other ordinance which is discussed in the Monitor this month is the Devotional Covering. This ordinance has been allowed by many churches to go into disuse. There is a tendency in our own church to allow it to become neglected. Let us not surrender this Bible ordinance, which our church has preserved through the centuries. It is based upon the Word of God, and if we, too, surrender because of worldly influences and tendencies, we will be responsible to God for doing so. Paul says the ordinances were delivered to the Church to "keep." Let us be faithful in doing so. Read Sister Koehn's illuminating article on this subject.

Christian Life

MODERN SIN

VI. Dishonesty

By Oscar Burkholder

The world attitude always has been, and is, opposed to God and His Word. It is not unexpected, then, to find dishonest attitudes among men who make no profession of Christianity. Like all other sins, however, and no matter who practises them, they exert a certain amount of influence upon all observers. Dishonesty is no exception. The chief tragedy is when dishonest attitudes and practices exert such an influence upon the Christian that he succumbs, and practises the same evil ways as do his non-Christian neighbors.

No doubt it is the subtlety of dishonest attitudes that wears away the Christian's resistance and steadfastness. For dishonest attitudes are tremendously subtle and crafty in these last days. One says, "No one is honest." Another says, "No one can be honest." While yet another says, "Honesty doesn't pay in these days." On the surface these popular attitudes seem correct. For, like David, when he beheld the flourishing condition of the wicked it made him feel like giving up the conflict. Tragedy surely results when we stop here. We must go all the way with David in his meditation. After some due searching consideration of the matter he says: "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end" (Psa. 73:16, 17).

The reason for such popular erroneous attitudes is that they do not come from the sanctuary of God. Every man's mind is changed when he accepts the teachings and positions of God. If we dwell only, and continually, on popular world conceptions the result is inevitably disastrous. This the Christian dare not, and must not, do. All world attitudes must stand or fall by the Word of God. Knowing this position to be our only hope, in counteracting all phases of dishonesty, may we note first the beginnings of dishonest actions, or

Dishonest Attitudes

What I intend to do depends largely on what I think of the matter in question. Since the matter of honesty and dishonesty have to do with human relations particularly, we find that our intentions towards our fellowmen are largely governed by what we think of their intentions towards us. If I think that my neighbor is trying to take advantage of me, then I will, according to the flesh, not only resist his attempts, but in the parlance of the world, "Beat him to it." For the modern world idea is, "Beat the other fellow before he beats you." If this is my attitude toward my fellowman then I am dishonest in my thinking. My evaluations of my neighbor's worth and usefulness are de-

graded, and I will give expression to such attitudes, by taking whatever advantage I can, as opportunity affords. Such must have been the reasoning of Ananias and Sapphira. By Holy Spirit revelation Peter uncovered their dishonesty in heart when he said, "How is it that ye have agreed together to tempt the Spirit of the Lord." Yet to make the matter sure, Sapphira admitted her guilt in Peter's presence.

Dishonest Motives

Dishonest attitudes, in themselves, would not be very harmful, if it were not for the fact that they grow into dishonest motives. The primary reason for dishonest practices is dishonest thinking. Yet between the thinking and the act is the crystalizing of dishonest attitudes into dishonest desires, and dishonest plans. While there may be isolated cases of yielding without premeditation, and without plan, to temptations to deal dishonestly, yet such occurrences are rather the exception than the rule. The background of the robber's life is a story of gradual retrogression from a very small beginning. The boy, who steals pencils at school, if not severely checked, will soon take articles of greater value. I knew a boy who became a murderer at eighteen. He began by stealing pencils; then he stole notebooks. Later he stole lunches. Stealing became such a habit to him, that, at last, he would tolerate no interference, and the result was a terrible crime.

A sincere Christian never thinks of taking anything that belongs to his fellow man. Because he does not think of doing so, he never plans to that end. Because he has no such plans or motives, his neighbor's possessions and interests are safe. On the other hand, a dishonest man is always watching for the opportunity to take advantage of his fellow man. If he is a poor man he is regarded by the world as very foolish. If he is a rich man he is regarded as highly successful. Yet in the sight of God both are guilty and their sin punishable with death. Having briefly seen these two steps in the pathway to outward dishonesty may we now note a few dishonest practices.

Dishonest Practices

"Hello! John! How are you this morning?" "Fine," John replies. Yet the evening before John spent twenty-five dollars of his employer's money at a party in a popular hotel. He did this many times; falsified the books, and kept going for years. At last he was caught. The amount of his falsifications ran into thousands of dollars. Some way matters were fixed so that he did not need to go to jail. As you meet John now he still says "Fine," but everything is not fine.

"How about that little bill you owe me, Brother Brown? I hate to ask you for it, but I've waited several years, and you haven't paid it yet." Brother Brown studies a moment and says, "I'll meet you at the bank next Saturday morning at ten o'clock, and we'll square it up." The agreement is made, and the matter rests until next Saturday. But when next Saturday comes Brother Brown does not appear at the appointed time and cannot be found anywhere in town. A few weeks later the two brethren happen to meet again, and of course the matter uppermost in both minds is the topic of conversation. Brother Brown says he forgot the appointment entirely, but he does not offer to pay. The fact is he did not forget. He does not intend to pay, either because he will not, or because he cannot, and rather than give his creditor the real reason he lied himself out of his brother's presence.

Two brethren go to an auction sale. Over certain amounts credit is extended to purchasers. Each brother buys a cow. In the evening when they settled they endorsed each other's notes for a term of months. Neither was able to pay on the day of purchase. Neither knew from what source they would get the money to pay when the notes came due, for they were so involved that, most likely, they would be compelled to meet other obligations with insufficient funds. The date of settlement comes. The notices have been sent out. But neither brother makes a move. Time passes. Other notices are sent. Personal calls are made. No settlement is effected. Years pass. Nothing is paid on either interest or principal. Were not these brethren's dishonest intentions proved by their consequent dishonest practices?

But there are other forms of dishonesty that are destructive to spiritual life. There is the brother who does not believe in foot-washing, but practises the ordinance, because, if he refused, he would lose his church membership. There is the sister, who has nothing in dress, but wears the bonnet because she knows that, if she refuses, she ought to stay back from communion. There is the brother who professes to believe in nonconformity, but steadfastly refuses to show it, either by his dress, or his associations, or his habits. There are those who claim to believe in nonresistance, yet at the least provocation will retaliate either by word or deed. And I fear there are those who profess to be born again, who are blinded, either by form, or good works, or zeal, and need to have the scales removed from their eyes.

Again the sin of dishonesty rears its ugly head in the days of youth, when life decisions are made that so vitally concern the generations yet unborn. Facts are hidden from a future companion, that when they come to light, and they likely will, mar any happiness that might have existed. Representations are made before marriage that afterwards turn out to be exaggerations and untrue. Many a man who appeared to be a gentleman before marriage showed himself a selfish brute afterwards. Many a woman, who acted the lady before she promised to

"love and cherish," very soon after marriage showed herself determined to have her own way at any cost. A certain brother, who has a very estimable Christian wife, and who provokes her continually by his slovenly habits and careless example before his children, said, "I put my best side forward to get my wife, but after I had married her I didn't care how I acted." Such premarriage conduct is nothing short of rank and premeditated dishonesty.

A great many other phases of human life could be mentioned where dishonesty is practiced. Perhaps the illustrations given will suffice to show that no matter what form it takes it is sinful, deceptive, and destructive. Retribution is sure to follow in the pathway of dishonesty. Terrible penalties have marked the latter end of the dishonest career. May we note several in order that we may be well advised that honesty is the only right pathway that makes life pleasant and profitable on earth, and that is in harmony with the commandments of the great God of our salvation.

Dishonest Penalties

"Be not deceived; God is not mocked; for whatsoever a man soweth, THAT shall he also reap" (Gal. 6:7). No matter how clever, scheming and successful a man may become in his dishonest career, there is nothing surer under heaven than that he will reap the sorrow that comes to all deceivers. If he has defrauded others some one smarter than he will defraud him. If he has been grasping in his greed for filthy lucre, and, as every covetous Midas must do, has ruined others in the amassing of his wealth, the day will come when his wealth will vanish and his last end will be bitter indeed. I knew a wealthy man, who has now passed on to the other world, and who was influential in religious circles. He received numerous requests for financial loans. Unless the security appeared gilt-edged to him there was no help forthcoming. When he was approached he would ask a number of questions about security and interest rates, and if not suited, would say, "I do not have any money on hand just now," while all the time he had thousands in the bank. One day a slick stock promoter appeared on the scene, and before he was through with our brother his thousands had vanished. He was beaten by a smarter man.

If our earthly penalties were the extent of our punishment man would be well off indeed. But our Lord insistently and consistently warns the would-be rich of the fallacy of trust in riches, and the perishableness of the riches which the flesh so much desires. There is much more satisfaction and peace in sharing an honest crust of bread than partaking of the most sumptuous feast that has been prepared at others' cost. It was such an illustration that Nathan laid before David and aroused his ire, but which afterwards brought him to his senses. For his dishonesty and deception he had to pay heavily all his life. It was the dishonest heart and the deceptive mind and act of Judas that brought him to the place where he performed the most dastardly deed in

history. For where there is dishonesty there is deception. They are twin brothers in evil. The trail of their activities has marred the human race and has lured many a victim to his eternal doom. It was this that the Lord saw in men when He exclaimed in His matchless Sermon on the Mount, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven" (Matt. 7:21). Later He told the Pharisees that they say and do not.

Dishonesty is but another name for hypocrisy, and hypocrites are doomed to eternal punishment. A dishonest man in heart

is a hypocrite in heart; and a dishonest man in act is a hypocrite in his deeds. Jesus' scathing denunciations in Matthew 23 amply prove the awful future of the man who refuses to be honest in this life, either with himself or with others. Dishonesty is sin. The dishonest man must repent if he is to escape the just punishments for his sin. May we heed the admonition of the Apostle Paul in Col. 3:17, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Breslau, Ont.

THE PROPHETIC WORD

VI. The Personality of Christ

By John Thut

The mission and personality of Christ—of the Jewish Messiah—is the dominant and most inspiring theme of the prophetic Word. Some of the prophets, Isaiah in particular, became ecstatic when delineating His character and work. The spirit and essence of the prophecies of the Scriptures is to testify to the matchless character of the Messiah and His extraordinary labors in rescuing a people from sin's thralldom and ushering in an era of everlasting righteousness.

The Christian public has formed its general concept and ideal of Jesus Christ from the brief sketches of His life as found in the four gospel narratives; believing and accepting these our personal salvation is assured. His character becomes the spiritual standard of our new life, which we live by the energy of the Holy Spirit. But the gospels record only the life of humiliation of the Son of Man with an occasional glimpse of His future magnificence and glory; while the prophets portray the Messiah as a being of divine authority, unlimited power, and sublime majesty, engaged in an irreconcilable conflict with the powers of darkness; He is the invincible One. Our personal view of, and attitude towards, Him determine our philosophy of life and history.

A few concise statements regarding Him must suffice here, in the limits of the article, to show the contrast as described by the prophets. He was born of a virgin, compelled to flee to Egypt, and returned to Nazareth where He was subject to His parents. After being baptized and triumphing over temptation He carried on His public ministry of teaching, preaching, healing and performing many other notable miracles. His enemies succeeded in apprehending Him, tried Him before the High-Priest and also before Pilate. He was crucified, He died, was buried and rose from the dead and ascended to heaven. His character was unimpeachable; amidst the false and vehement accusations of His enemies, Pilate's verdict was "I find no fault in Him." In Him all the elements of human character attained their highest development and were beautifully blended into a harmonious whole. His faith was unwavering, His courage interminable, His knowledge unfathomable, His self-control immeasurable, His patience inexhaustible, His god-

liness unbounded, His kindness illimitable, and His love infinite.

According to the record He wrote only once (Jno. 8:6), but He provoked the writing of more books than any other man that ever lived. He never fought in battle, but more battles have been fought in His behalf than for any other man in history. He did not portray with the magic fluency of words, the beauty and romance of child nature; He took the children in His arms and blessed them. He did not discuss philosophically the immortality of the soul; He raised the dead and was Himself resurrected. He won either the highest admiration and devotion of men or aroused their deepest hatreds and antagonisms; something which only men of incomparable personality can accomplish.

This man, Christ Jesus, is now Mediator between God and men. I Tim. 2:5. Being our High Priest and Advocate at the right hand of God, He is interceding for His people before the Father.

For several centuries before His advent the prophets spoke about His coming. He was the Star of Balaam (Num. 24:17); the Prophet of Moses (Deut. 18:15); the Redeemer of Job (19:25); the Shepherd of David (Psa. 23:1); the Rose of Sharon of Solomon (S. of Sol. 2:1); the Righteousness of Jeremiah (33:15, 16); the Messiah of Daniel (9:25); the Ruler of Micah (5:2); the Sun of Righteousness of Malachi (4:2); and the Desire of all Nations of Haggai (2:7). He must be born in Bethlehem (Mic. 5:2) of a virgin and called Immanuel (Isa. 7:14), and Isaiah (53) specifies some details of His career as servant and Savior of men, and designates Him as the Mighty One of Jacob (Isa. 60:16) and the Holy One of Israel (Isa. 41:14; 43:3, 14). Matthew alone refers to more than twenty-five distinct prophecies fulfilled in Christ. According to the flesh, He must come in direct descent from Abraham (excluding the Gentile world), Isaac (excluding the other children of Abraham), Jacob (excluding His descent from Esau), Judah (excluding the other tribes of Israel) and the family of David. The various sacrifices offered by the Israelites in their authorized worship were also types of His work and character. To a Jew

the Messiah must demonstrate the fact that He came in realization of these different tests ere His claims would be recognized by them.

He Himself read and commented on a prophecy which applied to Him. Luke 4:17-19. Why did He discontinue reading this passage from Isaiah 61:1-4 at a comma in the middle of a sentence? Only that part of the chapter was read by Him which was applicable to His first advent; but the entire chapter ought to be read now to visualize the complete work of Christ—of the Messiah. The labors specified in the passage read were performed by Him; the gospel of grace was preached, but He did not introduce the day of God's vengeance. He partly accomplished the work mentioned in verse three, but beginning with verse four and continuing to the end of the chapter, there are developments enumerated which will materialize in His Messianic kingdom. Since the first part of the chapter was literally fulfilled, it is good evidence that the latter part will also be literal; cities will be rebuilt and the desolated land will be reconstructed, etc.

There is a similar application of prophetic truth in Matt. 12:17-21, quoted from Isaiah 42. Matthew cites only what applies to His modest, unassuming ministry as the Savior of men, and then ends the quotation. The noisy questionable methods of radical propagandists to disseminate their doctrines from the street corner were not employed by Him; nor did He imitate the politician in parading a brass-band patriotism, nor resort to the custom of the warrior to display His military exploits in triumphal procession. To those who are defeated and crushed—are as a "bruised reed"—who are conscious of failure in their various pursuits and social contacts, and to those who are discouraged, He in quietness and confidence imparts a new interpretation and understanding, infuses a new courage and energy to engage again in life's duties and responsibilities successfully. To others who have lost interest and hope, have become indifferent or despondent—are as a "smoking flax"—He gives a new optimism, bestows new inspiration and enthusiasm to venture and achieve, to make life a success.

These two chapters (Isa. 42 and 61) describe beautifully and concisely the dual character and mission of Christ. The first part of each enumerates His labors as He went about to seek and to save that which was lost, and this is followed by a description of what He will accomplish in the future as the invincible Mighty One of Jacob, vested with the authority and power of Deity. Compare the second verse with verses 13 and 14 (chapter 42); His modesty, His sense of propriety—"voice not heard in the street"—is in striking contrast with "He shall cry, yea, roar." His silent submission to the taunts and sneers of the men who crucified Him contrasts vividly with, "He shall go forth as a mighty man . . . a man of war; . . . shall prevail against His enemies. . . . I will destroy and devour at once."

Jewish rabbis had noticed for centuries

these contrasting—shall we say conflicting—statements with reference to their Messiah and could not reconcile them. They concluded that there must be two Messiahs, one coming in humiliation, weakness, and disgrace, and considered Him smitten of God; which humiliated Messiah did not impress favorably their self-righteous and arrogant dispositions. And the other One they expected to come in might and power and glory; He would be the Mighty One of Jacob, matchless in dignity, resplendent in royalty, invested with the authority of Deity, who would deliver them from the tyranny of their enemies and give them undisputed dominion over the despised Gentiles; and this One's coming they anticipated with high hopes. Because of their national prejudices, their cherished misconceptions, and confused ideals regarding their Messiah, they did not recognize nor receive Him when He was here. History has proved the rabbis to be in error; we now know that there is but one Messiah—one Jesus Christ—but He will accomplish His stupendous task of dealing with the sin question and removing ungodliness from the world in two appearances. He has already settled this during His incarnation, as a servant minister-

THE WAY

By Grenville Kleiser

God's will be done
In me to-day,
That I may walk
In wisdom's way.

God's truth make clear
The way for me,
That I may now
Divinely see.

God's love enlarge
My heart to-day,
That I may serve
The Christlike way.

New York City, N. Y.

ing to the needs of man, perfecting the plan of salvation to rescue individuals burdened with sin, providing a remedy for a humanity hopelessly afflicted with sin's guilt and power. But He will appear again, this time in power and glory, to subdue completely the powers of evil and bring in everlasting righteousness.

It is well to observe, however, that the Old Testament prophets do not distinguish between a first and second advent. They look down the long and dim vistas of the future and see the tumult of the nations, the convulsions of a diseased social state, and the revolutions of a distressed political order, all this world chaos engulfed in spiritual darkness. They behold the Son of righteousness, with healing in His wings and balm of Gilead to alleviate a sin-sick humanity; they behold the Holy One of Israel coming to remove iniquity from Jacob, shatter the huge system of tumult, distress, and revolution, and restore a lost and ruined world, bringing it into the light and truth.

They see not the various stages or details of the age-long irreconcilable conflict between the Mighty One of Jacob and the powers of darkness; but see the accomplished tasks, the various details of both the first and second advent merged into one completed work. Two or more lofty mountain peaks separated by miles of valleys and canyons and yawning chasms, when viewed from a certain point of view from a long distance, may be seen blended into one peak; so the coming and work of the Messiah in both His advents seen from the position of the Old Testament prophets is seen as one consummated whole. Bearing this in mind it is well to read the two chapters (Isa. 42 and 61) again. Also Isaiah 9:1-7 and 11:1-9. Only by recognizing this dual personality of the Messiah can we understand these passages.

In order to get the full force of Isaiah's (9:1-7) delineation of this wonderful character, begin to read the eighth chapter at verse 18, and ignore the chapter division. Verse 19 alludes to the common custom of the Gentiles to consult oracles or to resort to divination to ascertain beforehand the probable success or failure of any contemplated project or determine what course to pursue to be successful. The nearest approach to this in our modern life is to patronize mediums in the spiritualistic movement for assistance in solving life's difficult problems or guidance in its dark issues. What a commentary this on the inadequacy of human wisdom for guidance when confronted by insurmountable obstacles; how futile his efforts to adjust definitely his social and political conflicts; how fruitless his attempts to stabilize his constantly fluctuating economic order! "If they speak not according to this word, it is because there is no light in them" (8:20). No light! No hope! No light in his elaborate philosophies, his vaunted speculations, his cherished oracles and wizards! No light in his enticing dreams and visions of a future Utopian state! And in his hour of direst need for light he consults the emissaries of the prince of darkness himself! Note Isaiah's (8:22) sentence of gloomy words to describe this condition. Over this world of dismal gloom, of total intellectual and spiritual chaos, of mental distress and soul anguish; over a world weltering in miasmatic moral stagnation and religious corruption, the prophet looked into the dim and distant future and beheld a light (Isa. 9:2), a ray of hope and cheer. Centuries after Isaiah's time the people also saw it in the Messiah—in Christ. The prophet's attention becomes more intensely attracted as the light dispels the darkness; lo, it takes on more tangible form and wages relentless and irreconcilable conflict with the powers of darkness; carnal warfare is accompanied by the mobilizing of armies, the flash of the sword, the roar of cannon, the flow of blood, and the confusion of the defeated; but the age-long conflict between this light and the implacable prince of darkness and his hosts shall be characterized by testing and purging and ultimately by destruction and fire. But, mystery of mysteries, this light becomes corporeal, incarnate,

is robed in human flesh, it is born into the world as a babe; this is Jesus. Note the precision of the prophetic language here: Jesus as the Son of man is "born;" as the Son of God, He is not born, He is "given." This Light, this invincible Conqueror of the powers of darkness was born to be a king who shall direct the government, not of worldly kingdoms, but of a kingdom on earth; He shall occupy the throne of His father David and, having subdued the corruption in the present government of the world, shall rule with justice, and righteousness, and equity. A ruined earth shall be restored, universal peace shall then prevail, and the knowledge of the Lord shall cover the earth as the waters cover the sea.

This will necessitate a change in His methods of work and in the manifestation of His personality. Since the vast majority of the mass of humanity throughout the centuries has rejected His vicarious sufferings, His atoning work, He will come again, when they shall cry for the rocks and mountains to fall on them. He who silently submitted to the unjust condemnation of the authorities of world government, who signed His death warrant, shall shatter the world powers and rule the nations with a rod of iron. He who was insolently denied the rights of a king shall yet be proclaimed as King of kings and Lord of lords. He

who was slain and buried as a blasphemer shall yet be acknowledged as the Holy One of Israel. He who silently, courageously, unflinchingly walked straight into the jaws of death, shall be recognized as He that liveth and was dead and has the keys of hell and death. The Lamb that would not open its mouth, was dumb as a sheep before the shearers is dumb, becomes the Lion of the tribe of Judah whose terrific roar shall shake the earth, and His voice shall raise the dead. He who meekly submitted to the taunts and insults of His enemies shall prevail against them and compel them to confess that He is Lord to the glory of God the Father.

When once we can visualize this twofold character and mission as being embodied in one personage, we will be filled with admiration for Him and feel like prostrating ourselves before Him in reverential awe, as did some of the inspired writers. How feeble seem our attempts to ascribe the prophet's attributive names (9:6) to His first advent only, but when we apply them to His incomparable personality as manifested in His two appearances we will apprehend the full import of their significance—His name shall be called **WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVER-LASTING FATHER, THE PRINCE OF PEACE.**

Harper, Kans.

THE DEVOTIONAL HEAD COVERING

By Anna Koehn

This article was written by a student in Bible Doctrine in the Sunnyside Bible School, Freeman, S. Dak. We believe our readers will find it a helpful discussion of the Bible teaching on this subject.

In regard to the ordinances of God, it is considered that the devotional head covering takes a very prominent place.

Some Christians seemingly cannot realize the necessity of this ordinance nor do they heed it. This is partly because of some translations of the Bible which make it hard to understand, but the **main point** is because the devil does not want it known. But if we really search the deeper meaning of the Scriptures we will feel the need of it as a sign of spiritual power for a woman (female) while praying and prophesying.

At the time of creation we find that Eve was created from Adam's side to be his companion, standing by his side. But she was the first on earth to fall and become a stumbling-block to Adam. Thus losing her position, the woman of Old Testament times could not get her prayers through unless through the priest or man, nor could she get into the holy of holies.

This was changed, however, at the death of Christ when the inner (second) veil of the temple, to the holy of holies, was rent in twain—**open to all**. We see, for example, that after Jesus' resurrection He appeared first to a woman (Mary) and sent her out as messenger of glad tidings. We see when the devil wanted to **damn** the human race, he used a woman; when Christ wanted to **redeem** the human race, He used a woman.

To-day, the woman (female) can pray (also in presence of man) provided she recog-

nizes the man (male) as her "head" before God and the angels by covering or veiling her head and having long hair, whether married or unmarried. It means the unmarried as well as the married, for if it only meant the married, then all unmarried preachers could wear a hat or cap while they were in the pulpit, preaching.

On the other hand, if the woman appeared before man with her head uncovered, she was considered as unchaste, immoral, and impure. For God is the "head" of Christ; Christ the "head" of all men; and man is the "head" of woman. For example, we read in Gen. 24:63-67, of Rebecca asking, "What man is this?" Upon which Eliezer answered, "It is my master," Rebecca then took a veil and covered herself.

Again in Solomon's Song 5:7, we read of Solomon's lonely night-scene, where the pure maiden distinctly hears her lover call her through the door-latch, then gets up at once and dresses, to open the door, finding he has disappeared in the darkness of the night, and she goes out to find her lover. The suspicious watchmen of the wall find her, and take her veil from her, treating her like an immoral outcast.

And again we read in the apocryphal days from the History of Susanna (verses 28-44) of a clear case of a married woman, who was robbed of her veil and thereby publicly accused and declared a harlot and then sentenced to death.

In the New Testament this is clearly mentioned in smallest details in I Cor. 11:2-16. Thus all through the Bible from beginning to end we always find great stress laid upon this.

We see the Apostle Paul praises the Corinthians for keeping the ordinances, also for remembering him. Thus by Bible references and explanations we see that females should have their heads covered because of the **man, of Christ, of God the Father, and of the angels** (good and bad) (verses 3, 4, 5, and 10) before three worlds (the angelic, the demonic, and this world). The woman is the **man's** glory even as the moon reflects the sun and not her own glory.

The female would otherwise dishonor the man, her "head;" but the covering gives her power or authority to stand again at the side of man as in creation. But man should not have his head covered; for he is the image of God, namely His vice-president, and would dishonor Christ, his "head" because "he is appointed to rule over the woman" (Gen. 3:16). In reference to the woman's head covering we can see in verses 3-10 of I Corinthians 11 that disrespect to man shows disrespect to God.

The Apostle Paul says that if the woman refuses to put on the devotional head covering, her head (hair) should **also** be shorn or shaven. Verses 3-10. For if she did not cover her head, it was always considered a shame and disgrace and a sign of an unclean or fallen woman. We read in Numbers 5:11, 12, 18 that under the law of Moses every clean and pure woman wore a veil or covering according to the pleasure of the Lord. Every decent woman and girl who is thoughtful, although she may be unsaved, is glad for her long hair which is her glory, given to her by nature.

We see that just as it pleased the all-wise and loving God to create woman entirely different from man in shape and form, casting round about the body a **natural**, more delicate and tender covering of skin, so it has pleased Him also to "stamp" and "express" her outward public appearance differently, and more becomingly, casting around her head a **natural** "covering" (*peribolaion*) of natural long hair. The woman's head should be (*katakalypto*) artificially covered in order to satisfy God, the angels, and society in general. The *peribolaion* is God's natural covering and the *katakalypto* stands for woman's artificial covering.

In verses five and six the Apostle Paul says in effect, either wear **both—natural and artificial** coverings,—or **none**; for she who would refuse to do so, would be considered the same as if she were shaven or shorn.

Some may question whether our long hair is not the spiritual sign of authority or prayer. If that were the "case," then only women who wore wigs could "cover" or "uncover" their heads for prayer or devotion.

However, the word "woman" does not only mean the **married** female. The word "Guna" or "Gunai" in the Greek is used as "woman," or "female," or "lady." For example, Peter answered that girl (maid): "**Woman**, I know Him not" (Luke 23:56,57).

We see Isaac and Rebecca of the Old

Testament even have a bearing upon the New Testament veil of I Cor. 11. Isaac is a type of Christ, and Rebecca of the New Testament Church (the Bride of Christ). Isaac went out toward evening and met Rebecca, his bride. Even so Christ is coming for His "Bride" now, "towards evening." But Rebecca was a bit careless with the veil, until she caught a glimpse of her bridegroom and husband, and then in haste she resumed the veil.

Brides always used to be veiled before and at the time of marriage. The waiting Bride of Christ (the New Testament church) is typified in **womankind**. To be veiled represents and testifies **readiness**. Rev. 19:7. Oh, that to-day the "Bride of Christ," looking forward to His approaching, would faithfully resume the veil which she so carelessly laid aside!

We see God is at the head of this source. Then this comes in order; God is first, then Christ, and man is called upon to take the third place, and woman the next. (Angels are left out as witnesses and to behold!) They will finally pronounce man (**if faithful**) as "elect," and woman (**if faithful**) as "elect" (Matt. 24:31). The veil is to **separate** the Church unto Christ.

Man, by virtue of his office, must represent Christ unto the Church. He cannot represent Himself in the covering or veil. Woman represents **herself** in the Church and also all men in the Church.

The covering of the veil also proclaims the coming of the Lord! The veil stands for the outer (first) veil of the Old Testament tabernacle and foretells the coming of Christ to "rend" the outer veil and to catch us even unto Himself. The veil is the engagement sign of the "Bride," showing fervent love to the "Bridegroom," giving out a continuous message, proclaiming the expectancy of His soon appearing!

Woman with the veil or covering declares the fall of the human race and its redemption in Christ Jesus. It is a sign to Satan and his fallen angels that the Church (of which the veiled woman is a type) is going to fill that place in heaven, which he (Satan and his fallen angels) forfeited through their fall! The veil or covering is typical **continuously** of "Even so come, Lord Jesus!" (Rev. 22:17).

It also represents the outer sign of the inner work divine, looking forward to the joint rulership with the Lord in the future kingdom.

The veil teaches that the angels not only witness the faithfulness of womankind and mankind, but that they will some day accept (gladly receive) the "elect," as they enter the pearly gates. Ah! to be faithful and "elect." The veil signifies **power for service**. Observing the veil, she may prophesy. In divine order (with veil) she is open to the divine inflow of power in prayer.

The veil has great **protective** values in the Church if observed **from the heart**. The common rabble of evil-minded men will not attack or defile veiled young women, but will instinctively turn away from one who is under the manifest sign of the "Bride of Jesus Christ."

We will find that the Apostle Paul wrote this message not only to the Corinthian Church (I Cor. 1:2) neither did he express his own opinions. We read, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you **ARE THE COMMANDMENTS OF THE LORD**" (I Cor. 14:37). Read I Cor. 11:16.

Instead of eating their meals at home and then meeting to observe the communion service sacredly, they took their dinners with them and had great parties (feasts). Some ate too much; some remained hungry. Still others were even **drunk**! I Cor. 11:20-22. Some apparently argued about the head covering; some thinking there is no particular wrong in an uncovered (unveiled) woman's head.

No wonder Paul is bold enough in his letter to tell them of their customary "contentions" (verse 16), "divisions" (verse 18), "heresies" (verse 19), and "many weak and sickly" (verse 30).

The veil or covering was observed during the past nineteen hundred years of the New

LEAD ME IN LOVE

Lead me, O Saviour dear!
Lead me in love.
When darkness hides my path,
Lead Thou above.
Suffer me ne'er to fall—
Be Thou my all in all;
Lead me in love.

Give me the strength I need,
More grace and love;
Send Thou upon my path
Light from above.
Take Thou my hand in Thine,
Then I shall know Thee mine;
Lead me in love.—Selected.

Testament church without murmuring, among many branches and denominations, throughout all the centuries until less than fifty years ago when Paris Fashion on one hand and man-pleasing, luke-warm preachers and theologians on the other, substituted the devotional covering with a stylish hat. Then when Paris Fashion ordered hats as large as bushel baskets, great and popular evangelists began to cry before they started to preach: "All ladies' hats off!" So to-day women are bareheaded like men. But to-day there are thousands of girls and women among the Mennonites, Dunkards, Brethren in Christ, and other denominations who are glad to "take their place," as Christ took His place.

May God open the eyes of many of His children yet! Amen.

Freeman, S. Dak.

Duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—Gladstone.

PREPARATION FOR LIFE

(Continued from page 167)

them to be faithful and understanding will not make them so.

And then as individual young people if we wish to live happy lives, taking upon us the tasks and responsibilities that the Lord lays upon us, we need to yield our lives to Him who is our Director and Planner and then apply ourselves to the opportunities for preparation that He has presented to us. Make it a constant habit to read the Scriptures daily, and then seek to do the tasks as they come to you. The doing of these little tasks may be part of your preparation for the main tasks of your life. Many have failed right here. They had no special work to do, as they thought they should have or as they saw others had, and they became dissatisfied with the everyday round of duties, and thus unfitted themselves for larger duties later.

We find that those who were outstandingly faithful in some large task the Lord gave them, were correspondingly faithful to less important tasks in earlier life. These menial tasks are for your making. But not only are these tasks your making, but the "hedges" and the "subtractions" of your life are for your discipline. You may now be in a position where you think you are getting nothing done that is profitable. Remember the cases like Moses, who was in Midian "doing nothing", and Paul who was over in Arabia after his wonderful conversion. Then also look at Nehemiah, not doing much it might seem, but he was ready when the call came. If you are faithful in the little things that may be your lot now they may in a very special way be your training and discipline for some pivotal, crucial, consequential, important decision you will need to make in some situation and task given you. "Ready to go; ready to stay."

Philadelphia, Pa.

THE ACID TEST OF OBEDIENCE

Dr. R. A. Torrey said: "One evening I was told that a minister's son was to be present in my congregation, and though he professed to be a Christian, he did not work much at it. I watched for him, and selected the man in the audience who I thought was he, and selected the right man. At the close of the service I hurried to the door by which he would leave, and shook hands with different ones as they passed out. When he came I took his hand and said: 'Good evening! I am glad to see you; are you a friend of Jesus?' 'Yes,' he answered, heartily, 'I consider myself a friend of Jesus.' 'Jesus said,' I replied, 'Ye are my friends, if ye do whatsoever I command you.' His eyes fell. 'If those are the conditions, I guess I am not.' I put the same question to you: Are you a friend of Jesus? Are you doing whatsoever He commands you? Are you winning souls as He commands?"—Earnest Worker.

"Prussic acid is the only substance more poisonous than nicotine."—M. Orfila, President Paris Medical Academy.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

JESUS IN THE SHADOW OF THE CROSS.—Matt. 26:1-75

Lesson for June 3

Golden Text.—He went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless not as I will, but as thou wilt.—Matt. 26:39.

Verses 1-13. Of all the Bible characters it seems that Mary of Bethany had the simplest faith and consequently the profoundest understanding of all the folks associated with Jesus. Possibly while her sister was fretting as she sat at the Master's feet He had told her in detail the things that were going to come to pass shortly in Jerusalem. There was no dullness to her understanding. She grasped the truth, so, instead of waiting for an opportunity to anoint Him after the crucifixion (an opportunity which no other of the women had), she anointed him in advance, and while others wept and waited after His death to anoint him Mary stayed at home and waited for the news of His resurrection.

Verses 14-16. One faultfinder can set an entire group a-grumbling; but if we understood ourselves better we would not allow ourselves to be deceived by thieves or political spellbinders. Luke 12:15. The covetous man, will; for a piece of shining silver, sell his soul. When Judas betrayed his Lord, he sold his own soul to the devil. Acts 1:25.

Verses 17-25. "Is it I?" Who can understand his own heart? We know Jer. 17:9. When the prophet told us that he just put into words what each of the sons of Adam learns by bitter experience. And the eleven honest hearts were each one afraid of his own evil self. If only Judas had been!

Verses 26-30. As Mary had anointed the Lord before His death for burial, so now our Lord gives (in symbol) His flesh and blood in the institution of the greatest rite of the Church to His disciples and tells them that his rite is to be often observed until He comes.

Verse 31. "Offend" commonly means "to stumble." This is the meaning here. The disciples did not get angry with our blessed Lord, but in the hour of His arrest their running feet betrayed their cowardly hearts. And even their love for Christ could not overcome their fear of the soldiers.

Verse 32. Jerusalem was Jewish. Galilee of the Gentiles was cosmopolitan. Not from Jerusalem, but from a mountain in Galilee, did Jesus assert His kingship and give His charge to His ambassadors (apostles) after

His resurrection (Matt. 28:16-20), for He is king not of the Jews only, but He reigns in the hearts of the children of God of all lands. Jno. 11:52.

Verses 33-35. It is folly to boast of what you are going to do while you are buckling on your armor; and after the battle is over you will find that you have nothing to boast about. Our only boast is, "I can do all things if Christ strengthens me." Phil. 4:13.

Verses 36-45. When Christ asked the three to watch with Him He asked them to become partakers with Him of His sorrows and His sufferings. They fell asleep for sorrow (Luke 22:45), but if they had been "exceeding" sorrowful they would not have slept. I Pet. 4:3. God could give us no greater honor than to ask us to share His sufferings (Phil. 3:10), and the sharing brings the greatest reward. II Tim. 2:12; Rev. 6:11; 20:4.

If we ask anything according to His will He heareth us and He gives it to us, but often the thing we pray for may not be according to His will; so we must always add, "Not my will, but thine be done," and bow in willing submission to that will, if we would be Christlike.

JESUS ON THE CROSS.—Matt. 27:1-66

Lesson for June 10

Golden Text.—Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Heb. 12:2.

According to rabbinical writings our blessed Lord had been excommunicated by the priesthood some days before the crucifixion. They even went so far as to expel from their fellowship all those who confessed him. John 9:22, 34. And the rabbis taught that after a person had received the second degree of excommunication it was the duty of the faithful to slay such a one, and any means used to bring about that end were pleasing to God. This fact, while it does not make the crime less heinous, helps me to understand how the Jews could violate every rule of fair play and every code of legal procedure, in the name of religion without any apparent qualm of conscience. When Judas bargained to betray his Lord he was given thirty pieces of silver. It was the price of a slave, and was used to buy a burying ground for worse than slaves, and poor Judas was the first one buried there.

The Bible records several suicides, and not one of them, although some of them were

brilliant, but had failed so completely that their death resembled their life. Suicide is an acknowledgment of failure beyond desire of recovery. Pontius Pilate had a wonderful opportunity to give to the world a demonstration of Roman justice, but he yielded to the "vox populi" as do most men in public life, and together with the Jews became responsible for the greatest crime in history. Jewish justice had become a farce and Roman justice was rapidly on the way to become so. When judgment fails in a nation then the judgment of God falls. Luke 23:28, 29.

We think it terrible that the Jewish leaders were willing to invoke the curse for the crucifixion upon themselves and their posterity, (v. 25); but, willingly or unwillingly, the wrongs we do to others always come back to torment us and our loved ones. Luke 6:38; Num. 32:23; Ex. 34:7.

Acts 3:14. People follow their leaders. The leaders create public sentiment. It is easier to create sentiment in favor of debauchery than of soberness, in favor of war than of peace; in favor of vice than of virtue, in favor of Barabbas than of Jesus. But God will not hold either multitude or demagogue guiltless for loving and choosing the evil and hating and crucifying the good.

The world mocks the loser. It makes no difference whether you were right or wrong; in the eyes of the world it is a crime to lose. But who are the defeated and who the victors? It is usually only after a man's death that we begin to see his true value. Living, we cannonade the godly; dead, we cannonize them. Matt. 23:29-31.

To bear your own cross is a virtue: to bear the cross for Jesus is a glorious privilege.

Psa. 30:5. The hour of crucifixion was the world's darkest night. It was an hour of much weeping. Zech. 12:11-14. Luke 23:48. But the hour of weeping of the saints turned to joy, as the hour of rejoicing of the sinner will turn to weeping and gnashing of teeth.

"This is." Verse 37. "If he be." Verse 42. Pilate emphasized the kingship of Jesus. Jesus proved Himself the king of Israel, not by coming down off the cross, but by enduring the cross and despising the shame. We prove our kingship by our godliness and by being true to our God even unto death. He that does not continue in good until death does not deserve to be buried and crowned with the King. II Chron. 24:16, 25.

Verse 42. Matt. 16:25. The great principles of life which Christ enunciated in word He exemplified in deed. In offering His strength He healed the bodies of men; in offering His blood He saved the souls of men. Without His sacrifice He could not have saved others. But in saving others He

saved Himself; and in denying self for Him and others we save ourselves. I Tim. 4:16.

THE RISEN LORD AND THE GREAT COMMISSION.—Matt. 28:1-20

Lesson for June 17

Golden Text.—Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.—Matt. 28:19, 20, R. V.

Truth needs no embellishment. Abraham Lincoln's address at Gettysburg, unadorned by the arts of the orator, is the greatest oration in the English language; so the simple narrative of the resurrection carries a power for conviction of the truth that no hyperboles could augment. Where there is little emotion there is much exaggeration. The deeper the emotion the simpler the speech, until we come to emotions too deep for words. Then we bow in awe and worship in wordless reverence. II Cor. 12:4; Rom. 8:26. Thus would we bow with the women and take hold of his feet as we worship him. **Verse 1.** These women had prepared the spices for the anointing the day of the crucifixion, but by the time our blessed Lord had been taken down from the cross and laid in the tomb the Sabbath had begun. So they rested according to the commandment. But while it was yet dark, at the dawn of the first day of the week, they hastened to the sepulchre to perform this loving service, but they were too late. He had risen. Instead of anointing the dead, they worshiped the living.

Verse 2. Dan. 12:2; Matt. 27:51-53. Were there two earthquakes? or was there but one with two severe tremors, one at each end of the quake? Did the "many" awake and arise at the crucifixion or did they awake and arise with Him?

Where are those risen ones now? Upon such questions we ponder, and perhaps the Word will reveal to us the answer. But we are not in ignorance concerning Him, and we know that where He is there we shall be also. Jno. 14:3; Isa. 26:19.

The angel. The powers of the Roman empire were not equal to the power of one angel. Why then should we fear what man can do unto us when we are under His keeping? Heb. 1:14; 13:5, 6.

Verse 7; I Pet. 1:3-9; Rom. 1:4. The angels testified that Jesus was the Son of God; the heavenly voice proclaimed it; the Master Himself claimed it; the disciples believed it; but the resurrection from the dead absolutely proved it. Before the crucifixion the Spirit was given to Him without measure. Jno. 3:33. In that power He did the mighty works of His earthly ministry; but after His resurrection all power and authority in heaven and earth were given unto Him; and it is with this limitless power that He does His marvelous works of grace to-day.

Verse 8. The fiery cross of Auld Scotland, carried by swift messengers from the king to every person within his domain, was a call to the colors to defend their land against invaders, and threatened with fire and sword

all those who would not stand for the king. How much more beautiful are the feet of them that publish peace, that bring glad tidings! Isa. 52:7. The angels to the women, the women to the Twelve, the Twelve to the world; and each generation to the next—what greater calling could we have, and what greater work could we have than to win souls for the kingdom of God?

Verses 17. Acts 1:3. The resurrection is the best corroborated fact of history. But if among those who saw Him alive after His resurrection some could not believe the evidences of their own senses, we need not be surprised if there are some doubters to-day. The Lord had two antidotes for their doubts—evidence and service. He showed them His hands and His feet, and He told them to go and tell the world what they knew. Telling clinches in your own mind that which you tell to others. If you don't tell you will forget. II Pet. 1:9.

Verse 20. The early Church Fathers believed that all of Matthew was for all disciples of the Lord, and not as some modern heretics teach, for the Jew only, and that in a future age. They repeatedly taught these truths to the church and so often and varied were their quotations that the entire Gospel of Matthew, as well as the other gospels, could be reconstructed from the writings of Clement, Irenaeus, and others. And the noteworthy thing about their writings is that they give no hint that their teaching is for the other fellow. An easy way to salve the conscience of your followers, as well as your own, when you do not want to walk in the footsteps of Jesus and the apostles and the fathers, is to say that it is intended for the other fellow; that faith without works is all that God requires of you. Let us not forget that Matthew's gospel, which so many claim is for the Jew only, in whole or in part, has the command to teach all things taught the apostles to all nations for the obedience of faith. Rom. 16:26.

REVIEW

Lesson for June 24

Golden Text.—Of his kingdom there shall be no end.—Luke 1:33.

Lesson I. The things of time and space are revealed to us through the bodily senses, but the things of God can only be discerned through the spirit. To a Simeon, an Anna, or to the shepherds and the wise men as well as to the disciples he was the Son of God, the King of Israel; but to the wicked no epithet that they could invent was too vile to apply to Him. My reaction, either favorable or unfavorable, to Christ in the things wherein I have to do with Him reveals my character as nothing else will.

Lesson II. True greatness does not consist in a sense of importance. The more you inflate a bag with gas the lighter it becomes. Wheat heads which are full always bow. The simplicity of a child is concentrated greatness. God created man with the powers and enjoined upon him the duties of reproduction. A little child is the dearest thing God ever made. It is no sin to bring a child into the world; but it is a terrible thing to

take that little one away from the care of the angel of God and throw him into the cruel powers of the demons of hell. To lead astray is satanic; but to bring to Christ is godlike, and wins the praise of God and angels.

Lesson III. In Matthew's gospel we are commanded to be perfect, even as the Father is perfect. In the parallel passage in Luke we are told to be merciful even as He is merciful. God apparently looks upon mercy as the highest Godliness obtainable to man. And as we want God to forgive us and not keep count of our sins, so we are not to keep count of the offences of others, but freely and fully to forget and to forgive. Matt. 5:7.

Lesson IV. God has made all things for the good of mankind and freely gives us all good things to enjoy. His supreme gift was His Son. He asks us to give Him our heart. If He has the heart He has all the rest. It is only when we love that we give; and as we love, we give. If we withhold anything from Him it is because we love something else more instead. How much do you love my Lord?

Lesson V. Sin perverts judgment. In our struggle for greatness (and the desire is laudable) we think we reach the heights as we gain lordship over and receive service from others. But the accumulated wisdom of the ages corroborates the teachings of Jesus that the imperishable great are the ones who were great in service. In national affairs we esteem those greater who served and died for their country than those who ruled it; in business, we esteem those greater who bring wealth to the masses than those who heap up riches for themselves; in the realm of knowledge we consider the lowly schoolteacher who teaches our children faithfully as a greater person than we do the master mind who will not stoop to talk to the ignorant rabble; in medicine we esteem him the greatest who does the most to relieve human suffering; and in the kingdom of God he is greatest who outdoes all others in helping others Godward and heavenward.

Lesson VI. When Jesus entered Jerusalem He did not enter the royal palaces and cleanse them, although He had the power; but He entered the house of God and cleansed it. His kingdom is not political, else He would be but a king among kings; but it is spiritual, wherefore He is the King of kings and Lord of lords; and the kings of the earth arise and worship Him. If, by the grace of God, we can keep the house of prayer clean, the political powers will from our influence cleanse themselves. Just as when the individual church members keep themselves clean the church will then not need cleansing.

Lesson VII. Physically, we are citizens of the nations of the earth; spiritually we are citizens of the kingdom of God. We have duties to both. A good Christian makes a good citizen. The ranks of crime are not replenished from the churches, but from among the nonchurchgoers. The Church in its work helps the governments by converting sinners from evil lives to walk in the way of holiness. Wise men see that the

Church does more to diminish crime than all other agencies combined. We are to render all powers their due. Rom. 13:7.

Lesson VIII. The kingdoms of this earth have their boundaries and time of duration. They rise and fall. They aspire to greatness, but few attain it, and the nation that forgets God soon collapses. But the kingdom of God shall keep on increasing forever. From time to time its citizens who become so by the new birth are transformed from the earth sphere to the heavenly realms. Some who join the earth sphere of the kingdom, the Church, may not be able through neglect to enter the everlasting sphere of that kingdom. Lest we fail, we are encouraged always to be ready by watching and prayer.

Lesson IX. There is a judgment day for the peoples of the nations when we will have to give an account of the deeds done in the body. Happy are those people whose thought-life has been so Christlike that they have been doing the will of God naturally and unconsciously.

Lesson X. The victories of life are not won in the council chamber or on the battlefield, but in the secret closet, wrestling

with God. When the bridegroom cometh forth from his chamber he goeth forth as a strong man to run his course; so we, when we come out of the secret chamber, can go forth as the sun shining in his strength.

Lesson XI. Calvary would be meaningless if Christ had been a cringing criminal, but instead He went boldly to the cross, strengthened by angel hands. It is true that the load He bore (the sins of the world) was heavy, and when God turned His face away it broke his heart; but it is also true that He never faltered in the battle to accomplish man's redemption. Instead of thinking of Himself He only thought of others even on the cross. For the wicked He had no recrimination, and for the penitent He had nothing but pardon.

Lesson XII. After His resurrection He did not blame the disciples for their shabby treatment of Him, but spoke to them of things pertaining to the kingdom of God, and upon these feeble shoulders laid the duty of the world's evangelization. Didn't He know better? He knew that when He would empower them they would not fail. Neither will we.

Lancaster, Pa.

A SUNDAY SCHOOL TEACHERS' NORMAL

By Elmer E. Bittinger

We believe Bro. Bittinger's article will be helpful to other congregations who are considering the matter of having a Sunday School Teachers' Normal to give Christian workers an opportunity to study the Elementary Teacher Training Course, as fostered by the General Sunday School Committee of the Mennonite Church.

At our quarterly business meeting at Springs, Pa., J. A. Ressler, our bishop in charge, presented to the congregation the opportunity of having a Sunday School Teacher's Normal, a course of study beneficial to teachers and parents and others. Bro. Ezra Bender, formerly of this community and one of our workers in the Sunday school, but now of Martinsburg, Pa., and an instructor in the Johnstown Bible School, was available as instructor. The course of study sponsored by our General Sunday School Committee and advocated by our local Sunday School Conference Committee was to be used. It is known as the Elementary Teacher's Training Course.

General Plan

The question was taken up later at our monthly teacher's meeting (called monthly but not held that often in the recent past). It was unanimously favored, and the decision was made to present the matter to the Sunday school body for final action. The Sunday school acted favorably, and plans were made for the Normal to be held immediately after the close of the Johnstown Bible School. The plan adopted was to have a two-weeks' term then, and some time in the fall another two weeks, each term to comprise three twelve-hour periods. The first twelve hours were to be devoted to Child Study (author of text, Benson) and twenty-four hours (two twelve-hour periods of Survey of the Old Testament.

Encouragement

In our regular young people's meeting, just prior to the beginning of the Sunday School Normal, Bro. Bender spoke to a rather largely attended meeting on the subject: "The Chal-

lenge to Youth in Bible Study," which we believe was an encouragement to many to avail themselves of the privileges which a Normal affords.

It was a time long to be remembered. We believe Bro. Bender was joyously surprised at the size of his class at the very start. Realizing the importance of prayer and the need of the help of almighty God in the momentous work at hand, he called Bro. A. J. Metzler, Chairman of our Sunday School Committee (who was with us for the opening of the Normal) to the platform for brief introductory remarks, followed by prayer that in a very definite way the Lord might have the pre-eminence in all we undertook to do.

The Study

The intensive plan was used. We began each evening, for twelve evenings, at 7 o'clock and continued until 9:15, three forty-five minute periods. The first period was devoted to Introduction to Child Study. Not all took the Child Study. Many of the younger set did not, and some families so circumstanced that both parents could not be away from home at the same time or so long, divided the time and but one took the Child Study. (I would yet say this, that should there be some who read this who are parents or teachers who do not have this book or have access to it, it will certainly pay them to get it.)

The two periods devoted each evening to Old Testament Survey were time well spent. There was no chance to become weary, though the period was long. In covering the entire Old Testament in twelve evenings with an apt teacher and with such a wide scope of subject

matter we found that the period was after all short.

Tests

Our teacher was definite in his work, and his tests, of which there were three, were inclusive. He made it easy for you to get it by his manner of teaching but unless you did get it, you found the tests hard. Not all made A's, but, suprisingly, I believe, none made below the passing grade, though some evidently feeling that they fell below the mark did not hand papers in. These were, however, very few. All of them had to miss meetings, if I mistake not, on account of sickness. For such Bro. Bender granted further study and will give them a test later.

Enrollment

The enrollment for Introduction to Child Study was 37; for Old Testament Survey, 62. The total enrollment, counting each person but once, was 63. All periods were open for any who desired to come and listen, even though they did not enroll for the studies.

Expenses

Those taking the Child Study should have a textbook or share with one another. Some books were borrowed. A special price of \$1.25 was made for the textbooks for this class. The only text needed for Survey of the Old Testament was a Bible. The only tuition cost was a charge of fifty cents for each person enrolled, to meet expenses. This was certainly small, considering the return gained.

Christian Life Conference

Our Church Council having previously decided that Christian Life and Prophetic Conference shall be held periodically, at the discretion of the local ministry, such a conference was held on the mid-Sunday of our Normal. The prophetic part was dropped off by the committee in naming the title, but the speakers emphasized prophecy. Bro. Bender spoke, following the session of Sunday school, on the subject "Importance of the Sunday School." In the afternoon two subjects were discussed: "Man Cannot Live by Bread Alone," by Bro. Bender, followed by "The Church's Teaching Ministry," by Bro. A. J. Metzler. In the evening session there were again two subjects: "The Testimony of Christ," by Bro. Bender. "The Church's Challenge to Youth's Talent and Service," by Bro. Metzler. In all messages three things were outstanding: the past, the present and the future. We were shown the importance of the Word, the home, the Church, the school, the young people's meeting, the government, each in its place meeting the task which God has given. Special emphasis was placed upon the Word and the Sunday school as these were given greatest consideration. The Sunday school needs to launch out into greater activity, thus fulfilling the challenge that is before her to-day.

The Future Normal

The Lord willing some time next fall another period of twelve evenings will be spent in completion of this teacher training work. The three studies yet to be given are: Pedagogy in the Sunday School, Sunday School Administration (texts to be used for these not determined at the present time, decision later),

(Continued on page 181)

Educational

STUDIES IN HYMNOLOGY

IX. The Wesleys and the Poets of Methodism

By Jesse D. Hartzler

The Wesley family is very interesting to the hymnologist. The father and three of his sons have written hymns that are in common use in the churches, while a daughter is said to have had poetic gifts equal to the father or either of the three brothers, with the possible exception of Charles.

Samuel Wesley, Sr. 1662—1735 (110). Samuel Wesley, the son of John Wesley, a minister and father of John and Charles Wesley of Methodist fame, was born in 1662. He was educated at a dissenting school and was intended for the Nonconformist ministry. Some one had written quite severely against the Dissenters, and Samuel, because of his gifts, was asked to reply. This led him to do much reading on both sides, which caused him to change his views, leaving the Dissenters and joining the Established Church.

Out of four or five hymns in common use, by far the most commonly used one is *Behold the Savior of Mankind* (110). This hymn was written just previous to the fire of the Rectory of Epworth in 1709. It was at this fire that his son John was rescued through a window.

Samuel Wesley, Jr. 1691—1739. Samuel Wesley, Jr., the eldest son of Samuel Wesley, Sr., is not as well known as a hymn writer as are his brothers, John and Charles; nevertheless three hymns are quite freely used in English collections, namely: *Hail! Father, Whose Creating Call, The Lord of Sabbath Let Us Praise*, and *The Morning Flowers Display Their Sweets*. He was bitterly opposed to his brothers' theological ideas as he was a High Churchman, but his devotion to his parents and younger brothers and sisters was unbounded.

John Wesley. 1703—1791.

Charles Wesley. 1707—1788.

I wish to consider these two writers together, since much of their work was somewhat connected. John Wesley is so well known as the founder of Methodism that only the barest facts, outside of his relationship to hymnology, need to be stated. He received much of his education at Oxford. He, with his brother Charles, went to Georgia as a missionary in 1735, and while here published his first hymn book in 1736-37 (Charlestown, S. C.). The brothers were greatly impressed with the piety and faith of a group of Moravian brethren on board ship during a storm on the voyage.

The general opinion seems to be that John was the preacher while Charles was the hymn writer, but this is not exactly true. Charles was also a preacher, and John wrote a number of hymns, although the majority of John's hymns were translations from the German. Each of his translations, with one exception, is taken from the Moravian hymnal *Das Ge-*

sang-Buch der Gemeine in Herrn-Huth. It was John who planned, prepared for, introduced, and guided the services of song in revivals, and the production of a Methodist hymnody, although his brother Charles contributed the bulk of the hymns to their collections. John was very much disgusted at the miserable, scandalous doggerel of Sternhold and Hopkins which were "droned out by a poor humdrum wretch" and bawled out by "a handful of wild unawakened striplings." Again referring to the old custom of "lining out" hymns, says, "in the indecent posture of sitting, drawling out one word after another."

It is interesting to notice the impression the Moravians made upon the Wesleys, both in their general Christian life, and in the possibilities of an enlivened type of hymn singing, which ultimately was reproduced to a large extent in the Methodist hymnody. This contact also led John Wesley to take up the study of the German language and consequently to the translation of German hymns into English. During his study of Moravian hymnody he prepared a collection of hymns (in manuscript form) and used them in his devotional and evangelistic work. This, which was his first hymn book, was published at Charlestown, N. C., in 1737 under the title *Collection of Psalms and Hymns*; the small book of seventy-four pages was published anonymously. Such writers as Austin, Herbert, Addison, and Watts, were represented in this collection. Several selections were by Samuel Sr., and Samuel Jr., and some by John, but none by Charles. A. E. Gregory, in *The Hymn-book of the Modern Church*, London, 1904, tells us that Charles' hymns were not at his brother's disposal at this time.

The time came when the Wesleys parted with the Moravians. The Moravians proposed and developed an eccentric type of hymnody which John Wesley repudiated. In the introduction to his *Plymouth Collection*, N. Y., 1855, Henry Ward Beecher says that Wesley's "hymns are only Moravian hymns resung." There is some truth in this statement, but language of extreme familiarity with the Savior was very objectionable to John; he, very diligently, watched his brother's production along this line, and this may be the explanation why he did not permit Charles' *Jesus Lover of My Soul* in the first Methodist collection of 1780.

While living in London after their return from America, the Wesleys sought to spread their new found joy of salvation. Charles and John both did much preaching. In the year 1739 their memorable *Hymns and Sacred Poems* was published by the brothers. It is in this volume that the hymns of Charles were first printed. From this time on Charles is to be known as the poet of Methodism. Most of

his hymns come from the battlefield of experience.

The poetical works of the two brothers cover a period of a half century, and the majority of the hymns appear without the name of the author. It seems that the brothers agreed not to distinguish the authorship of the hymns published jointly. Much confusion has thereby been caused for the hymnologist. Charles is said to have composed over six thousand hymns, while the two brothers published some fifty books and booklets of songs and hymns. Thirty-three hymns, with Charles' name attached, occur in our Hymnal, but two of them are duplicates. There are several others whose authorship is simply a guess, for instance the song, *Come, Thou Almighty King*, with very little, indeed, to make one think that either of the Wesleys is the author. Among his most loved hymns are, *Jesus, Lover of My Soul*; *Hark! the Herald Angels Sing*; and *Love Divine, All Love Excelling*.

John Berridge. 1716—1793. An earnest and devoted clergyman of the Church of England, and vicar of Everton for thirty-eight years, John Berridge was born in Nottinghamshire in 1716. He began his ministerial career by preaching a cold formal religion, but the evangelical revival of his time gave him a new spirit and enthusiasm, and he became one of the great evangelists of the time. In referring to this change, he says, "Once I used Jesus as a healthy man will use a walking staff—lean an ounce upon it or vapour with it in the air. But now He is my whole crutch; no foot can stir a step without Him."

The most used hymn out of his three hundred forty-two is *Since Jesus Freely Did Appear*, a wedding hymn.

William Williams. 1717—1791 (400). William Williams has been known as "the Watts of Wales," and the "Sweet Singer of Wales." He was born in Carmarthenshire in 1717, and was educated for the medical profession, but his deep conviction of the extreme sinfulness of sin caused him to give himself to the work of an evangelist. Although he was ordained a deacon in the Church of England, he never received priests' orders because of his association with Whitefield and other revivalists. His labors were chiefly among the Calvinistic Methodists of Wales, where he was popular, influential, and successful. Julian refers to twelve hymns by Williams as being in common use, but only the two *Guide Me, O Thou Great Jehovah*, and *O'er Those Gloomy Hills of Darkness* are popularly known.

John Cennick. 1718—1755 (144, 347). John Cennick spent part of his youth in godless revelry, but at the age of seventeen he became converted and joined the Methodist movement in being associated with the Wesleys. After a break with John Wesley, he became associated with Whitefield and later with the Moravians. *Children of the Heavenly King*; *Lo! He Comes, with Clouds Descending*; *Thou Dear Redeemer, Dying Lamb*; *Jesus, My All, to Heaven Is Gone*, and *Brethren, Let Us Join to Bless*, are among his best known, of which the first two named are found in the Hymnal. His hymns were frequently altered by Charles Wesley and others.

John Bakewell. 1721—1819 (65). John

Bakewell, a Wesleyan preacher, was born in Derbyshire in 1721. An efficient, earnest worker, it was in his house that Thomas Olivers wrote his well-known *The God of Abraham Praise*. Bakewell lived to a ripe old age of ninety-eight years. The epitaph on his tombstone reads that "he adorned the doctrines of God our Savior eighty years and preached his glorious gospel about seventy years."

Bakewell's best known hymn is *Hail, Thou Once Despised Jesus*, first to be printed in a pamphlet of seventy-two pages bound up with the volume *Poetical Tracts*, 1757-74. This hymn, as it appears in the Mennonite Hymnal has been changed considerably by numerous compilers.

Thomas Olivers. 1725-1799 (6). Thomas Olivers, one of John Wesley's traveling preachers, was born in Wales in 1725. While young, he led a wicked life, but at Bristol he heard Whitefield preach from the text, "Is not this a brand plucked out of the fire?" This sermon was his start for a new life, for he was now a converted man. He joined the Methodists and became one of Wesley's itinerant preachers. He, like Perronet, wrote only one hymn that is widely known; but this one is a masterpiece. I refer to the hymn *The God of Abraham Praise*.

Edward Perronet. 1726-1792 (66). *All Hail the Power of Jesus' Name* is known wherever the English language is used, and yet it is the only hymn by this author which is in common use. Edward Perronet was a friend and coworker with the Wesleys, and took a prominent part in the evangelical revival of the eighteenth century. He was brought up in the

Church of England and wrote a scathing satire on the Church which much irritated the Wesleys; John Wesley demanded the suppression of the work. Perronet joined the Lady Huntingdon's leadership, and later became a dissenter.

S. W. Christophers, in his book *The Poets of Methodism*, 1875, gives an interesting incident pertaining to Perronet and John Wesley. He says that Edward Perronet "was in the Methodist Chapel in London one evening when John Wesley was preaching. The preacher saw him (Perronet) and, without asking consent, announced that he (Perronet) would preach there on the next morning at five o'clock. Wesley had long wished to hear him preach, and now he thought he had secured an opportunity. The preacher, thus announced, would not say nay, lest he might disturb the public worship; and because, too, he could not well seem to oppose Mr. Wesley's wish. At five o'clock in the morning he was in the pulpit, believing, of course, that Wesley would be somewhere among his hearers. After singing and prayer, he said that as he had been called before them contrary to his own wish, his consent to preach never having been asked, and that as he had done violence to his own feelings in deference to Mr. Wesley, and was now expected to preach, weak and inadequate, and unprepared as he was, he should give them the best sermon that ever had been delivered. Then opening the Bible, he read our Lord's Sermon on the Mount, and without a single word of his own in the way of note or comment, closed the service with singing and prayer. The effect was deeply effective."

Hesston, Kans.

FROM THE HOLY LAND TO THE HEART OF EUROPE

XXX. A Picture Book of Blaubeuren—One of Germany's Charming Old Towns

By Anis Ch. Haddad

It is necessary to leave towns behind us and forsake the beaten track, in order to discover the atmosphere, the peculiar individual features of a country. We then realize that in spite of the growth of internationalism there is still to be found in almost every country, a genuine national core evidenced in the peasants, their dress, their dwellings, and in almost everything connected with their daily life. The farther afield we wander, the more pronounced do these peculiar features become.

One morning I was nibbling the last bite of toast and marmalade in my friend's home at Ulm, when a sudden beam of yellow sunlight fell on the white tablecloth spread before me. All morning rain had fallen with such violence that I was resigning myself to abandon the day's excursion to the beautiful village of Blaubeuren. But transitions of this kind are not uncommon in Southern Germany. Rain was still dripping from the eaves of houses and heavily drenched trees, but we ordered the car, and in less than fifteen minutes were splashing along the wet roads from Ulm to Blaubeuren. The deep

hush enveloping the countryside was occasionally broken by a barking dog or the rumble of a vermilion-tinted cart huddling in the gutters as we drove past. For miles spread the rich moors. Here and there a yellow cornfield, a newly mown meadow, and a plowed garden added light and shade to the little square green fields. After driving over many steep hills and winding roads, we suddenly caught a glimpse of the peaceful village poised majestically in the bed of a silent valley.

Blaubeuren, though tiny and retiring, is a place of interest. It has a fine old church and some charming old houses, whitewashed and thatched; and two village greens, round which the cottages sit like old women in clean white aprons and straw bonnets. There are some small industries of which this tiny place can boast. First there are the "sponge cakes" made in the village—the lightest, most feathery confections imaginable with the most delightful flavor ever known, perhaps because they are made in a real brick oven, heated with armfuls of thorns and briars, from which the ashes are raked and the

cakes put in to bake. Then there is the maker of rush-bottomed chairs, who gets his rushes straight from where they grow. It is said that on a certain day of the year, all the villagers are allowed to go to the "fen" and take away as many rushes as they can carry at one journey: for the coarse, long reeds are useful for bedding, thatching, and so on.

Peat cutting, too, is another industry and towering donkey cart-loads are brought round to be sold in the village. The spot where the peat is cut is a rough piece of ground full of pools, where white water lilies grow in abundance: a lovely sight when, in the summer time, the snowy cups lie open among their glossy leaves. Then there is the huge four-sailed windmill, looming at the back of the houses, where the miller grinds flour for everybody round about. Blaubeuren is for those who love Old World charms and rural life, and for those who wish to add to their knowledge of natural history.

It was midday when we drove through the village. A church bell was ringing as we made our way to the famous "Blue-Pool," locally known as the "Blautopf." Hidden amid hills, encompassed by a wilderness of heather, lies Blaubeuren fairy pool. On one hand the green hills stretch away into the distance, on the other spreads the moor, traversed a mile away by a busy highway. Here motors, in an almost ceaseless stream, hurry past, their occupants unaware of the beauty lying so near—for only those who know the path find the charming "Blue Pool."

Still and peaceful, in a secluded corner lies the pool of water capturing in its surface a shining patch of sky—verily a pond of peace. It has an irresistible charm that needs but a breath to transfigure it into some new form of loveliness. It snatches a double beauty from the reeds and tapering iris leaves, from bog-myrtle and rushes that surround it. Seldom is their mirrored picture quiet, for if there is no breeze to ruffle its surface there are water spiders which with lightning quickness dart across and send a faint rippling movement through the leaves, reflected in the water. It catches a fleeting picture of every bird that wings across its patch of sky, of every painted dragonfly that trembles for an instant over its surface; every butterfly, too, blown like a wisp of colored paper across the pool must cast its image on the water. No sound of humming engine nor screech of brake reaches the shining pool, which nestles like a brilliant jewel in its setting of blue-green fir trees and creamy colored sand. Its waters are almost bottomless and of such a vivid hue as to be startling in its intensity. Borrowing nothing from the sky save the glint of sunlight on a cloudless day, losing none of its wealth of color in sunless weather, the pool spreads its very blue depth, opaque and turquoise, at the foot of the hills.

The light lingers long on these hills as night approaches and mists creep up the pool. Looking down on the village already lost in dusk and starred with homely lights from cottage and farm, it is as if one walked in another world. Softly the mists creep on-

ward; the dew is falling, faintly one hears the elusive tinkle-tinkle of it, like a fairy voice, as it drops into the pond: as slight a sound, almost as the beating of a butterfly's wing or the light fall of a wild rose petal. And as we go down the hill again silence jealously reasserts itself behind hushed voices and quiet footsteps. The green plovers send their lonely call over the moor, but the "Blue Pool" dreams undisturbed in its beauty, changelessly deep, changelessly still.

Early next morning I walked slowly along the moors of Blaubeuren. It was wonderfully still. No bird sang, not a rustle betrayed the presence of the summer wind. The thick carpet of dried needles was delightfully springy underfoot. Around a turn of the path I came on a clearing and a cottage. It might have been one of the rustic barometers with "Fair Weather," in a blue apron, and "Storm," in a yellow bodice, popping in and out of its door by turns.

On a bench beside the door sat a farmer in his proud green livery with the chamois brush in his hat like a forester. The dog's bark was not fierce, but welcoming, and the farmer rose and beckoned me to a seat on the bench. His pretty young daughter came from the cottage, and the two questioned me, turn and turn, in German of course, about who I was, whence I had come and whither I was bound. Telling them I came from Palestine, the Holy Land, the Land of our Savior, both looked at me with inspired eyes and asked whether this could be true. A "man from the Holy Land" coming to visit their humble home! They at once asked me to come in and spend the week-end with them. My stay there for a few days gave me a clearer impression of the life of these polite and hospitable peasants than I possibly could have had, if I had simply passed by.

For the next two days, I took meals at their farmhouse in a landscape as gentle as my hosts. There were four in the family—father, mother, daughter, and I. The cows shared the west end. Then came the kitchen, and next the bedroom. The food was passed around our little table, just as we always did at home, and we cut our own slices of bread—white bread from long, slender loaves, with vegetable soup, boiled potatoes, carrots, cabbages, pork and cold pure water. Polite and courteous, reverent and thoughtful, this family and others with whom I mingled, lived in their homes as in the presence of God.

Life among the peasants is a circle, always coming back to its starting point—the cow. Everything is done with due consideration of the cow. If it were not, there would be no milk, no butter, no cheese and dire thought—no more cows. Cows must eat and cows spend many snow-bound months indoors—hence the hay. Many and neat and

fragrant are the hayfields of the Germans. No matter how the land curves, they sweep up to rock and pine as easily as down the glacial stream that runs through every valley. There is little tillable land in this region, that is not hay—a small space is reserved near each chalet for the cultivation of potatoes and beans and cabbages and similar things; a pasture amid rocks or on such a tortuous slope that it could not possibly be used for anything else is reserved for goats. The cows graze in the higher mountain pastures during the summer.

Should you visit Southern Germany in September you will be delighted by the green and flowery fields that are like so many carpets spread over the hills. But the peasant will not tolerate your use of them as such, for though he is not unaware of the beauty, to him it is all "hay." He has been keeping a shrewd eye on his field during the growing days of summer. Morning after morning he has walked out to feel the hay, broken off a piece and bitten into it, perhaps shaken his head, as if it were not ready yet. Then one day, with a blade of green between his teeth and his hands running light-

the goats with them. Goats are notorious for getting into trouble when left to their own devices. Shouting to each other, the boys clear a piece in the field where the goats can be staked, then hurry about their work. The little one finds his long rake unwieldy, but he is proud of being a haymaker. Last year he had not been big enough to help and had sat alone on the hillside with the goats, watching the others.

Moving slowly in a line, with the tinkling bells of the goats as their only accompaniment, the haymakers work up and down the field, loosening and spreading the hay, turning its damp side to the sun. After two or three days, the hay is thoroughly dried and raked together into enormous piles which are bound and carried by the peasants on their heads and shoulders to the barn. Every inch of the field is raked carefully again, until one evening the peasant stands and looks over its clean curving lines, satisfied that no green blade has gone uncut, no dried wisp ungathered.

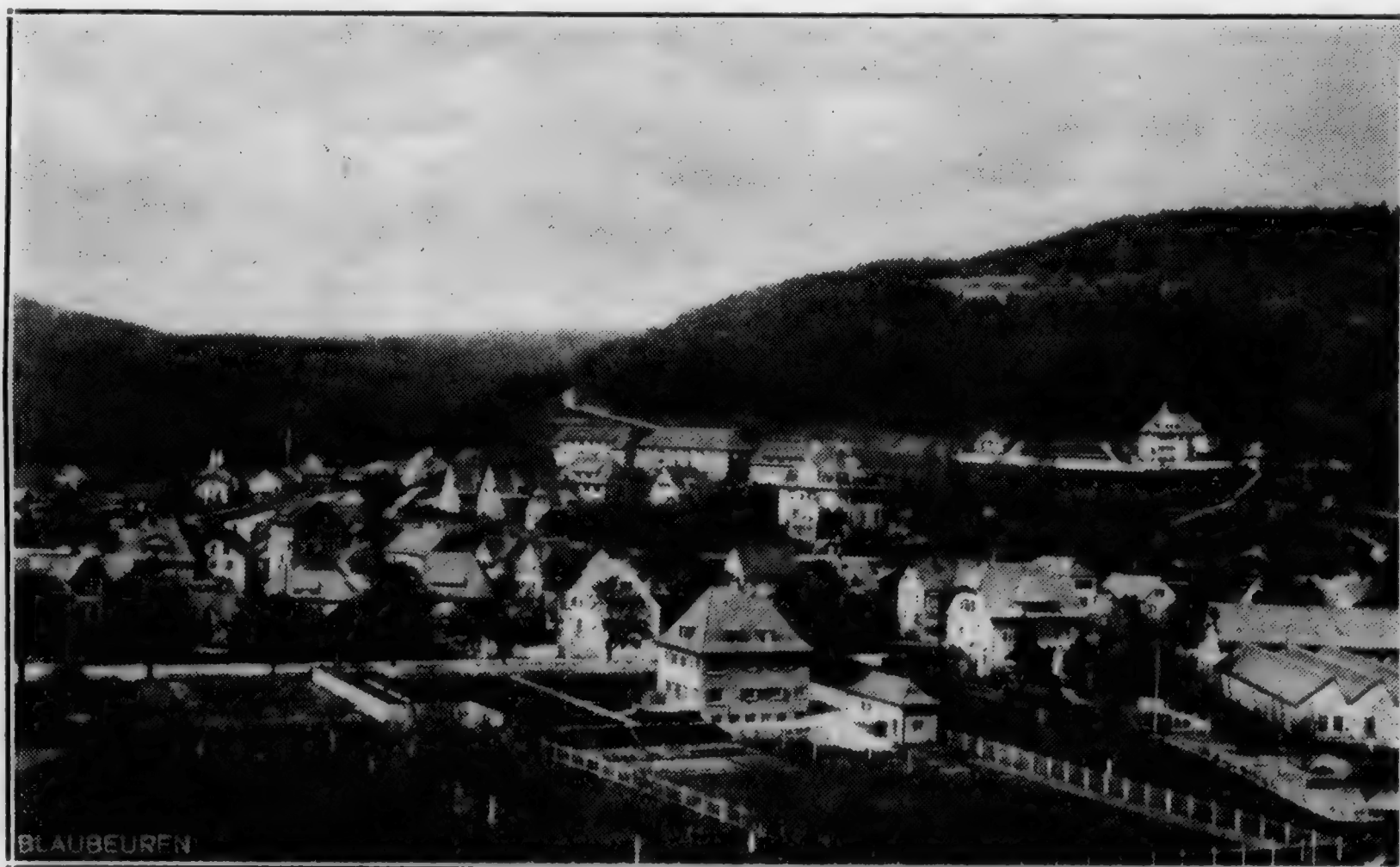
The barn is part of this humble homestead. Three or four cows and a dozen goats probably complete the livestock of this little

farm. The peasantry are ever skilled in different crafts—the owner of the old barn may well be a clever carver in wood, an able smith, or even a "rose painter," a rustic artist who does decorative work in colors, the rose being the favorite motif. His wife may spin or weave. Thus the modest requirements of the household will be supplied, and there probably will be something left over to sell.

The cow returns from her high mountain pasture before the winter with its frosts and the snow comes, when the animals are stabled. The peasant, putting them in their winter quar-

ters and knowing they will not leave them until spring, thinks comfortably of his harvest of hay. Perhaps for a moment he lets the sweet smell of it flooding the barn take him back to a hillside of waving green, lovely with the prodigality of flowers, but his thought tends quickly towards the practical. Here is hay in plenty; hay that means milk for his family, cheese and butter for him to sell; so that next spring he will be able to buy another cow. That is the beginning and ending.

The last day of my stay in that peaceful village was Sunday, and I attended services there. From the choir loft, after a sermon on the text, "Whatsoever he saith unto you, do it," I saw a wedding. The bride and groom, each on different sides of the church, seated with their respective friends, then arose, walked out to the center aisle, where they joined each other. On reaching the pulpit they knelt before it, the pastor joining their hands, when more scripture was read and a prayer offered. Then they walked



Charms of Germany's Old Towns are Distinct in Blaubeuren

ly over the soft tops of the hay, he nods slowly, decisively. Looking at the sun, he assures himself of the weather, and later in the day asks the postman on his solitary rounds what the report from Munich has been. The answer pleases him, verifying his own conclusion; he nods again and goes off to sharpen his scythe.

Next morning, long before the sun has come over the mountains, half the field is cut. The broad sharp blade of his scythe moving through hay and flowers, he works back and forth across the hillside; regularly he stops, and, taking a whetstone from a horn at his belt, sharpens the scythe; then he swings again into the easy rhythm of the reaper. By late afternoon his field is cut, and the sun, pouring on the wilting hay, draws from it a rich heavy fragrance. The following day he returns to the hay with his family to help him. His wife, as understanding as he of the importance of the hay, carries rakes and forks; his sons, summoned from the pasture to work in the hay, bring

down the aisle together, separating where they had met, each sitting apart as before. A hymn was sung, and an offering taken. Some cried! The entire marriage party then left the church, the groom with the men, the bride with the women, and all marched down the street to the bride's home, where they had their wedding festivities, the pastor not present. His time came the next day when the bridal party surprised him at his own home with presents and money.

Next month: **There Are No Secrets at the Solemn Black Forest.**

Jerusalem, Palestine.

VOICE OF MENNONITE CHURCH

(Continued from page 166)

praises better, when she sings her own hymns again. She formerly did so. *The Ausbund*, containing the song and hymns of her martyrs, is still in use among the Amish all over America. Many of these hymns are possessed of great power and beauty and the fine melodies to which they are sung by our Amish brethren will some day be more appreciated than they are now. But how many usable hymns has the Mennonite Church produced since she began using the English language? Who will write the words and music of the hymns we need to express our religious experiences and our simple faith? Some one has said, "Let me write the songs of a nation and I care not who makes its laws." Shall we depend upon others to write our hymns of praise and worship?

Not only do we need our own hymns, but we need other poetry as well. The Quakers waited over two hundred years for their "voice" in poetry. Then Whittier came and sang their life and faith in undying words. We have waited two hundred and fifty years for our "poetic voice," but it has not yet come. Poetry, well-written, impresses a truth more quickly and makes it easier to remember. Shall we not raise our voice in poetry and song? Who will be our Whittier, if not our Tennyson or Brown- ing?

The essay is another type of literature that affords opportunity for expression. Fifteen-hundred-word reflections on current topics, religious trends, social criticism, literary appreciation are read eagerly. They are more likely to attract the reader if they are not too profound or labored. They should not be light or frivolous, but informal, clever, possibly sometimes even humorous, and by all means helpful and inspirational.

And, finally, should not some incidents of Mennonite history or pictures of Mennonite life and character be presented in story form? Why should Mennonites be known to outsiders through the untrue caricatures of *Tillie, the Mennonite Maid*? Why not through a true, sympathetically drawn picture? Might these stories not be presented in readable style, told in pictures and dialogue without the uninteresting details of dates and places, but with conscientious fidelity to the social and spiritual facts of Mennonite life and history? Such stories, truthfully and interestingly presented, should be a "voice" heard by a wider reading public than any other literature that the Men-

nonite Church could produce. If, and when, these stories are written and printed, they will be widely read. Then Mennonites will no longer be measured by *Tillie*, and, when the next war comes, Mennonite conscientious objectors will not be forced to meet army officers who have never heard about Mennonites except as they are misrepresented by certain writers who either know little about our denomination or who deliberately misrepresent us in order to make a sensational story.

Who Shall Be the Voice of the Mennonite Church?

One more question clamors for an answer. Who shall write the "literature of power" that will give the Mennonite Church a literary "voice?" Shall the educated or the uneducated? The old or the young? After the Revolutionary War, groups of college men, especially a circle of Yale graduates, decided that the United States must have a "voice." In their patriotic zeal they set out to write a national literature by main strength. But in all their scores and scores of thousands of lines of poetry only a few hundred lines survive as literature. In England a century earlier an unlearned, cursing tinker became converted and began preaching. When the magistrates commanded silence, the message burned within him. Silence was impossible. He preached. They put him in prison. Still the message burned. If he could not speak it, he must write. And the book he wrote was an immortal book. John Bunyan did not write *The Pilgrim's Progress* because he wished to produce literature. His flaming message burned its way to expression, and literature was the result.

Here lies the answer to the question: Who shall write? He who is to have his humble part in giving the Mennonite Church a "voice" will do so because he must speak. The Head of the Church will be his Savior and Lord. He will admire and love and live the simple message of the Mennonite Church. He will inform himself about her God-directed history and the long line of heroes who have done the tasks that the Church has laid upon them. He will be full of reverence for the past and confidence for the future. Above all, he will desire that men shall be blessed with a living knowledge of the Gospel of Jesus Christ as it is taught and lived by loyal members of the Mennonite Church.

If, thus equipped, he is willing to spend time and take pains in learning to write and speak with clearness, power, and beauty, he may be of those who will help to make the message and the life of the Mennonite Church known—to give her a "voice." When the voice appears, we shall have no difficulty in recognizing it. In its originality it will resemble John the Baptist who came clothed in camel's hair. Its rugged simplicity and outspoken fearlessness will remind us of his fare of locusts. Its sweetness will suggest the rich fragrance of wild honey. It will be a voice crying in the wilderness, "Prepare ye the way of the Lord; make his paths straight."

Goshen, Ind.

Truth is beautiful and divine, no matter how humble its origin.—The Wayside Pulpit.

A SUNDAY SCHOOL TEACHERS' NORMAL

(Continued from page 177)

and New Testament Survey. We are looking forward to another period of hard work, but profitable withall. We hope to have a larger enrollment the next time.

Haphazard Methods Passing

It would seem that the Church is awaking to the fact that more stringent methods must be used in the selection of the teaching force of the Church. We need men and women who are distinctly qualified for the work. The Word at one place, in speaking of a servant of the Lord, says, "Not a novice." The training of a worker before he or she is used is, then, the sound method. As a church we claim to hold to the "all things," but here is one among others, possibly, wherein we fall short. The time is over-ripe to correct this, if we are willing to pay the price. Let us press onward and upward, ever being led by Him who doeth all things well. May this article spur others on to similar activity that "The Word" may be magnified.

Springs, Pa.

In Russia, Turkey, and Persia, the use of tobacco has been at times punishable by death.

HE CARETH

What can it mean! Is it aught to Him
That the nights are long and the days are dim?

Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
About His throne are eternal calms,
And strong, glad music of happy psalms,
And bliss, unruffled by any strife—
How can He care for my little life.

And yet I want Him to care for me
While I live in the world where the sorrows be.

When the lights die down from the paths I take.

When strength is feeble, and friends forsake,
When love and music that once did bless
Have left me to silence and loneliness,
And my life song changes to sobbing prayers,
Then my heart cries out for a God who cares.

When shadows hang over the whole day long,
And my spirit is bowed with shame and wrong,

When I am not good, and the deeper shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do
To stay in its courses to help me through,
And I long for a Savior—can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that heart above:
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for He is strong,
He stills the sigh and awakes the song;
The sorrow that bows me down He bears,
And loves and pardons because He cares!

Let all who are sad take heart again,
We are not alone in our hours of pain;
Our Father stoops from His throne above
To soothe and quiet us with His love;
He leaves us not when the storm is high,
And we have safety, for He is nigh;
Can it be trouble which He doth share?
Oh, rest in peace, for the Lord will care!

—Selected.

MISSIONS

OUR CHURCH IN INDIA

II. The Period of Formation

By Geo. J. Lapp

The first ten years of the history of the Christian Church in India really constitutes a period of formation into a Christian community as well as into a corporate body of Christ as communicant members of the Church. By community it is understood to mean the members of the Church and their families and dependents who are living in the Christian homes. By Church we mean the communicant membership.

Were Their Children Christians? Since there were those neighboring Christian Missions that baptized children and considered them noncommunicant members of the Church and we baptized only those who on their own confession of faith were considered eligible, what about the unbaptized children? Were they Christians? They were repeatedly cited to Jesus' own words, "Of such is the kingdom of heaven," and that "Their angels do always behold the face of my Father which is in heaven," yet this was not satisfying. These new Christians whose children were born in the Christian community felt that they would like some public consecration of their children to the Lord according to which they would give their little ones into His hands for His guidance. The missionaries considered their desires very prayerfully and seriously, and studied the Word, and finally felt justified in establishing a simple consecration service. The parents brought their children to the front some time during the Church service and stood in line facing the pulpit. The minister read a suitable portion of Scripture such as the consecration of Samuel, Jesus blessing the children, etc., then they knelt in prayer and each father offered a short prayer of consecration for his own child. At the close the minister or some one designated offered a short general prayer of consecration for the group of children after which they returned to their seats.

At the first services all the unbaptized children were thus consecrated. Afterward only the new-born babes were brought forward for consecration. (Except in cases of new adult converts with families.) It has become a very sacred rite in the Church and has helped the Christian parents to feel their responsibility in the matter of giving their children Christian nurture. There is still much lacking in the matter of training in the home and the proper protection of the growing youth, but any progress is gratifying to those who have the Church in India at heart and who through a ministry of fervent love are striving to help raise the standard of living in the Christian community.

Transition from the Old to the New

1. **Observance of Holy days.** The Hindus and Mohammedans have their holy and festival days. But they do not observe them in the same manner as we think the Christian Sabbath should be observed. They do not observe them as full days of rest. Whatever kind of worship is required for the day they do, but the rest of the time is considered their own for work or business. Friday is the worship day of the Mohammedans but after the period of worship at the mosque is over they are free to do whatever they desire. Places of business need not be closed. The artisan can go back to his work and the farmer to his plow. Not all members of the family are required to attend the places of worship. If one member of a family is represented at some time during the day and worships for the rest of the household it is considered sufficient.

Those who became followers of Christ had to be given a new conception of the meaning of Sabbath observance. Why should it be necessary to abstain from secular employment after they had done their religious duty in the house of God? Why could they not even buy the necessities of life on the Sabbath, especially in the large markets which were open only on that day and where commodities could often be bought at a cheaper rate? Why should the whole family go to the church service? Why could not one do the worship for the whole family? Why should not they repair their houses, their plows and carts, mend their nets, or shoes, etc., on Sunday to get ready for the work of the following week? Why should not a student cram for an examination on Sunday as well as any other day provided he has done his religious duty? All this had to be carefully explained, and as the community conscience grew in these matters healthy, constructive discipline had to be exercised. It would have been suicidal to excommunicate every member who did not at once live up to the standard of Gospel teaching along the lines of Sabbath observance and Christian worship. It simply took line upon line and precept upon precept during these first ten formative years, from 1900 to 1910, to bring about a heart observance of holy relationship with God in worship, rest, and Christian fellowship.

2. **Congregational Worship.** We have only hinted at this in the previous paragraph. Worship according to non-Christian religions is mostly individual. Mohammedan worship is semicongregational in this that the male members of the family often come together for worship and religious instruction. But congregational worship in which every male and

female member of the community come together and unite their hearts and voices in the praises of God is unknown in India outside of the Christian community. We were here on virgin soil in the matter of worship. We were in the midst of a people in a land where household gods galore were worshiped in the homes by individual members. Annual festivals were observed when people individually would resort to the temple or riverside to offer their gifts to the gods and bathe in the sacred stream. An eclipse would send them posthaste to wash away pollution, but this, too, was individual. Women had practically no status with either Allah or the gods. It naturally seemed strange to these young Christians that the women should exercise the same right to worship God as their brethren in the faith. Through accepting the Christian faith they had come to believe that woman stood on an equality with man in the matter of personal faith in Christ and personal salvation through Him. She could say with her husband or brother or father, "I know that *my* Redeemer liveth." This spiritual equality called for a whole readjustment of their social and religious life. How teach the proper expression of this spiritual equality according to the standards set in the Bible? In this spiritual relationship what should be man's place and what woman's? As a general rule the men were called into the congregational and community councils, into public service, and into the sharing of any responsibility connected with Church or community administration. Our sisters have from the beginning been called upon to take their places as teachers in Sunday School, take part in Bible meetings, young people's meetings, prayer meetings, assume spiritual responsibility in the home and community, nurse the sick, help care for the poor and needy, in fact, feel their responsibility in equally sharing the burden of the rapidly growing Christian community.

3. **The Sanctity of Marriage.** All non-Christian religions in India allow plural marriage. Among some tribes in the Himalaya mountains one wife has several husbands but among the people of the plains countries the husband may have more than one wife. The first condition is called polyandry and the second polygamy. Generally the second and third wives are brought into the home when there is no male issue from the other marriages. Concubinage is also permitted, which pernicious custom is also practiced in supposedly more civilized countries. It is called by a more refined name of Mistress system but amounts to the same thing. This primitive Christian community in India was from the beginning taught the Christian standard of love in the home, of the home's being a living example of the relation of our spiritual Bride and Bridegroom, the Scriptural requirement that marriage be between one man and one woman only and that this relation should continue until the death of one of the contracting parties, that the choice of the mate be made by the contracting parties and not by parents or near relatives, that there be no dowry or expensive feasting in connection with engagements and marriage ceremonies, and that the marriage be only in the Lord. Due to caste system in India the last named condition was easiest

understood. They could easily comprehend the teaching that a Christian should marry only a Christian. So beginning with that as a basis for building up the Christian social order and customs for engagement and marriage considerable progress was made during these formative years. Fortunately for India the law for Christians required that marriage be solemnized in a Christian worshiping place by a legally recognized ordained or licensed minister. Our ordination from the beginning was recognized as Episcopal because our ministry was ordained or consecrated by the bishops of the Church. Therefore marrying in a house of worship at once broke away from the initial marriage ceremonies of the heathen.

It became a custom for the contracting parties to negotiate for the marriage through their parents with the minister as the officiating medium. If no parents were living as in the case of the inmates of our orphanages the guardians—in this case the managing missionaries served as matron or patron as the case may be and the young couple would pledge their love and faithfulness to each other before the guardian of the girl. There was no public betrothal as developed later. This does not mean that there were no underground systems by which the contracting parties could know by direct or indirect communication whether or not the one to whom he or she had been attracted would or would not accept his or her offer of marriage. But in India open courtship is frowned upon and modesty is best expressed by not openly expressing any relationships with each other until the day of marriage. Even correspondence is looked upon as a social offence.

The early Church leaders put forth every effort to keep the wedding ceremonies and festivities simple and inexpensive. As great expense as possible is required in the non-Christian home. This of course means that there is an elaborate ceremony which lasts for days at both the bride's and groom's homes with a great deal of feasting, to which the relatives and caste friends of both the contracting parties are invited. The officiating priest, the musicians, and actors all come in for their share of the good things of food and presents and the more there are of them the better for them. Wealthier farmers and village owners are considered very penurious unless they entertain lavishly on such occasions. Some go hopelessly into debt in order to keep up appearances and keep their standing in society.

Fortunately for our purpose and according to our principles and practices the Christians were poor and gladly yielded to the persuasions of the leaders to keep wedding expenses at a minimum. The ceremony was simple after which the couple and the friends of the bride and groom would go to the bride's home for a simple meal to which the friends of both families would be invited. Many times it was the desire that all of the Christian community be invited to partake of this simple common meal. In the case of the orphan children the manager of the girl's home would arrange for the meal. After the meal presents would be given the newly married couple and they would be escorted to their new home to begin their life

together. Up to 1910 approximately 120 such homes had been established in a Christian community of 551. In this community there were 63 children listed in the annual report. This

did not include the inmates of the girls' and boys' boardings.

(To be continued)

Dhamtari, C. P., India.

THE NECESSITY OF HOME MISSIONS

Jesus said, "Go ye therefore, and teach all nations" (Matt. 28:19). Surely this means to teach our own nation as well as any other. Living in close, vital touch with Christ, a soul does not lightly turn aside from His commandments. Jesus said, "If ye love me keep my commandments." Failing to keep them we may reasonably conclude that we do not love Him as we should.

"Go" does not mean to sit still and wait until they come. Certainly there are many who do not go to Church or Sunday School. And is it not likewise true that there are many who never go after them? We dare not shift our personal responsibility in the matter for Jesus said, "Go ye." That means me and it means you. It is not a duty obligatory on missionaries only—but each individual Christian has a part to do.

We may all obey the command by praying the Lord of the harvest to send forth laborers into His harvest and then support such laborers by our means and prayers. Also by doing our utmost in behalf of those all about us on our home field for there is a sense in which every Christian should be a home missionary. However, God help us if we see no farther than just our own home field. Jesus was always seeing other villages and cities where He must preach the gospel also.

The Church of Christ has been very slow to obey the missionary command of her Lord and Master. A command is stronger than a mere request or admonition—disobedience to a command carries with it a greater degree of guilt.

If we as individuals, or as a Church, expect to obey Christ, the work of Home Missions becomes a necessity.

Again, the work of Home Missions becomes a necessity because of the present spiritual condition and need of our nation.

A superficial survey will emphasize the great number of churches and ministers we have, especially in the middle and eastern states. With a spirit of complacency we may speak of our nation as being well churchied; in some localities perhaps over churchied.

From a clipping, taken from a religious magazine, we note the following facts, illustrative of the real condition of affairs:

A man on horseback can travel from Alberta, Canada, to the interior of Old Mexico and sleep every night under a Mormon roof.

There are many Indian reservations where there are no missionaries or religious teaching.

In Montana there are over 1,000 school districts without pastoral oversight.

In Colorado, Oregon, New Mexico, and other western states there are whole sections of country without a church.

There are several million children in the

United States not in any Sunday school.

In many of our large cities there are thousands utterly untouched by Protestant Christianity.

Even in sections considered well churchied, we must frankly face the fact that many of these churches are doing nothing at all for the souls of men. Very busy indeed, a full program, anticipating and supplying help for the physical, intellectual and social betterment of mankind. But the Church was never called to specialize along these lines—her work is to reach the souls of men. In spite of our many churches and so-called religious activities, we are in the midst of a nationwide famine for the real Word of God.

Lastly, the work of Home Missions is a necessity for the sake of self-preservation.

One of the strongest evidences of being saved is the earnest desire to see others saved. If we do not have a concern for the lost we need to examine our own heart condition.

Many people emphasize foreign missionary work at the expense of enlarging the borders of the church at home. This is reversing the natural order of things and is not conducive to the proper growth and development of a church.

He who has no interest in the work at home and nearby places has only a superficial interest in the far distant field. Jesus' calendar for missionary activity is "beginning at Jerusalem," that is, your home town—then Judea, then Samaria, and then to the uttermost part of the world. And we believe the most successful missionary work is carried on according to the plan given by Christ.

Perhaps one of the greatest blessings to the early Jerusalem church was a forced expansion. Had there been no great persecution, the tendency to settle down and centralize things at Jerusalem would have curtailed the growth of Christianity. But God permitted this forced expansion and "they that were scattered abroad went everywhere preaching the word." Thus the very thing which scattered—also kept alive and enlarged the Church. Will not the same results be experienced to-day?

The individual who has no missionary zeal will soon have no life. The church which is not a missionary church will eventually become a dead church. In other words, settle down, and stagnation shall be our portion. Reach out into other cities and villages, seeking the lost, and self-preservation will be assured; we shall both save ourselves as well as them that hear us—Mary Z. Sink, Gospel Banner.

PRAYER

Through gates of prayer we enter
The way to glory bright,
Where saints surround their Savior
In heaven's courts of light!

—Rachel Anderson in Verse-Land.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

"Be ready to every good work." If we had a motto of mottoes to suggest for the topics of this issue we would suggest the words of the underscored quotation taken from Titus 3:1. It is a good work to place ourselves under the grace and power of God and so exercise ourselves in Him that we always act out the words of I Cor. 16:13, 14—"Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity." This is the life that we would call a **self-controlled life**. The manliness of such a life is suggested in the last quoted Scripture—"Quit you like men." There are too many who act like children and are slaves to passion and circumstances. Then they cry out in a self-excusing way and say, "Well, I just couldn't help it." And they could not, because they would not make themselves "ready to every good work," through Jesus Christ, regardless of what things might come their way to test them. So they failed to follow the examples of Bible characters who lived a self-controlled life.

"Be ready" also along the line of **social life** so that you are a bright and shining light for Jesus wherever you are and wherever you go. Then you will only go where you know there is a good work to do, and only stay when you may be able to let your light shine. Why should you not let Jesus make you a means in His hands to bring the light of His countenance into the places where you are? And when you stay away for the sake of conscience, everybody will know that it is because you could not take Jesus along.

"Be ready" in the observance of the **Communion** to take in every phase of its meaning that you can possibly understand and to so examine yourself and yield yourself to the Master that He may fit you to be a worthy communicant. Thus you will enjoy the service and be used of the Lord truly to show forth His death until He come.

"Be ready" in your life to **promote and practice the true principles of peace**. "Seek peace and pursue it." What a boon to the life of the home and the community and the Church and the nation are the individuals who are true peacemakers. Why should we not be of them? No matter if we may have to meet suffering for the name of the Lord Jesus and to stand true to our convictions of peace toward all men. We ought to be ready to suffer for Him. And while the world celebrates her national holidays and exalts her war victories and war heroes let us magnify the Prince of Peace and the victories that may be gained by faithfulness to the principles which He has given us to fulfill in our lives.

* * * * *

This month completes the half of a year in the work of our Young People's Meeting. We would be very glad to discover that in every church the principles which these subjects have suggested are really taking hold of the great army of youth. What a power for the future Church if her youth really become the strong advocates of Jesus and His doctrines and are **"ready to every good work."**

BIBLE PRECEPTS AND EXAMPLES— SELF-CONTROL (Jr.).—I Cor.

9:27; Dan. 1:8-16

Topic for June 10

MOTTO

"Temperate in all things."

MEDITATIONS ON THE TOPIC

I. **Self-control**.—When a person is ruler of his spirit so that reason and conscience are not outraged but are given a voice in the action of every part of our being, then we may be said to have self-control. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32).

The self-controlled person is able to keep the balance of his reason under circumstances when impulse of passion would dictate the course of action. The child who is largely ruled by impulse cries for its food and for its comforts. It can be lured by toys and attracted from its purposes by expedients of attention. Fear, or pleasure may so rule that the reasonable thing will not be done unless an elder who knows its need rules by wise discipline until the child is trained to exercise reason and bring the impulses into subjection. When older people continue to fol-

low impulses we call them childish because they have not learned to let reason and conscience sway their action.

Self-control is a quality that may not be developed in every one alike. God has endowed some with the quality of discerning judgment and leadership, which others do not have in the same degree but are dependent for their decisions of action upon others. But it is always well for every one to exercise the best judgment he can and act according to the conviction of what is right under all circumstances, even if the conviction of what is right is the decision to follow the counsels of God-chosen leaders such as parents, ministers, teachers, etc.

When we find our passions ruling over our judgment and conscience, we are in a sad condition and are in danger of doing things which will bring us into trouble and sorrow. Such is the condition of the sinner who is enslaved by the habits and passions of the flesh and spirit and is not able to do the things that he would. To such, a Savior is needed to deliver from condemnation and bring a controlling leadership into his heart that will enable him to do what is pleasing to God. Rom. 8:1-5.

Ungodly men are often seen to have remarkable self-control in their chosen path, though it be evil. Their executive ability is

manifest to others and they often have a following of those who admire or cannot resist their leadership. But every course of action contrary to God must sooner or later come to a crisis that will show the folly of it and the sad end to which it leads. Though we cannot measure up to others in self-control in natural affairs, let us be sure that we put our lives under the leadership of God and let His Word and Spirit have first place in our being.

II. **The Text**.—I Cor. 9:27.—This is the conclusion of Paul who would make the outcome of his Christian race sure by keeping his body in subjection to the great purposes of life.

Dan. 1:8-16.—Here we have a man who brought all the affairs of life and conduct into subjection to his conscience of what is right before God.

III. **Suggestions for Junior Programs**.—Obedience is the great quality which brings self-control. Obedience to parents and teachers. Obedience to the laws of life known to be right. Obedience to the Bible which is God's revealed will to us. Obedience is the voice of conscience when taught by the truth of God. This law of obedience will cause everything in our experience which does not harmonize with what is right to take a place of submission. "Bringing into captivity every thought to the obedience of Christ."

Boys and girls as well as older ones find themselves urged by personal desires and fleshly passions to choose to obey the wrong authority so that they may gratify their lower nature. They need to be made to understand the dire consequences of disobeying the law of God and righteousness, for the sake of humoring themselves and satisfying their lusts. When we find these evil desires and selfish ways too strong for ourselves, we must learn to cast ourselves upon Jesus the Savior and conquer in His strength. Then we can choose what is right no matter if that does bring suffering to the flesh.

The examples of men and women who walked with God in spite of their surroundings will be an inspiration to the girls and boys and show them how to apply the principles of self-control in their own lives.

OUTLINE STUDY

I. How Self is to Be Dealt With.

1. To be denied for Christ's sake.—Luke 9:23, 24.
2. Not to disregard others' welfare.—Rom. 15:1-3.
3. Not given to ease in Christian warfare.—II Tim. 2:3.
4. Not given over to worldly entanglements.—I Tim. 2:4.
5. Not to reserve anything before Christ.—Luke 14:33.
6. To be crucified in relation to earthly lusts.—Gal. 5:25.

II. What is Controlled in Dealing with Self.

1. The body is kept under subjection.—I Cor. 9:25-27.
2. The appetite is not humored.—Prov. 23:1-3.
3. The tongue is bridled.—Jas. 1:26; 3:2, 13.
4. Thoughts are brought into obedience.—II Cor. 10:5.

5. The members of our body yielded for righteousness.—Rom. 6:13; 12:1, 2.
6. We live unto Christ.—II Cor. 5:17.

III. Examples of Self-control.

1. Daniel.—Dan. 1:8; 10:3.
2. Paul.—I Cor. 9:27; II Cor. 6:3-10.
3. Jesus.—I Pet. 2:21-24.
4. Hebrew Brethren.—Heb. 10:32-34.
5. Moses.—Heb. 11:24-26.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Thyself."
2. When Self Is in Danger.
 - a. By seeking its own pleasure.
 - b. By taking the way of fleshly appetites.
 - c. By forsaking the good fight of faith.
 - d. By leaving the tongue unbridled.
 - e. By avoiding suffering for the right.
 - f. Letting the thoughts run as they please.
 - g. By following the way of popularity.
3. How Godly Men Controlled Themselves.
 - a. Daniel made the ways of God first.
 - b. The three Hebrews were willing to risk all for God.
 - c. Moses chose Christ first above the world.
 - d. Joseph kept himself from wickedness.

For Seniors.

1. The Way of Power for Self-control.
2. The Pattern of a Self-controlled Life.
3. Phases of Self-control.

PERSONAL THOUGHT

God gave us judgment and a conscience that we might use it for His glory and be ruler over ourselves. May we by the strength He gives be ready to keep under every part of our being that it may be obedient to His will.

SEED THOUGHTS

That which distinguishes a high order of man from a low order of man, that which constitutes human goodness, human nobleness, is surely not the degree of enlightenment with which men pursue their own advantage, but self-forgetfulness; it is self-sacrifice; it is the disregard of personal pleasure, personal indulgence, personal advantage, remote or present, because some other line of conduct is more right.—J. A. Froude.

Yes, we have throned Him in our minds and hearts—the cynosure of our wandering thoughts—the monarch of our warmest affections, hopes, desires. This we have done. And the more we meditate upon His astonishing love, His amazing sacrifice, the more we feel that if we had a thousand minds, hearts, souls, we would crown Him Lord of all. Living we will live in Him, for Him, to Him. Dying we will clasp Him in our arms, and, with Simeon, welcome death as the consummation of bliss.—Richard Fuller.

"Jesus, still lead on,
Till our rest be won
And although the way be cheerless,
We will follow calm and fearless;
Guide us by Thy hand
To our Fatherland!" Zinzendorf.

SOCIAL GATHERINGS.—I Kings 8:65, 66; Dan. 5:1-4; I Cor. 10:31

Topic for June 17

MOTTO

"Do all in the name of the Lord Jesus."

MEDITATIONS ON THE TOPIC

I. **Social Gatherings.**—Gatherings of people are of many kinds. Over some we may

have control. Over others we may not. To some we may go, or stay away. Some are woven into our circumstances and cannot be avoided. But over every gathering to which it seems we are free to go or to stay away, we are responsible for our encouragement or discouragement. In every one which comes into our experience because of unavoidable circumstances, we may take an attitude that will clear us or make us guilty according to how we conduct ourselves. But we should have a clear ideal according to the Christian standard as to what helpful social gatherings are like and endeavor to make our contribution and use our influence in such a way that this may be realized.

What gatherings are sponsored in our community? What, along the line of religious gatherings are there? Are they such as I can encourage? Am I making them count for the highest good and the glory of God? What along purely social lines is found in the community? What about big crowds for Sunday dinners? How do we spend the Sunday afternoons? Is there any one making the gathering what it should be? Is there aimlessness in which the more careless of the community lead out in what is said and done?

What along lines militant to spirituality are being conducted in the community? Are there dances? Play parties? Box suppers? Tackie Parties? What influences, if any, are being brought to bear against gatherings that detract from the consecration and devotion of Christian professors?

What questionable gatherings—Is it right or is it wrong are being discussed pro and con? How shall all questionable things be settled? See Outline.

II. **The Text.**—I Kings 8:65, 66.—This national religious gathering was a unifying influence which led the people to rejoice before God.

Dan. 5:1-4.—This was a feast in honor of the king attended with revelry and drunkenness, in which idolatry was honored and the true God was dishonored.

I Cor. 10:31.—This is a summary of our attitude in cases where different viewpoints bring difference in effect upon conscience with different persons. To glorify God there must be no one caused to stumble whether Jew or Gentile, or the Church of God. Profit for the salvation of souls is a touch-stone of conduct.

III. **Suggestions for Junior Programs.**—This will no doubt be a live topic for the Juniors, especially those who may be concerned to do right. Let them have the opportunity to read select passages from the Outline Study and then enter into the discussion of God-approved gatherings, and those which are plainly disapproved. Since Juniors are largely directed by their elders in the gatherings they attend they may place most emphasis on what kind of conduct in a gathering makes it a blessing or an influence for evil. The Junior Outline will suggest along what lines the discussion may be directed. Then as the different kinds of gatherings are named the principles upon which to decide the right or the wrong may be applied.

I have seen conscientious young Christians who attended gatherings where much foolishness was carried on, because the rest of the family went; but for which they had pangs of conviction because it seemed wrong. This may be the situation of some of the boys and girls. Help them to know how to clear themselves by taking a stand for their conviction to avoid such places even if elders do approve of them, or if compelled to go, that they do not let their conduct be un-Christian. Say nothing or do nothing which would make your prayers seem like hypocrisy, should you pray immediately after engaging in it.

OUTLINE STUDY

I. Gatherings.

1. Of hospitality, approved.—II Kings 6:19-23; I Chron. 12:38-40; Luke 5:27-32; Jno. 2:1-11; 6:5-14; 12:1-11.
2. Of hospitality, disapproved.—Dan. 5:1-5; Mark 6:21-28.
3. Religious, approved.—Lev. 23:39-43; II Chron. 7:8-11; Heb. 10:25.
4. Religious, disapproved.—Ex. 32:1-6; Judg. 16:23-30.
5. Prayer meetings.—Acts 4:23-31; 12:11-17.
6. Merrymakings against God.—Rev. 11:10-13.
7. Godless pleasures.—I Pet. 4:3, 4.

II. A Test for the Christian Concerning Gatherings.

1. Are they to the glory of God?—I Cor. 10:31.
2. Can I go in the name of Jesus?—Col. 3:17.
3. Will my presence be of service for good?—Tit. 3:1.
4. Will it be a wholesome example for others to follow?—I Cor. 8:9-13.
5. Is my presence pleasing to God?—I Jno. 3:22.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Assemble," "Assembly."
2. Good Gatherings:
 - a. With people who love righteousness and hate iniquity.
 - b. Where Jesus is pleased to bless.
 - c. Where Jesus would be welcome.
 - d. For the purpose of doing good.
3. Evil Gatherings:
 - a. For godless pleasure.
 - b. For sinful practices.
 - c. Where sinners lead and give counsel.
 - d. Where Jesus could not be invited.
 - e. Where prayer would seem out of place.

For Seniors.

1. Wholesome Gatherings in Our Homes.
2. Wholesome Influences for Community Gatherings.
3. The Danger of Godlessness in Social Gatherings.
4. The Tests for Social Gatherings.

PERSONAL THOUGHT

Let us keep our conscience bright before God and man. Discharge every duty to save others and make your life a pattern of good works.

SEED THOUGHTS

Whenever you do what is holy, be of good cheer, knowing that God Himself takes part with rightful courage.—Menander.

This is the way to cultivate courage: First, by standing firm on some conscientious principle, some law of duty. Next, by being faithful to truth and right on small occasions and common events. Third, by trusting in God for help and power.—Jas. F. Clark.

My dear friend, venture to take the wind on your face for Christ.—Rutherford.

The trouble with modern "society" is that two-thirds of it is on its way to perdition.—Biederwolf.

Trust that man in nothing who has not a conscience in everything.—Sterne.

"Live while you live," the epicure would say, "And sieze the pleasure of the present day." "Live while you live," the sacred preacher cries,

"And give to God each moment as it flies." Lord in my view let both united be: I live in pleasure when I live for Thee."

—Philip Doddridge.

"I'll go where you want me to go, dear Lord,
Over mountain or plain or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be.
—Mary Brown.

ORDINANCES—COMMUNION.—I Cor. 11:20-34

Topic for June 24

MOTTO

"We being many are one bread, and
one body."

MEDITATIONS ON THE TOPIC

I. The Communion.—This is the name given to the ordinance which Christ has instituted as a memorial of His suffering and death. It is called a communion because those who participate in it are partakers not only of the same bread and cup but spiritually of the body and the blood of Christ as the source of their life.

When Israel used the lamb and ate it, they feasted together by households as many as could eat one lamb. Inside the doors they were protected by blood sprinkled door posts and lintels from the destruction that was falling upon the Egyptians. There was a common feast and a common salvation and hence a fellowship together as well as before the Lord.

When the Christian partakes of the Communion he partakes with fellow-Christians. Alike they are blood covered, if they are all true. Alike they are partakers of Christ as the source of spiritual life through faith. "The life which I now live in the flesh, I live by faith of the Son of God who loved me and gave Himself for me."

To partake of the communion without the life giving connection with the Lord is to be a liar. It makes a spot in the feast of charity. It marks the liar before God as a subject for His judgment upon liars. It brings sadness into the assembly of the saints when they learn of it. For this cause there is need of a special effort on the part of the Church to purge out all that would in any way mar the fellowship. Known fornicators, or covetous, or idolators, or drunkards, are not to be received into the communion. I Cor. 5:11. It is evident that anything that belongs to the world in spirit is idolatry. Therefore, the church has a right to discipline against her communicants being in fellowship with devils when they are in outward fellowship with the Church and partakers of the emblems of the body and blood of Christ. I Cor. 5:13.

II. The Text.—I Cor. 11:20-34.—This passage was written as a correction of disorders that had crept into the Church in the observance of the Communion. There had been disorder in making it a common meal for the satisfaction of hunger. There had been a failure to recognize what the Lord had ordained for the observance which consisted only in the bread and the cup as tokens of the body and the blood partaken of in remembrance of Him. By their misuse of the service they were in danger of missing the real purpose and were condemned by many partaking unworthily, and thus incurring the guilt of crucifying the Lord Jesus. There is to be not only order in keeping the service but special self examination on the part of each one who takes part.

III. Suggestions for Junior Programs.—The Junior mind is keenly awake to the question. "What mean ye by this service?" They will be ready to give a review of the meaning of the Passover feast and can readily grasp some of the likenesses between the deliverance from Egyptian bondage and the deliverance from the bondage of sin and Satan. The significance of the blood to the Israelite can be more clearly seen by the junior in the light of the new covenant under which we live to-day. The same Redeemer

who saved them from Pharaoh saves us from Satan. It was the same sinful state that made them unfit which makes us unfit. It is the same blood which they by faith recognized by the lamb which we recognize by the communion. It is the very same sufferings of Jesus which made it possible for all the believing both of Israel and of our day to be saved; they from Egyptian bondage and death, we from the bondage of sin and the wrath to come.

Take up the various parts of the Junior Outline and let them develop the points either by means of assignments or by the discussion method. The answer to the questions found may be answered by referring to the Scriptures in the Outline Study.

OUTLINE STUDY

I. The Passover as an Antitype.

1. The partakers.—Ex. 12:11-13, 43-45, 47-49; cf. I Cor. 5:7-13.
2. The blood of the lamb.—Ex. 12:7; cf. Matt. 26:27, 28; Heb. 9:14.
3. The flesh of the lamb.—Ex. 12:8-11; cf. Matt. 26:26; Jno. 6:53-58.
4. The Unleavened bread.—Ex. 12:18-20; cf. I Cor. 10:17; I Cor. 5:8.
5. A memorial.—Ex. 12:14-17; cf. I Cor. 11:24, 25.

II. The Communion.

1. The fellowship of the body and the blood of Christ.—I Cor. 10:16.
2. The fellowship must be discerned.—I Cor. 11:27-31.
3. Eating must be significant and not to satisfy appetite.—I Cor. 11:21, 22, 33, 34.
4. The body of communicants must be one—
 - a. In faith.—Acts 2:42.
 - b. In the Spirit.—Eph. 4:1-6.
 - c. In cleanness of conscience.—I Jno. 1:6, 7; I Cor. 5:7.
 - d. In freedom from fellowship with devils.—I Cor. 10:20, 21; II Cor. 6:14-7:1.
 - e. The fellowship with Christ must be real.—II Cor. 13:5.
 - f. The body is responsible for sin not deplored and purged.—I Cor. 5:1-7.
5. Is a real life-giving feast when observed in a true way.—I Cor. 5:8; Eph. 1:3; 2:1-7; cf. Deut. 33:26-29 with I Pet. 1:2-9.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Remembrance."
2. Christ's Memorial Service.
 - a. He was observing the passover in the upper room.
 - b. He instituted a memorial of a new passover.
 - c. The bread, the cup, and their meaning in the new memorial.
 - d. What likeness in the new to the old.
 - e. Remembering the sacrifice of Jesus.
3. Keeping the Communion.
 - a. Who may keep it?
 - b. Who should not keep it?
 - c. How the unworthy may become worthy.
 - d. Getting ready to keep it.

For Seniors.

1. The Value of a Memorial.
2. The Passover Compared with the Communion.
3. What Makes the Communion a Real Communion?
4. Blessings in a Proper Observance of the Communion.

PERSONAL THOUGHT

Let us prepare our hearts to truly serve the Lord and partake of the emblems of the body and blood of Christ in a way that is worthy of redeemed souls.

SEED THOUGHTS

To partake of the communion is a sacred privilege. It is this sense that we prize most. It is a command, and as such it should be kept with reverence and godly fear; "but what greater joy is there for the child of God than to enter into the spirit of sacrifice which our Savior made for us, and in fellowship with those 'of like precious faith' 'shew the Lord's death till he come?' As we reach forth our hands to partake of His broken body and shed blood our hearts go back in sympathetic sadness to the eventful time when the price for our redemption was paid, our minds going out to the environments surrounding us with opportunities to do our Master's will, and our hopes forge ahead in fond anticipation of that joyous, glorious time when Christ shall come again to claim His own. Blessed be God for repeated opportunities of having part in the communion.—Doctrines of the Bible.

"In memory of the Savior's love,
We keep the sacred feast,
Where every humble contrite heart
Is made a welcome guest.

"Here let our ransom'd powers unite,
His honor'd name to raise;
Let grateful joy fill every mind,
And every voice be praise.

"One fold, one faith, one hope, one Lord,
One God alone we know;
Brethren we are; let every heart
With kind affections glow.

"By faith we take the bread of life,
With which our souls are fed;
And cup in token of His blood
That was for sinners shed.

"Under His banner thus we sing
The wonders of His love.
And thus anticipate by faith
That heavenly feast above."

—Thos. Cotterill.

THE PROMOTION AND PRACTICE OF PEACE.—Matt. 5:9; Rom. 14: 16-23; Jas. 3:17, 18

Topic for July 1

MOTTO

"Let us therefore follow after the things
which make for peace."

MEDITATIONS ON THE TOPIC

I. Promoting and Practicing Peace.—To practice peace is to promote it. To promote it, however, requires as well the preaching of the Gospel of peace by precept also. Those who see our good works, must be made to know whose we are and whom we serve. We cannot depend on propaganda alone, nor on practice alone if peace is to be promoted among men. Men have pictured an ideal condition of peace in the world among men and have devised an ideal method by which such a condition may be brought about. But they are ever doomed to failure because "there is no peace saith my God to the wicked."

The only hope of forwarding the spirit of peace among men is in forwarding the Gospel of Jesus Christ and winning men to Him that His Spirit may enter into their hearts and have full control of their heart and mind. The Gospel is forwarded by living the life of a regenerated child of God while the message of the Gospel is being taught. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." "The wisdom that is from above, is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit

of righteousness is sown in peace of them that make peace." Nothing can be accomplished by men whose hearts are full of strife.

Far too often the precious doctrines of God are not made effectual through those who teach them because they have failed to "adorn" them "in all things" (Tit. 2:7-11). A peace-teaching Church must be a peace-practicing one. Churches and professions of Christianity which leave out the doctrine and the full practice of the Spirit of non-resistance, cannot touch the chord that will promote true peace among men. Men who even do not use carnal weapons and the force of law, must have the Spirit of peace that likewise controls their speech and makes the words they say free from "questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness" (I Tim. 6:4, 5).

II. The Text.—Matt. 5:9.—This points out a fundamental characteristic of God's children as peacemaking.

Rom. 14:16-23.—Here we see how the kingdom of God in the individual character works out in the pathway of peace through the loving spirit of self-denial for others.

Jas. 3:17, 18.—The conduct of the one in possession of heavenly wisdom is such that true peace is practiced and promoted.

III. Suggestions for Junior Programs.—The junior whether converted or unconverted is keenly alive to the working out of the peace practices of the children of God. There is nothing that will more clearly demonstrate to the mind and heart what manner of spirit they are of than the touchstone of true peace practices of God's children as set forth by Christ in the Sermon on the Mount and taught by His apostles in the New Testament. We should earnestly set these forth in precept and example so that the spirit of true peace can be readily understood and the searchlight of the Spirit may reveal the state of heart and mind in each girl and boy. Having this unveiled they may be led to the place of the regenerating power of the Lord where they may not only have the truth in their heads but in their hearts.

Follow the suggestions of the junior outline in assignments or in discussion. Lead them to search the Outline Study Scriptures in finding the answer to the various themes suggested.

OUTLINE STUDY

I. Things Which Make for Peace.

1. Right relationship with God.
 - a. Keeping His Word.—Lev. 26:3-6.
 - b. Pleasing the Lord in our ways.—Prov. 16:7.
 - c. A saving relationship.—Rom. 5:1; 8:6.
2. "Seek peace and pursue it."
 - a. By control of the tongue.—I Pet. 3:9-11.
 - b. By living peaceably with all on our own part.—Rom. 12:18; Heb. 12:14.
 - c. Returning good for evil.—Rom. 12:19-21; Matt. 5:44-48.
 - d. Suffering for righteousness' sake.—I Cor. 6:1-7; Matt. 5:38-41; I Pet. 2:19-23.
 - e. Sowing seeds of righteousness by peaceable methods.—Jas. 3:17, 18.
 - f. Abstaining for the sake of others.—Rom. 14:13-21.
3. Prayer—
 - a. Availeth much.—Jas. 5:16-18; I Pet. 3:12.
 - b. For enemies.—Luke 6:28; Acts 7:60.
 - c. For rulers.—I Tim. 2:1-6; Jer. 29:7.
 - d. For the furtherance of the cause of Christ.—I Thess. 3:1-3.

4. Preach the Gospel of peace.
 - a. As messengers to others.—Rom. 10:15; Mark 16:15.
 - b. As your preparation of defence against Satan.—Eph. 6:11-18.
 - c. As the means of aggressive warfare.—II Cor. 10:3-6.
 - d. By refraining from carnal warfare.—Jno. 18:10, 11, 36.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Peace."
2. Peacemakers—
 - a. With God.
 - b. With brothers and sisters.
 - c. With playmates and friends.
 - d. With those who hate us.
3. How to Live Peace.
 - a. In our thoughts.
 - b. With our tongues.
 - c. In our deeds.
 - d. In bearing hard things.

For Seniors.

1. The Practice of Christian Peace Promotes Peace.
2. The Importance of Preaching the Gospel of Peace.
3. The Futility of Peace Covenants without Christ as Prince.
4. The Place of Prayer in the Promotion and Practice of Peace.

PERSONAL THOUGHT

Is Jesus Christ in you? Let the searchlight of peace help me to know what Spirit is at work in my inner life.

SEED THOUGHTS

When Christ sent out His disciples He did not arm them with swords and spears and other instruments of destruction, but He sent them forth "as sheep in the midst of wolves" (Matt. 10:16). They went forth, and did a mighty work, even devils being subject to them.—Doctrines of the Bible.

The mightiest triumph of peace will be apparent when the Prince of Peace will have put "all enemies under his feet" and shall have delivered up the kingdom to God, even the Father.—Doctrines of the Bible.

"Jesus my Savior, let me be
More perfectly conformed to thee:
Implant each grace, each sin dethrone,
And form my temper like thine own.

"My foe when hungry, let me feed,
Share in his grief, supply his need;
The haughty frown may I not fear,
But with a lowly meekness bear.



HE SHOWED THEM HIS HANDS AND HIS FEET

Lord, when I am weary with toiling,
And burdensome seem Thy commands,
If my load should lead to complaining,
Lord, show me Thy hands—
Thy nail-pierced hands,
Thy cross-torn hands—
My Savior, show me Thy hands.

Christ, if ever my footsteps should falter,
And I be prepared to retreat,
If desert or thorn cause lamenting,
Lord, show me Thy feet—
Thy bleeding feet,
Thy nail-scarred feet—
My Jesus, show me Thy Feet.

O God, dare I show Thee
My hands and my feet?

—B. T. Bradley.

"Let the envenomed heart and tongue,
The hand out-stretched to do me wrong,
Excite no feelings in my breast
But such as Jesus once expressed.

"To others let me always give
What I from others would receive;
Good deeds for evil ones return,
Nor, when provoked with anger burn.

"This will proclaim how bright and fair
The precepts of the Gospel are;
And God himself the God of love,
His own resemblance will approve."—Sel.

"TASTE, AND SEE"

An infidel was lecturing to a great audience and, having finished his address, he invited any who had questions to ask to come on the platform. After a short interval, a man who had been well known in the town as a notorious drunkard, but who had lately been converted, stepped forward, and taking an orange from his pocket, coolly began to peel it. The lecturer asked him to propound his question, but without replying to him the man finished peeling his orange, and then ate it. When he had finished his orange he turned to the lecturer and asked him if it was a sweet one. Very angry, the man said, "Idiot, how can I know whether it was sweet or sour, when I never tasted it?" To this the converted drunkard retorted, "And how can you know anything about Christ, if you have not tried Him?"—Christian Herald.

BED, BASKET, OR CANDLE

A wise man has said that there are only three ways in which anyone can look at life, it is either a bed, a basket or a candle. Those who look at life as a bed, of course, are the ones who look for an easy way through it, who expect to reach the skies of achievement on "flowery beds of ease," who think the world owes them a living.

Those who think of life as a basket are the ones who live only for what they can get out of life. They are the "gimme" folk who are always asking, "What is there in it for me?" They are the bargain hunters. They will do a favor for you if they think there will be a chance to get the favor returned. They will work in the church or in the Sunday school class, provided they can have a place that will give them prominence. They wish to serve only themselves.

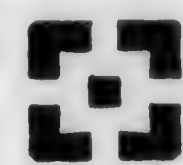
The ones who look at life as a candle are the ones who are giving out of themselves all the time. A candle cannot give without using up itself. You never saw a candle that could burn and not be consumed. It has to sacrifice in order to give.

When Jesus said, "I am the Light of the world," that is the sort of light He meant. He was unable to give light and hope to others without being consumed Himself. When He said, "Ye are the light of the world," He meant that all His followers must be the same kind of lights, that give without any expectation of return, that give of their best, and their own lives if need be, that the rest of the world may have light.

It is the candle-like lives that please Him rather than the bed or the basket lives.—Publisher Unknown.



BIBLE STUDY



TABERNACLE STUDIES

XXVII. Trespass Offerings—Concluded

By the Bible Study Editor

The last class of trespass offerings is that which concerns the trespass of man against his neighbor.—Lev. 6:1-7. This trespass is one in which the individual is perfectly conscious of the trespass committed. The former trespasses were such that the person was not guilty when committing them, and of which he became conscious at a future time. It is certain that a man will not lie to his neighbor concerning a transaction of trust between them without knowledge of his deception. Nor will a man steal from his neighbor without knowing that he is taking that which does not belong to himself. These transgressions are conscious ones. One may say that they are wilful transgressions or trespasses. In these things the law does not encourage men to trespass with the thought that it may be readily forgiven. It is a suggestion from the law, rather, that those who commit such trespasses may be forgiven, but the price of forgiveness must first be met. There are conditions provided on the part of God to which a sinner must yield himself before there may be a reconciliation with God. Too often the appeal may come to the individual, "I will sin, and God will readily forgive me." This may be the thought of the apostle Paul, recording the expression of some who were slanderers, "Let us do evil, that good may come." But he adds that the damnation of such is just. Rom. 3:8. His own expression is—"Shall we continue in sin, that grace may abound? God forbid."—Rom. 6:1, 2.

The Trespass Against the Neighbor

1. **It is a trespass against God.** Lev. 6:1. This part of the Levitical regulation is just as much a part of God's law as is the law concerning the burnt offering and sin offering which seem to stand in a first place in the catalogue of offerings. The Lord spoke to Moses concerning the former offerings, and it is He who gave the law concerning this particular form of trespass against the neighbor. One should note also that the trespass is against the Lord. v. 2. The first commandment is to love God. The second is like unto it, "Love thy neighbour as thyself." The soul that trespasses against his neighbor is amenable to God. Men may modify the penalties for social transgressions, but they cannot modify the declaration of God, that the man who trespasses against his neighbor has trespassed against God. Because of this fact God has a right to set the penalty for the trespass.

2. **The character of the trespass against**

the neighbor described. It is described in various forms of violating a trust by lying concerning that trust. It has in it the element of deception concerning trusts. The trusts are of various kinds.

- a. Guardianship.—v. 2.
- b. Partnership.—v. 2.
- c. Taking by force.—v. 2.
- d. Deception.—v. 2.
- e. Detention of that which is found.—v. 3.
- f. Perjury.—v. 3.

The trespasses indicated are all of a material nature. They are such that there may be a restoration made concerning them. Lev. 6:4, 5. These trespasses are all violations of the eighth, ninth, and tenth commandments. One half of the violations of God's laws, concerning our relations to our fellow men, concern material things. We are not only expected to be our brother's keeper; we are expected to safeguard all that belongs to our brother. "Thou shalt love thy neighbour as thyself." The greater part of the happiness of life lies in the trust that we have in those about us. Lock and key are but poor comforters when we know that they are needed because of a lack of trust in those who are about us. Legal safeguards and devices are poor consolations and cannot substitute the confidence that we would desire in those with whom we have daily associations.

Restoration of the Trespass

The trespasser has damaged himself and his character. **"He is guilty."** The spirit of guile may have been in his heart. The spirit of covetousness was present within him and was known to God. But in the breaking of the trust his guilt was established to himself, his neighbor, and before God. The consciousness of such a violation of a law of righteousness, or any law, may never be forgotten. Such a damage to one's self is irreparable. The nature of this trespass is such that it may not be laid to ignorance, to accident, to forgetfulness, or thoughtlessness. The trespass may have resulted from a strong temptation—covetousness—but because the act of possessing what belonged to the neighbor was one of purpose the trespasser becomes guilty, and he has damaged himself. Restoration may be made and the sin may be forgiven, but a particular guilt remains which must be paid with a great price. It is guilt to forget, and guilt to err. (see Lev. 5:3, 4, 17) but how much greater is the consciousness of guilt resulting from a purposed violation of a human or divine trust.

The trespasser is also a sinner in the sight of God. "He hath sinned." The significance of the term, "sin," is that the man who has trespassed against his neighbor has come short of doing the will of God.—It is God who protects the lives and property of men. Human life is sacred to God and the property which one possesses by right is also esteemed of God as belonging to the life of the individual. All that one has, which is the result of one's labor and life, is reckoned of God as belonging to the one who has spent his strength and life in order to attain such possession. His possessions represent a part of his life. The trespasser who takes advantage of another in order to take from him some of his possessions is robbing his neighbor of a part of his life. This is contrary to the will of God; it is a sin for which God will hold a man accountable to himself as well as to his neighbor.

"He shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely: he shall even restore it in the principal" (Lev. 6:4, 5). The amount of a fraud or a theft may not be known to the individual defrauded. Conscience money refunded may be but a part of the sum of the trespass, and the person defrauded may be satisfied, but God is not satisfied until the "principal" is restored; and the conscience is not justified without a full restoration having been made. It is true that the restoration is demanded by the Law, and under the Old Testament, but grace is not intended to cover a shortage in accounts unless it is granted by the creditor.

Stolen goods or that which may have been procured by the theft or by fraud, may have been consumed or no longer be in existence, and may not be restored in any other manner than by an equivalent in money. But the principal in value is required in order that there may be a proper adjustment before God. Stolen articles may often be restored, and are frequently of greater value to the one from whom they were taken than an equivalent in money. The principal should be restored.

Lost and found articles have a particular value to the person who lost them. Possession is not justifiable without a sincere effort to restore. "He shall even restore it in the principal." He is doubly guilty who knows the owner and fails to restore the principal, for he shall then be required to add the fifth part to the principal before he may bring his offering of reconciliation to the Lord.*

Confession of Trespass

The first act of confession in matters of

trespass lies in the act of restoration. The full confession is evidenced by the restoration of the principal of the things in which the trespass occurred. Whatever of the principal is not restored remains as a trespass, and the guilt and sin remain with it. The lie of Ananias and Sapphira had to do with their own possessions, yet, what they withheld, knowingly, from the confession which they made before God and man, was their curse. To dishonestly withhold what belongs to another is equally a sin.

A personal confession of guilt and sin is implied in the statement, "Give it unto him to whom it appertaineth." The deception in possessing what belongs to another may scarcely be compensated by a deceptive restitution. A treacherous betrayal of a trust or partnership could hardly be adjusted by an equally underhanded compensation for the wrong done. "Give it unto him." Let the individual who has done the wrong make amends to the person who has been wronged. The circumstances of reconciliation do not place the obligation of restoration in the hands of the priests, although such reconciliation is under the direction of the priests. The act of personal confession of wrongs done is not so much an act of humiliation and penance as it is a confession of godliness. To sin is to confess weakness and failure, and to confess the sin and make amends for the wrong is the fruit and strength of a godly heart and life.

The added fifth part is esteemed by some exponents as the expression of repentance for the wrong that had been done. Some have deemed the fifth part added, to be the expression of grace in the heart of the penitent, or, that it represents the desire of the trespasser to more than compensate his neighbor for the loss sustained by the trespass. It may mean both penance and recompense. It is evident that the one who has sinned is required to atone fully for his sin. Whatever may have been the extent of the trespass, whether great or small, the fifth part be added and given to him to whom it appertaineth; and besides the restoration made to the offended person there must be added the ram for a trespass offering unto the Lord. One would conclude that the way of the transgressor is hard. But this is the way of peace.

In these provisions made for the trespasses of men God has given a means of reconciliation to Himself and to men. Is reconciliation desirable? Are love and peace more valuable than possessions? Is a good conscience a greater source of happiness than the delights of procuring and possessing those things which seem to have afforded joy to others? Is peace with God and man worth enough that one may sacrifice earthly possessions to procure it? Or is it so desirable that one will thankfully make any effort to maintain and appreciate it?

If eternal life could be purchased with wealth, the young ruler would not have gone away sorrowfully. Peter and the disciples would not have asked, "Who then can be saved?" when the Lord said to them that "a rich man shall hardly enter into the kingdom of God." The restorations and gifts re-

quired for forgiveness can not be estimated as the price paid for the transgression. The transgression under the law had but one penalty—death. There was a penal character to the requirements of God's law for restoration and forgiveness, but those penal characteristics were but light afflictions for the flesh, and were not the full penalty for the sins against God. The higher significance of the requirements of the law for transgressions was that of appreciation for the privileges of forgiveness and of reconciliation to God and man.

The Ram of the Trespass Offering

There was only one offering required for the trespasses against the neighbor. It was the same, a ram out of the flock, whether for a great trespass or a small one—whether for the prince or for the common people, for the rich or for the poor. Besides the ram there was required a special estimation to be added as a gift to the priests according to the extent of the trespass. Lev. 6:6; 5:16. The fifth part of the amount of the trespass was to be paid to the person offended. The estimate with the ram was to be paid to the priest. Sin is costly under all circumstances; but it must not be reckoned as to cost in material loss. The cost of sin is estimated by God and is manifested in the death of Christ.

The trespass offering unto the Lord was for the purpose of securing forgiveness "for any thing of all that was done in trespassing therein" (Lev. 6:7). There is no description given as to the manner of the trespass offering, excepting that of the fowl and meal offerings in chapter 5. The offerings were made for the sin of trespass, and hence partook of the nature of the sin offering. But there was a distinction made between a sin offering and a trespass offering, which must be recognized and one that is deeply significant.

The manner of the offering. Lev. 7:1-7.

1. The trespass offering is **most holy**. In this regard it was the same as the sin offerings that were offered in the place where the burnt offering was slain. See Lev. 4:24; 6:25, etc. There were other sin offerings that were offered before the door of the tabernacle or before the Lord, and those whose blood was taken into the holy place.—Lev. 4:4, 15.

2. The trespass ram was to be **slain** in the place where the burnt offering was offered. It is allied with the burnt offering, since Jesus Christ is one offering, and includes all of the offerings that were made before God. It is distinct from the burnt offering on account of the special relationship to God that it is to typify. Because it is thus related to the burnt offering it is well pleasing and wholly acceptable unto God. So is Christ, our trespass offering, acceptable to God in the fullness of His sacrifice.

3. The **blood** of the trespass offering is sprinkled round about upon the altar. The blood of sin offerings was never sprinkled round about upon the altar. Some of the blood may have been taken into the holy place and sprinkled before the vail or touched on the horns of the golden altar before the Lord, or touched on the horns of the brazen

altar, but when the offering was one for sin the rest of the blood was poured out under the altar. The blood of the sin offering took the place of judgment, and was poured out for sin.

In this fact, the sprinkling of the blood of the trespass offering round about upon the altar, is the special pleasing significance of this particular sacrifice. It was sprinkled where the blood of the whole burnt offering and the peace offering blood were sprinkled. Both of the latter offerings were sweet savour offerings. Lev. 1:9; 3:5. The trespass offering was then joined to the sweet savour offerings, well pleasing to God. With the burnt offering it was wholly acceptable to God; and with the peace offering it was a sacrifice of thanksgiving to God.

4. **All of the fat**, with the kidneys and the fat tail, was burned upon the altar. This was the common feature of all sacrifices, including the sin offerings, excepting only the sin offering of atonement and the purification heifer.

5. **The flesh** of the trespass offering was to be eaten by the priests in the holy place. "It is most holy." The priest who offered the sacrifice was entitled to the flesh of it. It was his personal property, but he shared it with others of the priests as they ate of the required sacrifices in the holy place. There it was eaten with the daily shewbread, which only the priests were to eat. They ate the bread and the fish in the holy place, before the golden altar of incense, before the table of shewbread, and in the light of the golden candlestick.

The significance of the Trespass Offering the possibility of forgiveness.—In any manner of trespass through ignorance, even in the ignorance, even in the things of the Lord, and in the trespasses that may occur, and do occur in human relationships, the Lord offers forgiveness. He invites men to repentance and to reconciliation with Him and with each other. He is not willing that any should perish, but that all should come to repentance. He describes the sins of men so that by the law is the knowledge of sin, and then offers the means of forgiveness.

2. **Human trespasses**, sins of men against their fellows, are just as much a trespass as those that are committed against God. The law which God gave to His people regarding trespasses was intended for the righteous as well as for the unrighteous among them. The trespass of believers in the Christian era is known to be frequent, and known sins are frequently committed; but are repented of by the sincere ones and may be forgiven. The child of God does not continue in sin, nor does he continue in the repetition of sins with the thought that there is repeated forgiveness.

3. **The confession of sin** is a thing that is honorable in the sight of God. The restitution for wrongs that are done is the expression of a sacrifice that is pleasing to God. For the restitution is followed by a sacrifice that expresses the sweet savour of that life in the presence of God.

4. **The ram of the trespass offering** represents the individual who has trespassed.

(Continued on page 192)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE NIGGER IN THE CHACO FENCE

From whence come wars and fighting among you? come they not hence, even of your lusts that war in your members?—James 4:1.

The world is apt to forget that there is a war going on in South America, a sort of perpetual war and conflict between Bolivia and Paraguay. They have been fighting over the Chaco, which is loosely described as a piece of jungle swamp which each country is determined to own. There seems to be no important reason why these nations should be constantly at war. As Mennonites we are doubly interested in this war, and the outcome, since some of our own brethren in the faith are living in that country, under the present jurisdiction of the nation of Paraguay—which has guaranteed them religious liberty and freedom. They have escaped the "hell of the Land of the Communists," and are now tasting some of the bitterness of war, withal. We hope for an ultimate peace, and that soon.

As far as nature is concerned there ought to be real tranquility among these warring nations, since Bolivia is situated on a great table-land ten thousand feet high, so that when they get down to the lowlands they wilt. The Paraguayans are situated down in the hot river bottoms, so that if they ever climb on to the plateau, they collapse with mountain sickness. But this has not kept them from overrunning each other's territory.

On the other hand, as the New York Times points out, Nature is a little to blame for the quarrelling. For she endowed Bolivia with copper, silver, lead and petroleum, and bestowed on the Paraguayans the gift of rubber and tree-bark valuable for tanning. The League of Nations has been looking into the matter for some time and now comes to the defence of Mother Nature by pointing to a "nigger in the fence." The League commissioners have found that outside powers, interested in metals, have had something to do with inciting the Bolivians to battle. And they believe that Argentina, which needs tannin for her cattle-hides, has quietly been urging Paraguay to keep up the fight. "Finally," says the Geneva report, "Nature has conferred on both nations the highly doubtful gift of eminent juristic minds, and they have snagged up the ways to peace with impenetrable clauses and provisos." It seems strange that the dispute between these two little nations should baffle the peacemakers at Geneva, who are evidently as far as ever from a solution of the problem.

The Lord Jesus Christ certainly knew the human heart, when He said, "There shall be wars and rumours of wars," for this has been true of all the nations down the ages. Underneath all these stripes is the human heart, full of its selfishness and greed—termed LUST by the writer James. It takes universal conversion, or the coming of Christ to bring UNIVERSAL PEACE.

THE CANADIAN WILD-GEESSE SANCTUARY FOR NORTHERN MISSIONARIES

By them shall the fowls of the heaven have their habitation.—Psalm 104:12.

In the morning sow thy seed, and in the

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that.—Eccl. 11:6.

While writing this editorial the wild geese by the thousands are on their migratory trip to the northern parts of Canada. En route they are using the landing field afforded by the Jack Miner "Bird Sanctuary" at Kingsville, Ontario, across from Windsor and Detroit. This place has been beautifully and practically arranged to appeal to these wild travelers. They usually mistrust the average farmer, but have learned by this time that Mr. Miner is their friend. He does not betray this trust, nor does he allow any one else on his grounds to do so. These feathered folk use this place as a sort of a refueling station. Here they find water to drink, and water in which to swim, as well as food to satisfy their hunger. The popularity of this place among water birds is increasing year by year. Increasing thousands of wild geese stop, as well as swans and other waterfowl. The government and friends of this humane effort grant Mr. Miner an allowance for the work he does in the interest of birds.

Mr. Miner claims that these fowl are not wild, it is the people who are wild. This he demonstrates in a very practical way. Whenever he walks through the grounds the birds flock around him; some light on his shoulders, and others eat out of his hands.

What interests us mostly and gives this work a consideration as interesting world news, is the fact that Mr. Miner is the only man who has on a large scale employed these fowls as missionaries. The birds are led up the lake into a harmless trap, where an aluminum band is placed around their legs, with the name and address of Mr. Miner and his sanctuary. On this band the WORD OF GOD is stamped. When these fowl are shot by the inhabitants of the North Country, and hunters elsewhere, they are led to read the WORD OF GOD. Long live the "Bird Sanctuary," and the usefulness of the

WORLD EMPLOYMENT RISES

Six days shalt thou labour.—Jehovah God.

Ever since God created man, one of the chief needs of man was for interesting and profitable employment. This was so before Adam sinned in the Garden of Eden. After the fall in Eden God added to this labor the proviso of burdensome toil, with a reluctant earth, strewn with the seeds of thistles, thorns, and weeds. Yet, withal, man is happiest when he is busy. Busy men, hard-working laboring men, upon whose brow can be seen the sweat of the face, seldom commit suicide. Labor is not only profitable to man, it is a necessity to his happiness, and physical well-being. The inclusion of labor as a command of God, incorporated in the Ten Commandments, shows its relative value to man's highest good. Employment ought not be forbidden man, and whatever employ-

ment is procurable ought to be well divided. If the machine has lessened jobs, then the lessened task must be divided on a Christian basis. This basis is, "loving our neighbor as ourselves." This is not socialism, but true Christian charity. Our fellowman needs not only our gifts, but an equality of labor.

It ought to increase our gladness to know that employment is rising.

According to the quarterly statement of the International Labor Office at Geneva, the general improvement in world employment continues, and is more marked than in the previous quarter. As compared with last year the report shows a decrease in registered unemployment in many countries. The greatest increase in employment was in Canada, Germany, and the United States. United States unemployment, it says, fell from 13,294,000 in March, 1933, to 11,374,000 last March, and the employment index rose from 58.7 to 73.9. The largest recorded cut in unemployment is reported from Germany, which now gives its unemployed at 2,800,000, or just one-half of the 5,600,000 reported last April. The report points out that Germany has failed to give the usual index on employment in the last two quarters. Britain's jobless declined from 2,914,000 in March, 1933, to 2,343,000 last March, and Italy's from 1,225,000 in February, 1933, to 1,158,000 last February. French unemployment rose from 369,652 a year ago to 373,900. In Holland, another gold country, unemployment fell, however, from 233,000 in March, 1933, to 187,000 last March.

Unemployment makes for dissatisfaction, breeds anarchy and rank Bolshevism. Employment helps to keep men out of evil and sin. It is a boon to the general well-being of society. "Six days shalt thou labour," is not only written in the law of God, but it is woven into the fiber and woof of our being. May labor increase, and if it does not, may it be divided.

THE PIERCING OF THE APENNINE TUNNEL IN ITALY

But thou, O Daniel, shut up the words, and seal the book, even to THE TIME OF THE END: many shall run to and fro, and knowledge shall be increased.—Daniel 12:4.

The above passage declares a number of illuminating facts. First, that the book and prophecy of Daniel contained some things that were to be sealed. Second, that this veiling of truth would continue unto the time of the end. Third, that the running to and fro, and the increase of knowledge would assist in opening the contents of the book—making them clearer and better known. There is no question as to the fact of man's marvelous increase in knowledge. Scientific research into the powers of the universe are unparalleled in the ages past. The nations seem to have reached the peak of accomplishment, and the machine is turning on man. The powers man has loosed seem to be uncontrollable. They well nigh master him. Our Lord declared that the Gentiles would reach a "fullness" at the time of the end. This peak seems to have been reached by man.

Just another of these mighty achievements which man has added to a catalogue of similar accomplishments is the Apennine Tunnel.

The world's longest double-track railway tunnel was dedicated the other day and marked a new high spot in Mussolini's great public-works program for Italy. When the royal train steamed through the eleven-and-one-third-mile hole in the Etruscan Apennines on April 22 it signified the completion of an enterprise that was launched twenty years ago. King Victor Emmanuel III traversed the tunnel in state and took part in the dedication of a memorial fountain honoring the ninety-eight workmen who lost their lives in the construction. The tunnel is part of a new sixty-one-mile stretch of electrified railway connecting Bologna and Florence. The new road cuts the time schedule between Naples and Milan from seventeen hours to ten. The electrified line, of which the tunnel is a part, is hailed by Italians as one of the greatest engineering feats of history. There are besides the main tunnel, twenty-nine others, and the train travels altogether some twenty-three miles underground. It crosses forty bridges, and there is not a level crossing on the line. Thus the forbidding Apennines have been pierced and the mountain barrier between the provinces of Emilia and Tuscany has been conquered by human hands. The triumph cost \$100,000,000, and ninety-eight lives, but we can understand the enthusiasm of the cheering thousands who greeted the passing of the royal train and gave the Fascist salute as the king rode by.

As to how far the Lord will allow man to go before He calls a halt we are not ready to state. Actually, we do not know. Looking at the pace from the manward side, we can safely say, that man's pace in the scientific and engineering realm is fast exceeding the pace of his moral and spiritual experiences in the things of God.

THE CHALLENGE TO COMBAT ATHEISM IN MEXICO

The fool hath said in his heart, There is no God.—David.

Atheism used to travel under cover, but is again stalking out into noonday. Atheism was rather whispered about among the few in the past, but to-day it is getting bold and blatant. In the yesterdays Atheism was a matter of individual attitudes, but to-day it is matter of highly organized groups. In the past Atheism was more or less passive, but to-day it is becoming militantly aggressive. It calls for money to put across its ungodly program. It hires men and women to go out and put across its mission of damnation.

Another illustration of its work can be seen in the situation in Mexico. Wherever the Christian Church has failed in her God-given mission, as did the Romish Church in Mexico, Atheism is right on the spot to show up this failure and put across its infidelity and godless atheism. The following account of their sinister work is self-evident and a growing challenge.

A very critical situation growing out of the attitude of the Mexican government toward education is confronting evangelical workers in Mexico. As a part of its national program of "Mexicanization" the federal government is taking over the control of the schools. While much improvement is being made, particularly in the establishment of rural schools and in the reduction of illiteracy, which has been reduced from eighty-five per cent. to fifty per cent., the government is refusing to incorporate into the national school system any primary or secondary schools in which religious instruction is given. Communistic forces are seeking to take advantage of the general hostility of the government toward Roman Catholicism to make possible an opposition against all forms of religion. In the light of these very marked trends, an interdenominational, nation-wide educational conference was called recently to meet in Coyoacan, a suburb of Mexico City, which was attended by representative evangelical leaders under the leadership of Prof. G. Baez Camargo.

Prof. Camargo is the General Religious Education Secretary of Mexico, his work being made possible through the co-operation of the World's Sunday School Association. Prof. Camargo asked the conference to frankly face the facts, which he interpreted as indicating that the evangelical forces would sooner or later be obliged to give up their schools. "We dare not let such an eventuality come upon us without preparing to meet our responsibility for continuing Christian work in Mexico through other channels of activity," was the challenge issued by Prof. Camargo. He pointed out that the government is interposing no obstacles to a church-centered program of Christian education. He strongly urged increased activity in such a voluntary program within the churches and within the homes. The opening of Christian social centers and hostels and the issuance of Christian literature in increasing proportion were also advocated. Thus, what threatened to become a defeat for the forces of evangelical Christianity in Mexico has in reality become a challenge to them to move forward. In the very center of this advance lies the work of Christian education. Its importance was never more fully realized than now.

THE FATAL RESULTS OF SO-CALLED LIQUOR CONTROL IN CANADA

Wine is a mocker, strong drink is raging; whosoever is deceived thereby is not wise.—Solomon.

By this time it is possible to do some evaluation as to the effects of the changed status of the liquor business, under national control in Canada. In the United States the change is new, and it will be well to keep to the forefront the effects of this evil business, that fattens its own pocket book on the misery of the masses. The cry used to be made, "Look at Canada." Well, here is a square look at the situation, using the facts and figures prepared by the Dominion Bureau of Statistics and published in the government bulletin, "The Liquor Traffic in Canada." The W. C. T. U. analyzed the effect of government control by the liquor traffic upon the prosperity and progress of Canada. It will be good for the United States and Canada, if the lovers of their nations keep such conclusions before the general public. They are worth clipping and filing for use against this selfish octopus of sensuality.

The period 1914-1923 was a period of widening dry territory.

During this period:

The population of Canada increased 18 per cent.

The manufacture of spirits shrank 45 per cent.

The manufacture of malt liquor shrank 34 per cent.

The imports of spirits shrank 68 per cent.

The imports of malt liquors shrank 97 per cent.

During the period of government sale we find:

The population of Canada increased less than 7 per cent.

The manufacture of spirits increased 202 per cent.

The manufacture of malt liquors increased 58 per cent.

The manufacture of wine increased 401 per cent.

The imports of spirits increased 103 per cent.

The imports of malt liquor increased 332 per cent.

The imports of wine increased 268 per cent.

Let us make another comparison:

During the years 1913-1922, when the spread of prohibition was expanding the habits of temperance:

The consumption of spirits decreased 76 per cent.

The consumption of malt liquors decreased 29 per cent.

Then the vampire of so-called government control, which is in fact control of government by the liquor trade, came to fasten its fangs upon the throat of Canada. During the period 1922-1928, when the prosperity and happiness of the Canadian people were at the mercy of this atrocious system:

The consumption of spirits increased 98 per cent.

The consumption of malt liquors increased 52 per cent.

The consumption of wines increased 350 per cent.

What have been the social results of government sale in Canada during the period 1922-1928? Although the Canadian population during this time increased less than 10 per cent.:

Indictable offenses in Canada increased 37 per cent.

Convictions for drunkenness increased 32 per cent.

Bootlegging and other violations of liquor laws increased 77 per cent.

Criminals listed as immoderate drinkers increased 64 per cent.

Convictions for drunken driving increased 1300 per cent.

Deaths from alcoholic causes, leaving out Quebec, figures from which are not complete, increased 87 per cent.

A more terrible indictment of a government policy has never been found within the pages of a government publication.

Wine and strong drink are certainly a "mocker." They lead a man into the depths and then let him sink into the mire of his own depraved appetites and thirst. When at last a man realizes the folly of his acts, it but lets him enslaved, and mocks him with terrible delirium tremens, when it rocks the entire nervous system in spasms of agony, piled up by years of dissipation with the cup. Then also it is "deceitful," none expect to become drunkards, none expect to die with delirium tremens, none expect to be debauched, none expect to end in poverty, and die from the damning effects of alcohol.

The Gideons of America have an apt way to illustrate the evil effects of liquor, and also to do their bit against this deplorable traffic, when they call alcohol the "Great Remover." Here it is:

It is stated that alcohol will remove stains from summer clothes. This is correct. It will also remove:

The summer clothes.

The winter clothes.

The spring clothes.

The fall clothes not only from the back of the man who drinks it, but from his wife and children as well.

Alcohol will also remove:

A good reputation.

A man's business.

A man's friends.

A happy look from children's faces.

A prosperous man to a pauper's grave.

A man from respectable society to the penitentiary.

A man from the highway of heaven to the road to hell.

MOODY'S ANSWER

At the close of a meeting a cynic approached Mr. Moody and said, "Mr. Moody, during your address this evening I counted eighteen mistakes in your English."

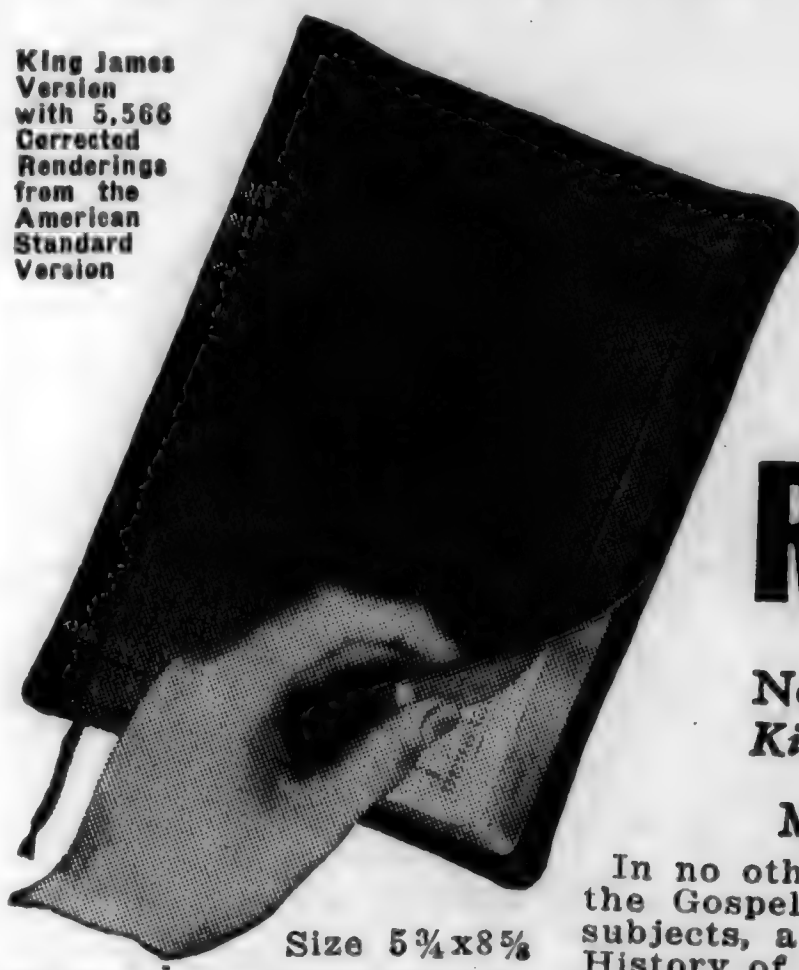
Looking kindly at his critic, Mr. Moody said, "Young man, I am using for the glory of God all the grammar I know. Are you doing the same?"

A fine illustration of the injunction "Answer not a fool according to his folly" (Prov. 26:4).—Rescue Journal.

O thou of little faith, wherefore didst thou doubt? (Matt. 14:31).

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ACTS 17:22,23

22 ¶ Then Paul stood in the midst of Mars' hill and said, Ye men of Ath'-ens, I perceive that in all things ye are too superstitious [very religious].

23 For as I passed by, and beheld your devotions [observed the objects of your worship], I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

Facsimile of type showing corrected renderings in brackets.

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TABERNACLE STUDIES

(Continued from page 189)

The hands of the transgressor is always laid upon the head of his sacrifice. His offering represents Christ who becomes his representative before God. And in Christ He offers himself, his confession, his life, and his gift as a thing that is esteemed as holy, as well pleasing, and as a sweet savour unto the Lord.

5. Christ is the Mediator and Advocate for the believer. There is no stronger intimation in the Scripture of the constant

and acceptable meditation of Christ for believers than in this representation. Here are known sins and trespasses. Unconfessed they will rob men of their peace and salvation. In the confession there is life and peace and pleasure. "If any man sin, we have an Advocate." "If we confess our sins, he is faithful and just to forgive" (I John 1:9). The Advocate is living. He is the whole burnt offering, acceptable, and a sweet savour unto God. He is the offering of our peace and fellowship, whose holy blood was sprinkled round about upon the altar as a sweet savour. The blood of the trespass offering, repre-

senting ourselves, is acceptable in Christ. But if sin is unconfessed, this blood is not sprinkled there.

6. The flesh of the offering is consumed by the priests in the holy place. There our fellowship is restored to God, and there is our abiding place. There the very Spirit of God looks upon us in the virtues of a forgiven life, for there He sees us in the fellowship of Him whose blood and flesh was offered on the altar of incense in mediation for our daily transgressions. He sees us in the presence of God restored and partakers of the holy bread of the heavenly covenant. The life of the believer continues in the fellowship of God after the transgression, even as it had been before the transgression. Christ, the Advocate with the Father, ever liveth to make intercession for us, and secures, and keeps, and renews that fellowship as may be required by our daily life.

7. The restorations for the wrongs done belong to the nature of the sacrifice. The flesh offering was one of sweet savour. Let the restitution also be an act that is pleasing to the heart of him who sinned and to him who was offended. Let the fifth part be added as an expression of gratitude for a possible restoration of fellowship and of peace. Let there be added an abundance of gifts of gratitude, for the repentance of the trespasser is as a sin offering that is a sweet and acceptable sacrifice unto God. The confession of wrong in the believer's life is a most gracious thing, for it is not by compulsion that he amends his life, but by the unction of the love of God and the grace of Jesus Christ who has become the Advocate and Mediator of our peace.

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CHRISTIAN MONITOR

JULY, 1934

Every Cloud Has a Silver Lining

By Lois Gunden

My Responsibility

By M. T. Brackbill

Sermon—A Swarm of Biblical Be's

By J. S. Shoemaker

The Liquor Problem

By Ernest G. Gehman

The Prophetic Word—Signs of the Times

By John Thut

Answering the Call to Africa

By I. E. Burkhardt

How Jesus Taught

By Geo. H. Beare

The Daily Burnt Offering

By S. F. Coffman

The Moving Picture Menace

From the Lutheran Witness

THIS AND THAT

By Grenville Kleiser

DON'T GIVE UP

However hard the task, or rough the road, or dark the outlook, don't give up. To the man of courage, difficulties serve to stimulate and enlist the highest efforts of which he is capable. Your physical and mental powers grow best in the exercise of useful work.

If discouragement assails you, don't give up. Direct your mind to uplifting and constructive thoughts. Soon your depression will dissolve into nothingness. The best time to annihilate worry is when it first appears. Strike quickly and the victory is yours. Health and happiness are primarily mental. Repeated right thoughts will produce right conditions in your life.

If debt threatens you, don't give up. Make a definite plan to discharge it even by small degrees. Look at it courageously and determine to rid yourself of it and thereafter to keep from debt. Economize in every possible way. Keep a stout heart, work diligently, have a clear goal before you, and bend every energy towards the desired achievement. Courage kills despair.

If failure stares you in the face don't give up. Work on with greater zeal. The valiant man recognizes no such thing as failure. He regards mistakes and misfortunes as practical lessons in self-discipline and wisdom. Successful men have often used seeming failures as stepping stones to better things. Remember that right effort, industry and earnestness, ultimately bring sure reward.

If friends forsake you, don't give up. Fill well your part and let your good work speak for itself. Excuse is weakness. Do not blame others for your mistakes. Cultivate a fine sense of independence that will sustain you in the midst of disaster. Be greater to yourself than you are to other men. Let your first aim be to merit your own respect and it will automatically follow that you will win the respect of other men.

If loss confronts you, don't give up. Others have lost before, and have turned the experience to profitable account. Prove the greatness of the qualities within you by new and enthusiastic effort. Right where you are at this moment is the place to begin again and to translate your good desires into actual deeds. Never before have you had so many fine opportunities and incentives for really great achievement.

If sickness smites you, don't give up. Take all available means to get well and have faith that you will be well. A beneficent power coöperates with you when you think constructively and optimistically. Gratitude is a healing power. Cheerfulness and right living are vital elements of good health. Right thinking is a great creative force with which to build a sane and healthy life.

If sorrow overtakes you, don't give up. Patience and self-sacrifice are often necessary to meet the responsibilities and difficulties that beset the daily path. Properly developed patience and self-sacrifice will help you to meet the emergencies of life. The

practical value of your beliefs and principles may be suddenly put to the test. Be ready for such occasions by developing nobility and sturdiness of character.

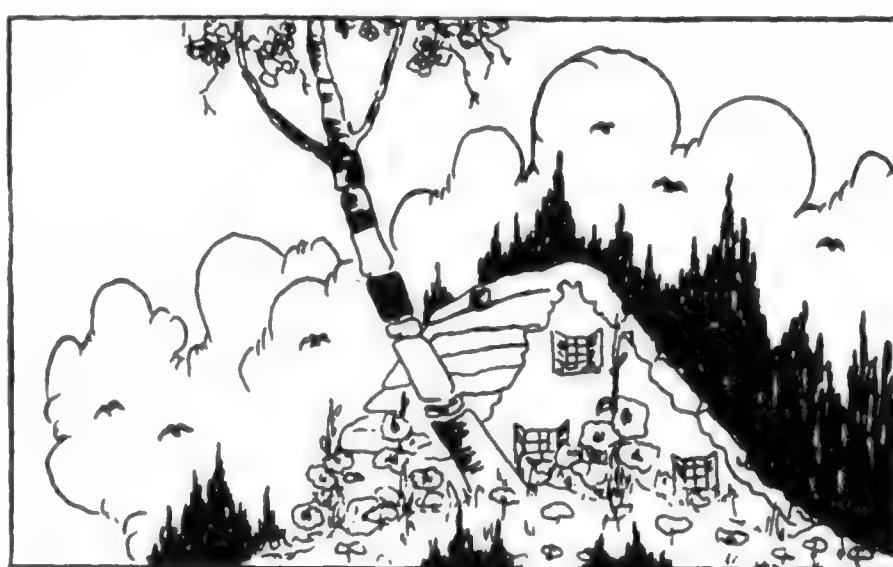
If life seems hard and all the world set against you, don't give up. If you lose your money, your job, your material possessions, your friends, don't give up. Start in again, with head erect, clear vision, and bull-dog determination. Rouse yourself—Take a new hold on life. And no matter what happens, don't give up!

New York City, N. Y.

SPEAKING OF WORDS

Elizabeth and I were speaking of words. She knows them intimately, their power for good or evil, and deplores the careless use of these sacred symbols. Best of it, we, wife and husband, were in cordial agreement, and so we talked about words: how infinite shades of thought and feeling can be expressed in words of simple character.

There is no need to search for unusual, high-sounding or peculiar words in order to obtain a reputation as a good conversationalist or even as a writer. The English language contains an abundant supply of ordinary, simple words which, if carefully chosen and correctly applied, suffice to express almost any meaning, idea, or shade of thought. Naturally there are, in addition, many words of greater length or rarity, which it is equally permissible to employ when occasion arises, since these words fulfill a special mission that no other words can adequately discharge. They have a subtle shade of meaning peculiar to themselves; there may be, and often there are, synonyms which closely resemble them; but there is always a slight difference. It is this difference that only the dili-



DON'T TELL ME!

By Grenville Kleiser

Don't tell me what you will do
When you have time to spare;
Tell me what you did to-day
To ease a load of care.

Don't tell me what you will give
When your ship comes in from sea;
Tell me what you gave to-day
A fettered soul to free.

Don't tell me the dreams you have
Of conquests still afar;
Don't say what you hope to be
But tell me what you are!

New York City, New York.

gent student of words can detect, and it is all-important.

Indeed it is only when one comes to consider words—just words alone, apart from literary style—that one realizes the vastness of the subject, the infinite variety of these little cogs in the wheels of speech, their nice adjustment, their delicate grading, their precision and their power.

Elizabeth suggested a few simple examples of closely related words, and asked me how many of them I could correctly define, or correctly apply: inverse and converse; consent and assent; assume and presume; protrude and project; confess and admit; obtuse and abstruse; difficult and hard; correct and accurate; append and suspend; prescribe and proscribe.

I frankly acknowledged that I had often used one or another when its partner should have been employed—a fault which is unwittingly committed every day in every class of society. Yet a little time devoted regularly to the study of words will remedy this, and one will assuredly find a definite and growing pleasure in the correct application of words during one's daily intercourse.

Having reflected throughout the day on this subject of the power of words, I gave to my wife that evening the product of my musing: "Some words transport us to the skies," I said, "others plunge us into abysmal gloom; some hold undisputed sway like absolute sovereigns, others do only menial service; some stab as with a dagger, others soothe like a mother's caress; some have the ingratiating modesty of a highborn maiden, others intrude like an unbidden guest; some sing in the memory like the lingering note of a nightingale, others haunt the mind like an ominous decree; some are like living personalities, others like dim memories of bygone days; some are like the dance of animated sunbeams, others like the sigh of mournful pines; some are like a beacon light, others like a flickering candle; some are like a quivering image on water, others set as a face of flint; some are like a symphony of the stars, others like jangling notes out of tune; some are hot as a fiery volcano, others cold as a winter blast; some are as soft as a whispering breeze, others loud as a cannon-peal; some are as gay as a troubadour, others somber as a starless night; some are as lustrous as a jewel, others dull as a brooding sky; some are as nimble as dancing water, others heavy as a weary footstep; some are as beautiful as the rosy flush of dawn, others ugly as a venomous toad; some are as definite as the glance of a child, others vague as a fitful dream."

Elizabeth assented.

New York City, N. Y.

And to-day any man who would have Jesus Christ put into his life the fire of His divine power must be willing to have Him do it at the price of a whole burnt offering of his life. For strength will always stand for each one of us in direct proportion to the degree of sacrifice required to purchase that strength.

—Robert E. Speer.

"Note the demand for the courteous physician, the patient dentist, the sympathetic pastor, and even the conscientious mechanic; then cultivate such virtues to-day."

CHRISTIAN MONITOR

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SCOTTDALÉ, PA., JULY, 1934

No. 7

EVERY CLOUD HAS A SILVER LINING

By Lois Gunden



HELLO Peg! Working hard?" came a voice through the open kitchen door.

Peg ceased turning the handle of the butter churn with a jerk and turned to see who was calling at this hour of the morning.

"Why, Mary Anne! It's you. Do come in for a while," she bade her unexpected visitor.

"Since I'll begin work this afternoon, I decided to call and say good-by this morning," Mary Anne said, as Peg was removing the greasy signs of churning from her hands.

The two made their way into the living room and seated themselves comfortably on the davenport.

"Have you completed your plans yet, Peg? Are you going by bus, train, or car?"

"Father has decided to take me because he wants to see the school, and besides, he thinks it is the least expensive way."

"How lucky you are! I wish I were going with you."

"Well, I've dreamed and hoped and planned so long for the day when I could go to college, but now that it's so near, it seems too lovely to be true."

The girls spent twenty delightful minutes together, and then Mary Anne left.

Scarcely had Peg resumed her work when she saw, through the window, her father coming toward the house. In his arms he was carrying Jimmie, her seven-year-old brother. Peg perceived that his body was limp and sensed that he had been seriously hurt.

For a few moments she stood as if glued to the spot. Then, awakening to the crisis and thinking quickly, she ran to the telephone in the adjoining room and called for Doctor Kenwick, the trusted family doctor.

"Doctor, hurry—little Jimmie is hurt—out at Clark's—please come immediately," she almost shouted into the mouthpiece when she heard the voice from the doctor's office answering.

Jimmie's mother had heard the commotion and arrived in the kitchen just as his father was carrying him through the door.

They laid his unconscious form on the day-bed in a corner of the dining room. Mother's deft hands were soon loosening his clothes, while Peg ran to the kitchen for cold water to sprinkle over his face. The boy was still breathing, but he lay motionless.

By this time, father was able to construct the probable story of the accident.

"He must have followed me up the ladder into the haymow. I turned around just in time to see him fall, helpless, to the floor below."

Fortunately, the town in which Doctor Kenwick lived was but a few miles from the Clark home, so it was not long until his car came to a stop in front of the gate.

In a moment, the doctor was bending over little Jimmie's motionless form, carefully examining it.

"Some bones broken. The best thing to do is to take him to the hospital. We can take care of him better there."

Father immediately called for an ambulance.

The doctor, while awaiting its arrival, tried to arrange the lad's legs and arms in the position best for the broken bones.

Soon Jimmie was being carried into the waiting ambulance. Mother, riding in the

come home soon. I shall remain here until evening."

Peg hung up the receiver with a lighter heart. As she was placing the potatoes for dinner on the stove, she heard Joanne, her eight-month-old baby sister, awakening from her nap.

At twelve fifteen dinner was on the table. Joe and Bill, aged eleven and fourteen, came in from their work in the field. They were surprised to find the table set for only three. In a minute Peg had related the whole story to them.

Near the end of the meal, father returned from the hospital. He was eagerly questioned by all three about Jimmie.

"To-night he can be brought home. But he will need constant care. We cannot afford a nurse, so Mother will be kept busy caring for him. Should Peg leave now, I don't see how Mother could get all the work done; do you, Peg?"

Such a thought had not before occurred to Peg's mind. She was too shocked to speak. Father said no more concerning the matter. He continued answering the boys' many questions concerning the matter of taking x-rays, setting broken bones, and applying plaster casts.

When the boys and father had left the house, Peg was once more alone, except for Joanne. She cleared away the dinner dishes and then rocked the baby to sleep. All the while she tried not to think of the possibility of giving up her plans for school.

However, the hint dropped by her father could not be so easily forgotten. In spite of her efforts to the contrary, she could not center her thoughts on anything else. Mechanically she went about her work. The world seemed cold and the prospects dark. It seemed as if her heart was contracting. There was a tugging and tightening of the muscles in her chest. Her mind was in a whirl.

Before long she realized that all this would not help her arrive at a conclusion. She must face the facts. Little Jimmie for mother to nurse; Joanne to care for; six for whom to cook, wash, and sew; the house to keep clean; fruit to be canned—these and a score of other tasks flashed through her mind.

Oh, but Mother would not ask her to stay at home now when she was all prepared for school. No, she was too much of a real mother to ask her daughter for a sacrifice like that. Surely Mother would encourage her to go. And besides, Mother had always, somehow, been able to get things done when it seemed impossible to do so.

If only they could get a hired girl. That would be less expensive than a nurse, and,

THE ROSES

The roses bloom to-day
Above the silent tomb;
They modify its gloom,
While shadows dance and play.

When Spring returns with youth,
(The time of love and life,
Gone winter's chill and strife)
They speak of honor, truth.

Like baby's opening hand
Their blushing smiles unfold,
The crimson, white, and gold,
O'er all the verdant land.

Friend, list to me, I pray:
This world is full of woe;
Strew roses, as you go
Along life's pilgrim way.

Benj. H. Stout in Verse-Land.

back with Jimmie, and father, in the cab with the driver, went along to the hospital.

The minutes dragged like hours for Peg. Finally the telephone rang. As she ran to answer, she wondered, "Is it mother calling? Oh, what will she say?"

Sure enough her mother's steady voice replied in answer to Peg's "Hello."

"Jimmie has regained consciousness. The doctors are setting his broken hip. They will put him in a plaster cast. His collar bone was broken, too, but it is already set. Father will

Peg could then entertain no misgivings about carrying out her plans. But no, there would be no money for even that. Father had already exhausted his resources to gather enough money to send Peg to school. But after all, mother really wouldn't ask her to stay, so why bother worrying?

Peg endeavored to make herself believe that the conclusion to her musings was logical. Nevertheless, she did not feel quite satisfied. The question continually returned to her mind. Each time it recurred she pursued the same course of thought and reached her previous conclusion.

Her thoughts still far away from her work, Peg managed to prepare the evening meal and entertain the baby, who had awakened again.

The children hurriedly ate supper, for they were too excited to eat much. It was almost seven. In a few minutes Mother and Jimmie would return.

The clock struck seven. Soon the ambulance drove up before the door, and Jimmie was being carried into the bedroom. Mother followed close behind.

Peg was overjoyed when mother came to the kitchen and said,

"Peg, it's a good thing that you will be here yet for a few days. After that it will be easier to get along."

"You dear Mother! Then you think I can really go? I knew you could manage without me," Peg murmured as she threw her arms about her mother's neck and kissed her.

Before any more could be said, Mother was called into the bedroom. Peg swept the kitchen floor and then proceeded to her favorite retreat—the bench under the grape arbor—to ponder over the happenings of the day.

Out there in the evening coolness, amid the darkening shadows, she thought of her mother. Mother would have her hands full, but then—

Peg's thoughts sank to oblivion, for under the quieting influence of nature, she had fallen asleep. She did not know how long she had slept, when suddenly she was awakened by something. Yes, she could hear voices. She listened and soon discerned that the voices were coming from her mother's bedroom. Mother and father were speaking. Peg could distinguish only phrases now and then.

"Still we can't ask her to stay We cannot disappoint her so If only I had the strength I formerly possessed"

These last words, coming to her in her mother's sad voice, fell upon her with a deadening blow. She had not counted on Mother's health. To be sure, she was no longer so strong and well as Peg had thought. Perhaps if she should leave, and Mother would work beyond her limit—what then?

Peg remained out in the darkness and struggled on, battling between her selfish self and her better self. But always she could see her mother lying on an invalid's bed. It was too much. She loved her mother too greatly to bring all that upon her in her maturer years. And as the distant chimes from the town clock marked the hour of midnight, Peg reached a decision. Her better self had conquered.

* * *

It was the day on which Peg would have left for college. At ten o'clock a messenger boy delivered a telegram addressed to Peg Clark. She tore open the envelope and read this message:

"Prepare to leave for school (stop). Heard of your sacrifice (stop). Coming to take your place."

"Aunt Emma."

Peg lifted her heart to God and prayed, "O Father, I thank Thee that Thou didst help me to be unselfish in the time of decision."

Goshen, Ind.

MY RESPONSIBILITY

By M. T. Brackbill

An address delivered at Eastern Mennonite School in the Winter Lecture Course.

Man to Man

A few years ago, one evening, in one of the great hydroelectric power plants on the Susquehanna, it was time for one of the big turbines to supplement the battery of turbine generators in operation. The operator opened the gigantic gates, and thousands of tons of water dropped upon the turbine blades, setting the generator into motion. As the turbine picked up speed, the operator watched the synchronizer, a little instrument in the operator's room, which indicated when the current on the line was in phase with the current in the incoming generator, and when they appeared to match, he threw in the big switch. But instead of contributing its flow of current to the load on the transmission line, it bucked, sending thousands of horsepower against thousands of horsepower, snapping the steel shaft that connected turbine and rotor and wrenching the generator loose from the floor, shearing off the large bolts that fastened it to its cement foundation. It cost some thirty thousands of dollars to repair the damage. Some one was responsible.

My father tells the story of a tragedy that occurred in Chicago a number of years ago. Across the Chicago River there are a number of swing and lift bridges, which when swung aside or lifted, allow the river boats to pass by. One time the engineer who operated one of the lift bridges was waiting for a train which was overdue, and had strict orders not to lift the bridge until the train had crossed over. But the captain of one of the river steamers became impatient as the train delayed overlong, and begged the engineer to lift the bridge and let him by. Finally the captain prevailed, and the engineer lifted the bridge. But just then down the track came the whistling train and the engineer in consternation was going to let down the bridge, but the ship was already below it and he could not, and the oncoming express plunged into the river. Many lives were lost. The bridge operator walked out of his cabin exclaiming, "If I only had! If I only had! If I only had obeyed orders!" and went insane.

Another story from my father: An engineer on the Chicago-Pittsburgh line of the Penn-

sylvania Railroad enjoyed a term of some thirty years of service with a record unbroken by accidents. One day a man stepped up to the train dispatcher in the Chicago terminal and asked him how it could be explained. The dispatcher turned to the man and said, "I need not tell you. Go over to Track No. 7 this evening at ten o'clock and see for yourself." The man did so. Presently the engineer for the train on Track 7 arrived, a rather small man somewhere in the fifties. He swung himself up into the engine cab and set down his lunch pail. He then knelt on the floor of the cab and prayed. The unseen witness to that little prelude to the midnight run needed no further explanation of the engineer's unusual record. One time as this engineer was about to start out on his customary trip, he could not feel at ease as he usually did. And he prayed again. He left Chicago and crossed Indiana, but still felt uneasy. He prayed again. That morning was the day for Ohio farmers to take their hogs to market. A certain farmer arose very early to feed his horses preparatory to driving to town. When he came to the barn a voice said to him, "Go down to the railroad track; go down to the railroad track." He obeyed the voice and went, taking his lantern with him, and not knowing why he went. When he reached the track he saw a broken rail. In the distance he saw an oncoming train, and with his lantern he succeeded in flagging it. It was the train of this praying engineer. The train was saved because its engineer shouldered his responsibility and the farmer obeyed the voice of duty.

These are a few examples of important responsibilities of trust: the electrical engineer was entrusted with the successful operation of the power plant, the bridge operator was entrusted with the proper management of the bridge, and the railroad engineer was entrusted with the safe conveyance of his passengers. There are thousands and thousands of similar positions of responsibility filled by men who must be fully capable to carry it, and there are millions of lesser positions of trust, yet important, and no less a test of worthiness to carry responsibility.

I read the other day of a surgeon who, while operating on a patient with a malignant case of appendicitis, flicked his finger with the scalpel and some deadly virus got into his blood. He knew that if he did not stop at once to treat the slight wound it would prove fatal to him. But loyal to the surgeon's code of responsibility that places the patient first, he completed the operation, and soon afterwards died.

These stories illustrate the responsibility of man to man. There is another aspect of personal responsibility, the responsibility of man for man.

Man for Man

About twelve years ago I was asked to sing in a quartet at the funeral of a suicide. The unfortunate man and his family were altogether strangers to me. I wondered so much what the preacher would say, what he *could* say. As I now recall it, he said something like this, "Friends, no one of us who knew this man dares to lay the blame fully upon him. Who would not say that if we had given him the encouragement and help that we could have given and should have given him, that he would this day

be spared to his family and our community?" It was this particular incident that set me to thinking about my responsibility in a new light, and I have thought of it many times since—my responsibility, lest my brother go out and be lost!

I was attending school one summer. One night about nine o'clock I was industriously deriving an equation for the tension in cables of a suspension bridge. It was quiet as quiet goes in a university town, and hot as July is hot about the second day after the fourth. My window opened toward a neighboring house and I could look down into its lighted rooms. The inmates were at home, and for ought I knew, were at peace. I was not watching them then. I was absorbed in making a final substitution in my equation. But I stopped with writing down the numerator. A scream and a pistol shot rang out just below my window; another scream, another shot. I was suddenly aware that I was near flying bullets and perhaps a dreadful homicide. I put out my light and went to the window. I could see dimly through the trees the form of a woman lying on the ground in the back yard not far away, and could hear the moaning of a man nearer, and the spasmodic cry of a little child. Almost immediately a few people were drawn to the scene. Some one turned in a call for the police, another for the ambulance. There were a few excited voices, inquiring whispers. The ambulance came, and I saw the limp forms carried into it. The whirr of the siren rose, and they sped to the hospital. Crowds gathered and dispersed as the news simmered through the town. I heard no sob nor cry among them. They were only curious. This was just another one of commonly occurring tragedies. Who cared especially?

It turned out that the father had been estranged from his wife and had returned shortly before to take with him their four-year-old boy. (I remembered seeing a man walk along the house and look in at a window, although I thought nothing of it.) The mother protested with very good reasons and her brother who lived with her joined to interfere in her behalf, whereupon reaching the yard, the father pulled out a revolver, shot down both of them, and made his escape with the boy in an auto. The oldest boy, ten, was taken by the officers for questioning. The two smaller children, one but a babe, were taken by a neighbor. Some one turned out the lights in the house and closed the doors. One window opposite mine was open and the curtain flapped. No one cared. The house was deserted; the home was gone. The father, a criminal now, a fugitive from justice, was fleeing to the Mexican border. The mother, for all I knew, had taken flight to another borderland.

Mustering all my will power, I finished deriving my equation for the tension in cables of a suspension bridge, and I also found out something of the tension this attempted murder just outside my window put upon my nerves. I had another derivation to make yet that evening, namely, the equation of the catenary or chain curve. It is the curve formed by a chain suspended freely by its two ends and allowed to take shape under the influence of gravity. But I did not derive the equation of the chain curve,

I was concerned with another chain, a chain of thoughts, as it took shape under the influence of this tragedy. I thought how in less than a minute a home was broken up, and I wondered who might be responsible. Was I responsible? But I was only a transient in the neighborhood and did not even know their name. I would not even have recognized any of them. It is so easy, you know, in one's own mind at least, to be cleared of all blame. It is not my fault, I thought; I am not responsible. But who is? Are those who know the family: kinsfolk, neighbors, or fellow workers clear of all responsibility? Does God now lay against this man the entire blame for this attempted homicide? I could not convince myself that that was true. I lay awake a long time that night thinking of our responsibility to our neighbors, and the preacher's words, spoken years before, kept surging through my mind: "No one who knew this man dares to lay the blame fully upon him."

I have been struck with this expression of the prophets Daniel and Jeremiah: "We have sinned." I cannot believe that they themselves were guilty of the gross sins of their countrymen. They must have felt in some sense a joint responsibility.

Whatever else Jesus might have implied when He told the scribes and Pharisees, "He that is without sin among you, let him first cast a stone," He surely implied responsibility, direct or indirect. And would not the idea of responsibility very likely seep into the heads of the older ones first? No one cast a stone.

Was Jesus, even in the remotest sense, responsible for the sin of mankind? Certainly, in no wise. Yet even He cast no stone. On the



BE NOT AFRAID

Be not afraid, thy Master bids
Thy soul to rest in peace.
He rules the universe and holds,
O'er all, eternal lease.
Within the hollow of His hand,
There rest in sweet content.
Believe the precious promises,
Our Lord to you hath sent.

Be not afraid when darkness comes,
To steal the light of day.
The light of God within your soul,
Shall lead you on your way.
Tho' sun be darkened, moon and stars,
Forget to give their light,
The Son of Righteousness will shine,
All glorious for our sight.

Be not afraid when days are filled,
With endless worries here,
Remember, 'twas the Master said,
"Fear not, be of good cheer."
For, He is Captain of our boat
Of life, in which we ride.
No matter if the storms surround,
He's sure to stem the tide.

Be not afraid of things that harm,
This earthly mask of clay.
But fear the things of wickedness,
That turn from God away.
He'll keep the heart that's stayed on Him,
No matter what befall.
The soul who owns our God Supreme,
Shall find Him all in all.

—Ethe' M. Milner,

contrary, "He was smitten." He who was not responsible bore our sin like the holy prophets of old, but unlike them, could take it away.

Our lives are so closely related, so interwoven and interdependent, that no single individual is entirely and exclusively responsible for what he does, nor entirely and exclusively responsible for what any one else does. Individuals are products of groups, and are influenced and molded by those groups. Society as a whole is responsible for society in part, and society in part for the individuals of that part. Our Mennonite General Conference, for example, may be said to bear a responsibility for the district conferences, the district conferences for their churches, the churches for their members, and the members for each other and for their neighbors. We are the products of a series of inclusive groups. We are the product of a race, more particularly, the product of a nation, more particularly, of a state, a community, a particular ancestral line, a particular family. Each of these groups is responsible in a sense for its included groups, no matter how remote; and conversely, each is responsible to its including groups. The responsibility is bidirectional—to and for.

There are always some people who act on the assumption that the world owes them a living, and either make no effort to earn a livelihood or use dishonorable means. The cost to the world because of these human parasites is an unbelievable sum. But the world is responsible because they are the world's products. You and I are part of the world, and therefore must we not bear directly or indirectly, proximately or remotely, a share of the blame? And in our prayer in behalf of our unfortunate fellow men should we not say, "We have sinned," rather than "This publican"?

Economically the world owes no one anything (unless it is a job) if he has not contributed anything to make the world his debtor. Sociologically, however, it is different. Society is indebted to each new member, and owes him a start in life, a chance—the best chance it can afford—to make good. How far would we get without help and a great deal of it? We make our debut in life too weak to turn off our backs; we can't eat; we can't talk; we have our senses but can't interpret them; we know nothing and we can do nothing but set up an unintelligible audible disturbance. How would we get along without a great deal of care—loving, intelligent care—and many years of painstaking training? Does the world owe us that? Certainly it does, and if society wishes to preserve or better its quality, it must assume that obligation.

The Influence of the Home

One of the strongest and most immediate influences of society is that of the home and with it goes one of the greatest responsibilities. It is impossible to overestimate it. Sir Isaac Newton, an Englishman born about three hundred years ago, is said to be one of the two or three greatest physicist-mathematicians, and possibly the greatest. Yet when he was a baby the neighbors said he was not worth raising. (Neighbors do have some wonderful ideas sometimes, but they mean it well.) Fortunately, however, few mothers think their little ones are not worth rearing. But suppose Newton's

(Continued on page 199)

CHRISTIAN MONITOR PULPIT

A SWARM OF BIBLICAL BE'S

By J. S. Shoemaker

TEXT: Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

By way of introduction it may be well to call the reader's attention to the Honey Bees which our loving heavenly Father has created to gather the sweet essences of fragrant blossoms to fill their hives, or storehouses, with delicious honey upon which they feed during the long winter months. The honey gathered by active swarms of the honey bees is greatly appreciated by humanity in general because of its sweetening and nourishing qualities.

Much might be said relative to the honey bees and the mission the Lord had them fill in supplying the physical needs of the Children of Israel, John the Baptist, and others as they labored and dwelt in the land of Canaan, the land which "flowed with milk and honey." But we are impressed that it is much more essential to give our time and attention to the Biblical, or spiritual Be's which the Triune God has given to humanity to be treasured, or hived, in our minds and hearts in order that our lives may be sweetened by the love of our Lord Jesus Christ. Thus we will be enabled to shine for Him and become examples of godliness to others, as Paul exhorts Timothy to do as recorded in our text.

The apostle Paul was intensely interested in the best welfare of Timothy, his son in the faith. His earnest appeal to this youthful teacher and Gospel preacher undoubtedly had a blessed effect both in his own life and the lives of many others with whom he labored, and in whose presence he exemplified the fundamental doctrines and principles of the Christian religion.

The exhortation given by Paul is a very timely one which should be prayerfully considered and made practical in this day by all who profess to be Christians, whether they be young, middle-aged, or aged. Our blessed Lord and Savior said, "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Since the Biblical Be's have been divinely provided for us to treasure in our minds and hearts in order to sweeten our lives and the lives of others, therefore, the writer will call the reader's attention to a number of these Gospel Be's, both of a positive and negative nature.

The young Timothys of this present age also need to be urged to "Be an example both of and to the believers:" (See R. V.):

1. "In Word." The nature of our statements or verbal expressions should be such as are known to be truthful, honest, pure, and edifying to those to whom the words are spoken.

2. "In conversation." In manner of living

and general conduct in one's domestic, social, business and religious life.

3. "In charity." As Christians we should constantly manifest a loving disposition, being prompted through divine love to make sacrifices for the good of others who are in need of our help, sympathy, and encouragement.

4. "In spirit." Ever manifesting the spirit of love, meekness, kindness, forbearance, and long-suffering as occasion requires.

5. "In faith." Having an unwavering faith in the Triune God, the Father, Son and Holy Ghost, and in all the teachings and doctrines revealed unto humanity in God's inspired Word.

6. "In purity." In purity of thought, speech, and action, thus giving expression of being Spirit-filled, and having come into possession of the pure and undefiled religion.

The Be's to which our attention has been called in Paul's appeal to Timothy will certainly bring to us sweet experiences in our hearts if they are exemplified in our lives from day to day.

We shall now briefly call the reader's attention to a number of other Be's that need to be hived in our hearts in order to create honey to sweeten Christian experience.

"Be strong in the Lord" (Eph. 6:10). Strength is to be admired whether it be physical, mental, or spiritual. Regardless of the nature of strength that is acquired, certain conditions need to be met and courses pursued in order to acquire and retain that strength. To become strong in the Lord it is necessary for us to feed daily upon God's Word. The same is the bread of heaven upon which our souls need to feed from day to day. We also need to spend much time in prayer and meditation. We must be active in Christian service. These are all necessary in order to acquire and retain strength of character.

"Be sober, Be vigilant" (I Pet. 5:8). All who belong to God's family regardless of age should be sober-minded, not frivolous, silly, and foolish, in conversation and conduct. Our dear Lord and Master certainly was sober-minded and we as His servants are commanded to follow in His steps. To "Be vigilant" means to be watchful. Christian vigilance is clearly portrayed in I Cor. 16:13, "Watch ye, stand fast in the faith, quit you like men, be strong." This fourfold charge given by Paul to the believers at Corinth embodies all that true vigilance implies. Watchfulness is one of the most essential requirements in order to guard against the encroachments of every phase of sin and unrighteousness. As Chris-

tians we need to watch constantly against the temptations and enticements of Satan and his agencies, lest we be overcome by his seductions. We also need to guard against the encroachments of the world and its sinful entanglements. Furthermore we need to watch ourselves constantly lest we become carnally minded, and allow ourselves to indulge in things that are of a lustful nature, and thus lose out spiritually.

"Be pitiful, Be courteous" (I Pet. 3:8). If we desire to have our lives sweetened by God's grace we need to make an effort to sweeten the lives of others by being pitiful and sympathetic toward those who are passing through trying experiences. Thus we shall be used of the Lord to bring good cheer to those who are in distress.

The Be of Courtesy is a Be that brings much honey into the hearts and lives of those whom we meet and deal with courteously.

"Be gentle unto all men" (II Tim. 2:24). As Christians we should at all times and on all occasions manifest the spirit of mildness, gentleness and forbearance toward those with whom we come in touch, even though we may not be treated in a similar way by them. Ever observe the Golden Rule for yourself in your relation to others, then your pathway through life will be greatly illuminated by the sunshine of God's love.

"Be diligent that ye may be found of him in peace" (II Pet. 3:14). It is very essential that all who are enlisted as soldiers of the cross, and are laborers for the loving Master in extending His kingdom here on earth, be very diligent in putting forth every possible effort through labors of love to lead others to accept Christ as their Redeemer and Savior.

"Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 16:58). This solemn charge was given primarily by the Apostle Paul to the church or body of believers at Corinth. But the Holy Spirit has designed that this sacred charge be given to all Christians in all ages, regardless of nationality.

Steadfastness in faith and service is a paramount requirement of God's Word. In order to remain unmoveable it is necessary for the believer to keep in touch with the Lord through loving obedience. He said to His disciples on that memorable night just previous to His betrayal, "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in His love" (Jno. 15:10).

When we consider the greatness of God's love, mercy, and grace manifested toward lost humanity when He sent His only begotten Son to pay the penalty of our sins on Calvary's cross, we certainly should be constrained through love to fulfil faithfully our

mission here on earth in rendering devoted service along every line.

I shall now call the reader's attention to a few negative **Be's**. The same also will be effective in supplying us with Biblical honey if we treasure them in our minds and hearts.

"Be not conformed to this world" (Rom. 12:2). Our dear Lord and Master said, "Ye are not of this world; even as I am not of the world." The apostle John has written, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I Jno. 2:15). As Christians we need to be separated from the world in our business relations, social relations, and other worldly relationships; also in our attire and manner of living. Having the Holy Spirit enthroned in the heart will keep us free from worldly conformity.

"Be not unequally yoked together with unbelievers" (II Cor. 6:14). A true servant of the Lord cannot give his consent to be allied with unbelievers, whether it be in political, commercial, industrial, or other worldly organizations with which unbelievers are affiliated. Light hath no communion with darkness, neither can the righteous have fellowship with those who belong to the kingdom of darkness. The divine command is, "Come out from among them, and be ye separate."

"Be not weary in well doing" (II Thess. 3:13). If we cheerfully press on in the loving Master's service, being what He would have us **Be**, saying the things He would have us say, going where He would have us go, and doing what He would have us do, then we will be given the blessed privilege to "mount up with wings as eagles; . . . run, and not be weary; . . . walk, and not faint." Then when our earthly pilgrimage is finished we shall reap the glorious reward, of which we have a vision in Rev. 2:10: "**Be** thou faithful unto death, and I will give thee a crown of life."

Dakota, Ill.

SHE CARRIES HER BIBLE

Alice is the teacher of the Primary class in the Friendly Sunday school. For a long time she had been accustomed to carrying her primary textbook and other supplies each Sunday. But not her Bible.

"Did you ever teach children, Jean?" she asked the teacher of the Young People's class one day.

"I've taught Juniors and Intermediates. Why?" Jean was a bit curious.

"I guess you know I didn't use to carry my Bible to church," Alice was flushed of cheek. "But one day a little lad in the class who always listens to the Bible stories so intently, said to me: 'Say, where do you get your stories anyway? From magazines?'"

"For a moment I was stunned. Then I realized that I hadn't really made him acquainted with the Bible as my storehouse of stories. Since then I've carried my Bible."

Do the members of your Primary class know where you find your stories?

—Leo Lillian Wise, in *The Gospel Messenger*.

"Never trust the man who does not trust others."

MY RESPONSIBILITY

(Continued from page 197)

mother had thought so. It would be quite probable that the automotive age would just be begun, and a horseless carriage would still be a curiosity.

One of the greatest fortunes of life is—not to acquire great riches, nor to receive a good education, nor to be elected to a high office, nor to live to an old age—but to be born of worthy and desirable parents. Let me cite a few examples. In my New Testament I read of a young minister in the early Christian church, a very praiseworthy man, and the apostle Paul thought very highly of him and dearly loved him, even affectionately called him his son. One time he wrote him these words in a letter: "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice." Here was a young man possessing an outstanding quality, primarily not through any merit of his own, nor through any effort of his own to get it, but through his good fortune of being the son of a certain woman named Eunice and the grandson of a certain woman named Lois. We are not told that Timothy came from a rich family, or from a line of octogenarians, or college professors, but we do know from this statement of Paul's that Timothy was the product of at least two generations of faith and integrity.

To inherit much money is often ruinous to the heir. To be born in the upper social strata sometimes unfits men and women for giving to the world its most crying needs. But to be born heir to the fine moral fabric of character, strengthened by generation after generation before you, is incomparable in value with gold or social rank. The fundamental textures of character, the woof and warp of personality, cannot be bought, cannot be acquired by any labor; they are inherited. I do not believe that everything in our human make-up is hereditary; but I believe that a great part of it is. A large part of one's success in any undertaking, creditable or disreputable—whether it is the ministry, farming, engineering, or gangstering—is possible, I believe, largely because of inherited qualities and tendencies. There are exceptions, of course: those who fail despite inherited strength, or succeed notwithstanding inherited handicaps.

Abraham Lincoln was a great man in the eyes of people of his day and ever since his day. To him are reared the most magnificent monuments to any man in this country. There's the great memorial to his name in Washington, at one end of the Mall opposite the Capitol. Another is his tomb in Springfield, Illinois. It has cost so far nearly a half million dollars. It is a large squarish mass with a high central shaft, and a corridor leading entirely around the central part. The walls are dressed with the finest marbles from this and other countries. There are bronze copies of the more famous statues of Lincoln representing him at various periods of his life. In the rear on the outer side of the corridor in a large alcove lies Lincoln in a huge black marble sarcophagus, surrounded by the official flags of the presidency. On the wall opposite him are tablets giving the names of those of his family buried there with him, and among them is his mother. Is it not fitting indeed that his mother be so honored, for

Lincoln said one time, "All I am or hope to be I owe to my angel mother."

Another example showing the importance of ancestry is the mother of Jesus. Perhaps she was the prettiest, sweetest, and loveliest Jewess that ever lived, a Jewish Venus, a Murillo's madonna, but the Bible is silent on all that. We know absolutely nothing about her face and figure. But I do believe that Mary was the only girl in all the world who held in her lineage the prophetic credentials to be the mother of the Messiah; and as certain, I think, we may be that if she were not the most beautiful girl in all the world, or even in Judah, she was the best girl; and that in this obscure Hebrew princess all the maidenly virtues combined in full chorus to grace a pearl of pearls among women.

Only one man ever chose his mother. And He did not choose a queen in order to be born in a palace, nor did He have an eye toward a rich mother and a mansion, although He was about to leave palace and mansion. He was particular about His mother. He chose a poor, rustic maiden for His mother, even though He would be born in a stable and cradled in a feed trough. But the Master knew true values: heart, soul and blood values, as against property and purse. How would I like to be born in a barn and laid in a feed box? Very well, if my mother was good. The important criterion of choice would be, not where my parents will live, or what they will have, but what they are, and what they will make me.

Every soul God breathes into being, if it could, would plead its right to be well born, to be loved, to be reared in a virtuous home, to be guided into a noble usable, Christian life, and to be given a chance, the best chance, to become a telling influence for good. But children cannot choose their parents. If they could, multitudes, I believe, would prefer to remain unborn. How many little buds of life are snatched from eternity's edge, regardless of what choice they would make, if they could, and are made to bloom amid squalor, nameless disease, want, drudgery, and vice, and long before they have reached the full flower of youth, are bedraggled and torn and withered! How would I like to be born in such circumstances? I would not like it. My heart rebels with all the protest there is in it, at the thought of such a thing! I would prefer never to be, never! Why was I not born thus? I do not know. But I might have been born that way. Yes, I might have, and you might have been, and be in the slums and crime nests of some big city. I shudder to think of it. You shudder to think of it.

(To be concluded next month)

Harrisonburg, Va.

David said: "I will trust, and not be afraid." Can you say this? Have you drawn so near to Him that you are not afraid even if the way be dark? Most truthfully has a certain one written: "The seven times heated furnace cannot baffle the faith of one who has learned to trust in God."—P. M.

Have a purpose in life, and, having it, throw into your work such strength of mind and muscle as God has given you.—Carlyle.

Editorials

Jottings

"Isn't it warm?" was a question that was heard quite often in the early part of June. And no wonder, for the temperature seemed to want to break a record for the time of the year. All of us are weather conscious, especially if something unusual comes along. Are we similarly conscious of spiritual temperature? Or may the coldness and indifference of the world creep over us and we are unaware of it? May the warming glow of the Holy Spirit of God ever be present in our hearts so that others may be conscious of the spiritual temperature and receive some of its helpful influence in their lives. Every day ought to be a warm day, spiritually speaking.

* * * *

"It seems as if He had left me." These were the words of an aged man whom we visited recently. He made this expression in answer to a question as to how he and the Lord were getting along. He related how he had been converted years ago, and how in spite of the "ups and downs" of life he had tried to maintain his spiritual life and relationship. But just then when he prayed he seemed to get no response; the Lord seemed to have left him. We pointed him to the promises of the Word and the Lord's readiness to draw nigh to all who draw nigh to Him. We had Scripture reading and prayer. We trust that his fellowship with the Lord is renewed. It would be a sad thing indeed, at the close of life, to find that we are out of communion with our Lord. Let us keep close to His side so that such an experience may never be ours.

* * * *

Tragedies are common things. Nearly every day we hear of them. Sometimes they occur near home, at other times farther away, but they always carry with them a connotation of grief, distress, and loss. To-day a good friend called at the office. He told of a young man who spent a number of years preparing for the ministry, but when he came back from school he had lost his faith. He did not even believe in the Deity of the Lord Jesus Christ. And so he could not be used in the church of which he was a member. To lose one's faith in God and Christ is one of the greatest of tragedies. But, sad to say, it is one of the common experiences of those who attend our modern schools of higher education, even the very ones which pretend to prepare young men for the ministry of the Word of God. What a sad commentary upon life in our modern day!

* * * *

The serious drought that is so widespread over the land is the cause of much comment and also of distress and suffering. Much effort has been made on the part of the government to regulate crop production and to reduce surpluses, but nature has her own way of balancing things. The deliberate destruction that has been made of the products of the soil has been the source of much questioning on the part of many people and has never been looked upon with favor with the mass of the farmers themselves, we believe. Is the Lord punishing us as a nation for our de-

parture from Him and our ignoring of His laws, both natural and spiritual? It seems like a poor policy to trifle with the gifts from the earth and soil which He gives us, to say the least.

Some Summer Activities

With the advent of summer the activities of people change somewhat. The warm weather calls people out of doors and away from the cities and towns. Children and other school people have a few months for other than the regular round that engages them for the greater part of the year. A great many people of all walks of life like to get away for a few weeks of rest and change to rebuild worn bodies and minds and wasted nerve structures.

And so, for many people, summer time is vacation time. Granting that it is the vacation season let us remember that we are responsible for the use of our time, a precious gift from God, just as much in summer as in any other season of the year. Let us, then, spend our vacations in a way that is not only helpful to ourselves and others but that will be a glory to the Master whom we serve. There are many things to do in the summertime that will not only give us needed change but will be a positive contribution to the cause of Christ. Let us mention a few:

Summer Bible Schools.—These schools are being conducted by an increasing number of congregations in our Church. The movement is comparatively recent, although some congregations have conducted such schools for a number of years. Not many have been organized for more than ten years, and most of them are much more recent than that. Quite a number are being held for the first time this year. The new course for the various grades which has just been completed is a great help in establishing work in new places and in strengthening the work in general. Each year more young people are seeing the possibilities and opportunities of doing missionary work through the Summer Bible School. In going out to help congregations in the scattered rural districts, or the cities, or the various home congregations they are performing a real service. Spending a few weeks in this way constitutes a fine useful, enjoyable vacation, even though it is not one of idleness.

Young People's Institutes.—This is another movement that has been growing rapidly in recent years. It combines the ideas of spiritual instruction and inspiration with wholesome mental and physical recreation. Young people meet together for a few days and enjoy a really good time under the instruction and counsel of able Christian leaders and under Christian supervision. A number of these institutes will be held at different points throughout the Church this year. Two have been announced to be held at the same time, July 25-29, at Eastern Mennonite School, Harrisonburg, Va., and the Beech Church, Louisville, Ohio. Excellent programs have been arranged, copies of which may be had by addressing C. K. Lehman, Harrisonburg, Va., and O. N. Johns, Canton, Ohio, R. 3. Watch our church papers for official announcements of other institutes and plan to include one of these in your summer vacation.

Summer Conferences.—Most of our church and Sunday school district conferences are held some time during the summer months. Here are discussed live subjects dealing with the problems of life, as affecting the Church, the

home, and our young people, and much spiritual instruction, helpful counsel, and general inspiration to better service for the King may be gained by all who attend and take heed to the instruction given in the various sessions. Then there is also rich and ennobling Christian fellowship to be enjoyed. Plan to take in some of these if you wish to get away from the ordinary routine of daily duties. Listed among summer conferences may be also considered instructional Bible conferences that are often held at this time of the year. Fourth of July religious meetings are also held in many places. All of these will be found to be most helpful in building up the spiritual life as well as supplying a needed change in which one may get away from the routine of life that has a tendency to wear down the nerves, the minds, and the bodies of people.

Take the rest and recreation that you need during the summer months, if you have time to get away from your regular duties, but beware of resorts that are questionable and will leave your spirit, mind, and body in worse condition than you were before your vacation. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

Our Adult Program

In a recent Sunday school meeting which we attended one of the speakers stressed the importance of the adult program. Much has been said and done in recent years to enlarge and strengthen the work of religious instruction among children. This is indeed a great work and should have every encouragement and be promoted with enthusiasm throughout the Church.

It is well to remember, however, that unless the parents in the home coöperate in the teaching and training of the children, as carried on by the agencies of religious instruction of the Church, the work is largely negated. Marion Lawrance in his excellent book, *My Message to Sunday School Workers*, says, "The home is God's earliest and holiest school. It is the first institution of His planting upon earth, and is chief of all His agencies for bringing His will to pass. It outdates the Church and far surpasses it in influence." These are strong words, but we can well afford to give them sober thought before we say that the statement is too sweeping. Indeed, we believe they are not a bit stronger than they should be.

If the children in Sunday school are taught the principles of salvation and of the Christian life, and the parents in the home live the opposite of these principles we cannot expect the children, generally speaking, to live out the things that they have learned. We know that there are exceptions, but we dare not blind ourselves to the powerful home influences for both good and evil. If the parents fail to be conscientious in attendance at services at the Lord's house you can not reasonably expect the children to be so, although there are many who do attend without being accompanied by their parents. But if the parents break the law of the Sabbath, the principle of truthfulness, the commandment of reverencing the name of the Lord, etc., we can not but expect the children to do likewise, notwithstanding all the Christian instruction which they may receive.

Marion Lawrance continues in the same chapter by giving these facts gleaned from a survey of 100 homes:

"In the homes where both parents were Christians and members of the Church, sixty-six per cent. of the children became Christians. Where one parent was a Christian and a member of the Church, thirty-three per cent. of the children became Christians. Where neither of the parents was a Christian, only ten per cent. became Christians."

Taking into consideration these facts we see the great importance of having an adequate program for the spiritual instruction of adults. We have not neglected them in the past, to be sure, but have we done as much along this line as we should? The adult Sunday school classes of men and women, both older and younger, need strong teachers to help them to become grounded in the principles of Christian faith and life and to see their responsibilities as home builders to bring up their children in "the nurture and admonition of the Lord." We can well afford to expend greater efforts in our work among adults. Through the Home Department of the Sunday school, through visitation work, through parents' meetings, through all the regular services of both church and Sunday school let us keep in mind the carrying on of a strong adult program.

The Mission Work of the Church

This would indeed be a large subject to discuss if one were to attempt to touch every phase of mission work that is being conducted by the Mennonite Church, for there are many activities carried on by the various congregations scattered over this and other lands that many people know very little about. But we have particular reference to the organized work carried on by the Mennonite Board of Missions and Charities.

It was the editor's privilege to attend the annual meeting held at the Prairie Street Mennonite Church, Elkhart, Ind., May 27-29. It was a great meeting in a number of ways. First, in the mass of information that we received of the working of this great arm of the Church, such as the number of mission points and institutions maintained by this board, both at home and in foreign fields; the number of workers who are laboring at the various places, and who are responsible to the board; the amount of money handled each year, as well as the amount invested and yielding regular income. This and other information revealed the staggering amount of business and work being done by the Board.

Then it was a great meeting because of the inspiration those attending received from it. Foremost in this phase of the meeting were the earnest and well-prepared addresses of the various speakers who had parts on the public program. They certainly performed their parts well. Next was the fine spirit of Christian fellowship which we enjoyed both in the hospitality of the Indiana brethren and of the association of those who had come from far and wide to attend the meeting. Here East and West, North and South, met together as a great brotherhood in Christ Jesus, all interested in the great work of carrying the Gospel into all the world. May this strong tie that binds us together in Christian love also lead us out into still greater service.

Let us remember the work of the Mission Board in our prayers, so that the Lord may continue to bless and direct the work to His honor and glory and to the salvation of needy souls.

Christian Life

MODERN SIN

VII. The Liquor Question

By Ernest G. Gehman

Prohibition has been repealed, but

That doesn't make the breath of a liquor-licker any more attractive to angels or Christians.

Alcohol still benumbs bodies, befuddles brains, and bedamns souls.

The Holy Spirit and alcoholic spirits still are mutually exclusive.

The drunkard's home is still the devil's masterpiece.

The boy who starts to drink still gives a mortgage on his soul.

The man who soaks his brains in whiskey is none the less a fool.

The men who tie up their fellow men with the chains of habit and then rob them at their leisure are still dirty robbers.

A drunkard still cannot inherit the kingdom of God—and what of the drunkard-makers?

The respectable old gentleman called Uncle Sam, seems out of place in a business partnership with the booze-gang.

Next winter many a man's wife and children will be shivering in the cold because he is helping the "liquor store" pay its coal-bills.

A saloon by any other name is just as vile.

S—l—o—p still does not spell **health** or **happiness**. Drinking liquor is still a sin.

Some strange fantastic logic has been foisted on the American people in recent times. For example, men were urged by politicians and preachers to fight to win the "war to end war." But what have we? And just lately off the press is a popular photographic book of history with the ominous title "The First World War."

Also more recently women were urged to smoke cigarettes in order to keep thin—but what an admission this was of the injurious, tissue-destroying effects of nicotine! Any one of a dozen other poisons daily, deliberately injected into the body in small doses would have exactly similar results. I know of a doctor who had astonishing success in treating stout people, but when authorities discovered that he accomplished this by implanting the head of a tapeworm in the food tract of his unsuspecting patients, he was severely prosecuted as a high criminal. But of how much sorer punishment are the big cigarette manufacturers worthy?

As another example of false logic, people are asked to spend what little money they have in order to keep money in circulation so as to lift the depression—but depressions are far more deeply rooted than in the mere non-circulation of dollars and cents.

Also people were persuaded to repeal the Eighteenth Amendment in order that liquor production might be taken out of the hands

of bootleggers and speak-easies. And is it? It is not! If men defied the government when all liquor traffic was prohibited, it would be interesting, now wouldn't it? to see them suddenly cease their disobedience when the government announces that liquor making is no longer wrong but that only certain licensed breweries and "stores" are permitted to handle it? As a matter of fact the bootlegging trade "is now increasing at a rapid stride and the country is flooded with bad, illicit liquor," quoting from a recent speech by Senator Borah in the Senate.

According to news reports there is much unregulated liquor selling in the large cities, even to children, and girls are found drunk in barrooms, and the number of deaths due to drunken drivers of automobiles has greatly increased. Local Harrisonburg, Va., officials tell me that criminal acts are on the increase in our county since liquor again flows freely. Staunton, the neighboring county seat (and, by the way, the birthplace of Wilson, during

DRUNKEN DRIVERS

By E. G. Gehman

(Inspired by what I have seen in the papers and experienced on the road.)

Drunken drivers! God, defend us
From their reeling, wrecking roll!
How alarmingly portentous
Is their daily, deathly toll!

Drunken drivers! Cars careering!
Muddled minds and frowzy breath!
Aimless, alcoholic steering!
Frightful derelicts of death!

Manned by men unmanned by liquor,
Come the juggernauts of steel—
Fearful engines of destruction,
Monster Frankensteins a-wheel!

Drunken drivers, tearing headlong,
Heedless, heartless, on they come,
Adding thousands to the wreckage
Always wrought by Demon Rum!

Only now the ruin's sudden,
While, before, it slowly came;
Slowly sapping, swiftly snapping,
Always certain, just the same.

Naught care they for self or fellows
To whom Alcohol is god;
Only human lives appease him,
Sacrificed, beneath the sod.

Drunken drivers! Their next victims?
Will YOUR child or MINE be one?
Might the FAMILY next be murdered
On some pleasant evening run?

Drunken drivers! God, defend us
From their crashing, crushing roll,
And remove the awful menace
Of their mighty, mounting toll!

Harrisonburg, Va.

whose term of office the eighteenth Amendment was passed), witnessed the murdering of two men by their brothers in separate drunken brawls within a week after repeal became effective in Virginia.

Another argument widely used to produce repeal was that the government would have the advantage of great sums gained in licenses and revenues, to help meet national debts and deficits. But sin is a reproach and a financial liability to any people and the gain will only be apparent, for what the government will make, it will more than pay out again in increased expenses for running its prisons and penitentiaries, poorhouses and orphanages, hospitals and asylums, and police and military forces. And besides, by far the greatest loss is to the moral strength and fiber of the nation.

Here again, as in the case of nonresistance, for us Christians the larger and really the only patriotism will consist, not in revenue-paying, but in the strictest sobriety, and in humble, sincere prayer that God may yet overrule the lusts and unholy appetites of men, that He may still extend His mercy and longsuffering toward us, and may avert the destruction of our nation, though foes within and without are dragging it to the brink.

In this there lies for us a tremendous responsibility. We claim to be a separate, unworldly people, and we suppose—I hope rightly so—that when the Savior spoke of the salt of the earth He included such as we, but when we see the world about us growing worse so rapidly, spoiling, decaying like improperly-cared-for food, should it not cause us to wonder whether the salt might not be losing some of its savor? If this is true and if the condition continues, both meat and savorless salt will eventually be "cast out," rejected. If the salt has so completely lost its identity that it is merged with and lost in that which it was intended to preserve, it has no longer any excuse for existence.

The whole liquor problem, the long fight against the curse, the forced failure of prohibition, and now the return to the vomit and the wallowing in the mire, is just another one of the many conditions—world conditions, human-heart conditions, so frequently pointed out in these pages, especially in the World News Department—that powerfully testify that this world is ripe either for ruin or for revival. One or the other it must surely be, and may it please God to send us the revival—a conscience-quickenings, sin-scorching, demon-driving, soul-saving, God-glorifying revival. And may God give us such a vision of the possibilities and such a burden of our responsibilities that we shall be mightily driven to prayer.

Harrisonburg, Va.

When a man is constantly talking of his overwork, it is a fair inference of his having not learned how to work. Real workers never talk of being overworked. They have learned how to use their time and how to do the next thing.—Unknown.

We refuse to learn some lessons until Providence tears our hearts.—Anon.

THE PROPHETIC WORD

VII. Signs of the Times

By John Thut

In these studies of prophecies, we have briefly sketched the historic forces of first magnitude; the world system, the mission and destiny of Israel and the Church, and the incomparable influence and personality of Christ. Both Israel and the Church were in their respective dispensations a body of called out ones to bear the light of a divinely revealed truth in a dark world. We are now prepared to analyze the present world situation, study the dire conditions prevailing during the closing years of this Gentile age, and discuss the crucial events occurring in the final crisis of the restless conflict between the seed of the woman and the seed of the serpent when they encounter each other in a terrific death grapple for victory and supremacy.

It is both a duty and a privilege for Christians to study the signs of the times. Because the Pharisees were unable to do this they were reproved with rather uncomplimentary terms by Christ. Matt. 16:3. He granted the disciples their request for signs preceding His coming by describing the religious and political conditions of the last days; but in our lack of knowledge how they have been misunderstood and misapplied! The repeated injunction to "watch" is also divine authority to study current events in the light of God's Word.

Each generation since Christ has had its "signs"—mistaken interpretations, however,—that the end of the dispensation was near, but the dispensation has witnessed the passing of many such signs. The one most frequently alluded to is that there shall be "wars and rumors of wars." Singular that the Christian professing public has hastily concluded that this should be a definite sign of the dispensation's close, since Christ's own qualifying explanation is, "All these things shall come to pass, *but the end is not yet*" (Matt. 24:6; Mark 13:7). He merely stated a common fact of history. In a former article we pointed out the constancy of war, that it is a regular feature of the world system, and so Christ's words denote. Wars, revolutions, the razing of cities, and the disruptions of nations are not the destruction of the world system itself; it has survived many such cataclysms. In order to be a sign of the dispensation's close, a war must be world-wide,—more general even than the World War—and declare organized aggressive hostility against divinely revealed religion; this will become more clear as we proceed with our studies. For definite "signs" we must look for something more specific, something "different" from even the usual developments of the world system's regular features.

1. The Return and Restoration of the Jew to Palestine is preëminently the movement distinctive of the close of the Gentile age. This is repeatedly stated in the prophetic Word. Since this was discussed in the April issue of this magazine, we here merely stress its importance. While it directly involves a people numbering only about 16,000,000, it is nevertheless, the most portentous historical development, in the prophetic sense, in world history

at present. It is the fig tree putting forth its leaves that we may know His coming is near. Matt. 24:32, 33; Mark 13:28, 29. It is the hour hand on the huge dial of time that measures off the centuries, indicating in which "watch" we now are.

2. The Reign of the Antichrist. This is not yet fully unfolded. But the rise of dictators in the various nations is evidence that the entrance of this remarkable personage on the arena of history will soon ensue. They are the precursors of a greater dictator, the Antichrist that is to come; the ominous shadows looming up on the horizon of history of the superman whose reign will be the culmination of all that is evil. Of such stupendous importance is this that we shall discuss it in a separate article.

The complete unfolding of these two "signs" will be the outstanding ones that will consummate the times of the Gentiles, and bring them to a close. The others sketched below, though vital and interesting, are of secondary importance.

Daniel reveals a detailed course of events among different nations difficult to be understood, especially in his two last chapters. In 12:4 he has a statement which apparently has no connection with the context, but it is dropped as descriptive of the close of this Gentile regime. "Many shall run to and fro, and knowledge shall be increased."

3. Unusual Activities in Travel Accelerated by Unprecedented Traveling Facilities will be distinctive of the consummation of this age. A little over a century ago mechanics put a steam engine on wheels—making our first locomotive—and built a railroad; thus our age of rapid transportation began. During the intervening years since then its power and speed has been greatly increased by the application in its construction of new scientific discoveries and mechanical inventions; and this has revolutionized our mode of travel. Improved accommodations and other special incentives offered to the public induced them to travel for business, education and recreation. Since extended tours could be made economically in ease and comfort, the people were educated to journey from locality to locality,—to see the world. To meet competition, railroads are changing the form and construction of engines and cars, making them of lighter material, streamlined to a point where wind resistance is reduced to a minimum and capable of running from ninety to one hundred and ten miles per hour.

The automobile has brought rapid conveyance to the masses on our public highways. For the year 1933 statistics gave the number of automobiles for all the world at 33,000,000; of these 24,000,000 were in the United States. It is possible to place every man, woman, and child in our country in automobiles at the same time and travel with them at automobile speed. This has become the age of the tourist, vacationist and globe-trotter; of conferences, conventions and "meets." Much of this travel, as far as the younger generation is concerned, has no definite

objective; they speed on our highways at the rate of fifty, sixty, seventy-five miles per hour to pacify their nerves; it is literally "running to and fro."

A rate of speed and achievements of travel undreamed of by our ancestors twenty-five years ago are now easily attainable by the use of the airplane. Mechanics are under a constant urge to exercise their ingenuity in devising new improvements increasing speed to overcome distance—to annihilate space. A generation or two past a Frenchman wrote a book, a mere product of his imagination, entitled, "Around the World in Eighty Days"—a feat that was then considered impossible of attainment. But the record of the airplane to circumnavigate the globe now is less than eight days. Speed, speed, and still more speed is the urgent demand of the times.

Notwithstanding our abounding activities accomplished at tremendous speed it would be difficult to convince discriminating students of history that humanity is more discontented at heart than it was during some eras of the past,—during the crusades (1096-1273, A. D.), for instance. Europe then was a furore of unrest; priests preached it, teachers instilled it, kings encouraged it. Men, women and children sacrificed their possessions, joined the army of Crusaders, marched to Palestine to wrest that country from the Turks who insulted the Christians and prevented the Jew from entering it. Then modes of travel were slow. But now our insatiable discontent can to some extent gratify itself in our amazing traveling facilities; and it is a matter of great significance that this should occur while the Jew is permitted—is compelled—to return to Palestine.

4. Knowledge Shall be Increased. Acquiring knowledge systematically was during ancient and medieval times the privilege of the aristocratic; but in the last century it has gradually become the beneficent heritage of all. Also the course of instruction pursued in those past ages was very limited compared to the limitless realm of knowledge that one may now enter; the curricula from grade school to university includes an incredible number of subjects. Scientists have conducted investigations into every phenomena of nature, have ventured into the tropical regions to explore their jungles and study the profusion of their animal and vegetable life, have journeyed to the poles to collect scientific data of those icebound wastes and frigid climes; they have pierced the earth's crust to study its formation, its different strata; have ascended into the air for several miles to learn more of the stratosphere and cosmic rays; by the use of the microscope they have disclosed to us marvels unseen by the unaided eye—the realm of germs, microbes, etc.; and with the aid of the telescope they can read the mysteries of the heavens—trace the course of millions of stars in their vast orbits in a boundless expanse of space. Students of human affairs have familiarized us with the achievements, customs, languages, literature, religions, and other interests of people of other nations in ancient and modern times. All this and more has been brought within our apprehension by research into everything under the sun—and of things beyond the sun.

But has this amazing progress in knowledge

increased reverence for God? Has godliness become a more prominent trait in character? The "conclusions" of scientists assure us that the earth with its variations in vegetable and animal life originated and developed through a gradual process of evolution from star dust to civilized man of the twentieth century; the creative power and wisdom of an omnipotent God was not required to establish the orderly processes of nature. This doctrine with its modifications has thoroughly permeated the world's schools and the thinking of modern man. This is developing into an aggressive militant atheism which is beginning to conduct

vigorous assaults upon the doctrines of Christianity, and is asserting itself in defiance of God. The world by its wisdom knew not God, says Paul of the ancients (I Cor. 1:21), and it is obvious that modern man does not wish to retain a knowledge of Him in their minds.

It is a matter of great significance that this increase in knowledge with its present drift should occur while the Jew is returning to Palestine and has himself built there, since the World War, one of the world's greatest universities.

(To be completed in the next issue)
Harper, Kans.

MENTAL POISE

By John C. Wenger

A Commencement Oration delivered at Goshen College, June 4, 1934.

As men have sailed the seas, they have found the need of some objective standard in order to pursue a straight course. So they used the sun as a standard to sail by day, and the stars for their guide by night.

But often there were cloudy days, and to overcome this handicap, man invented the magnetic compass. It is claimed that the Chinese knew something of the polaric property of loadstone as early as twenty centuries before Christ, but the compass was apparently not introduced into Europe until about the twelfth century after Christ.

Now, although the compass was much more dependable than the sun and stars as a guide, it also has proved to be imperfect. It does not point precisely north and south; and the amount of the variation is not the same in all parts of the world. Furthermore, the iron of the ship itself tends to deflect the needle from a true reading.

The next great advance in guides for sailors came in 1911. In that year a ship plying between New York and Norfolk, Virginia, was equipped with the modern gyroscopic compass. This instrument is much more reliable as a guide than the old magnetic compass. The essential part of the gyroscope is an electrically rotated fly-wheel which is so mounted and so operated that it is not affected by the movements of the ship. This wheel keeps an absolute level, and therefore controls the compass needle so that it always points in exactly the same direction, regardless of the ship's motions.

Now just as this gyroscopic compass serves as a perfect guide to the pilot of the modern ship, so man in his thinking must have a view of life which assures him of absolute stability and mental poise. For is it not true that in the cloudy days and stormy seasons encountered on the Sea of Life in our modern world one needs a strong steadying force in his thinking? By a lack of this stability and poise many people seriously impair their usefulness to society.

Let us note some of these tendencies toward such extremism in our day and see whether we cannot build a thought-gyroscope, so to speak, a view of life and an attitude toward life's problems which will enable us to maintain a straight and steady course in our thinking and live wholesomely and construc-

tively. Let us consider various aspects of the life of our day which demand poise.

First of all we need to take a sane and balanced view of present economic conditions. As a matter of fact, poise in this field is frequently lacking, and many people, as a consequence, are much disturbed and discouraged by present conditions. It might be suggested to such depressed persons, as a sobering reflection that they compare our luxuries to-day with the stunted existence of the serfs of Europe a few centuries ago. They suffered continual oppression and poverty. They were always in the bottom of a depression. The only change in their dull and impoverished existence was the introduction of worse calamities such as plagues and wars. Compare this with the worst of our economic situation to-day. Is not our lot incomparably better? Or take another age for comparison. Consider the enforced frugality and continual hard struggle for existence of those who lived through the pioneering days of our country. Even our grandfathers can tell of the hardships. Are we not vastly better off than they? And are not the hardships of our forefathers a better basis for the evaluation of our present economic difficulties than the abnormal inflated prosperity which we enjoyed for a time following the World War? Surely we can gain much in attaining mental poise in respect to economic conditions by looking farther back in time than school boys can remember! Would not a bit of clear thinking in the light of historical perspective help us to a calmer attitude toward the fluctuating economic scene about us? Would it not give us a new mastery over ourselves, a new sense of our resources, and a new courage with which to face our problems?

And after all, are we not too intent upon the material values of life? Jesus said, "A man's life consisteth not in the abundance of the things which he possesseth." Our happiness and usefulness should not be dependent upon the fluctuations of the stock market and the price of goods. Our trouble is that we have not yet adopted Jesus' standard. Without that standard we shall never come to real balance and poise in relation to material things, to economics.

So I say, away with the economic extremists, the false prophets who have cast away all hope, who despair of better times, and who

demand extreme, revolutionary measures to meet the situation. Let us keep balance and poise in the economic world.

But another aspect of life in which balance and poise surely are needed is in the field of religion. Here extremism has manifested itself very often and so frequently seizes individuals and groups, that the danger of lack of balance and sanity, in a word, poise, and common sense, can be very clearly seen. To some people, Christianity develops into nothing more satisfying than cold, dead formalism as a barren intellectualism. Others, lacking poise, and fearing formalism, go to the other extreme in mere sentimentalism and emotionalism. For them the subjective element is elevated above the objective standard of truth—the Bible. Why not apply a gyroscope here and adopt a sane, sensible viewpoint? One need not go to either extreme. One's faith may be both intellectually sound and emotionally satisfying. In fact a strong and balanced development of both is absolutely essential to adequate religious life in personal experience and in the Church at large.

But there are other aspects of religion in which balance and poise are needed. For instance, in the matter of traditions. Now we have received a rich and valuable heritage from our fathers, much of it centuries old and hoary with traditions. Some people would ask us to reject all the traditions which have come to us from the past, just because they are old. Such an unbalanced attitude reminds one of foolish miners. In the corridors in the depths of the earth, the miners see the tremendously heavy ceiling which the pillars of the mine are supporting. And yet because those sturdy pillars are old and have stood there a long time some one suggests that they should blast them away. Away with traditions, they say. So down go the pillars! Traditions are gone and so are the miners. They wrought their own ruin by their foolishness.

On the other hand, there are other extremists, just as unbalanced, who insist on trying to preserve every form and tradition just because it has the halo of age. They worship the past and foolishly forget that men of to-day cannot live in the past. Both extremes are ruinous. Discarding everything old leads to the irreparable loss of essential and permanent values. But clinging superstitiously to outworn forms leads to stagnation. So here again we may use our gyroscope. Mental poise is indispensable. Let us keep balanced. Let us cling to the plain truth of God as found in His Word, and meet the issues of our day fearlessly, ready to change, ready to conserve. "Prove all things; hold fast that which is good."

Another aspect of life in which balance and poise are needed, is in the construction of a philosophy of life, or more simply, in building the structure of one's faith. By a philosophy of life, I do not mean an abstract, intellectual view of the world, divorced from religion, as is all too frequently the case, but a living unified thought-structure which includes all aspects of thinking and experience, and includes religion and theology. For me, philosophy and theology cannot be divorced, hence I prefer to speak of the structure of

faith, rather than a mere philosophy of life. Let us now consider the need of poise in this field.

In the formulation of his faith-structure, the intelligent and honest man seeks for truth, regardless of the consequences. But some times a woeful lack of balance is manifested. Some seem to think that a thorough intellectual training involves acceptance of all the advanced forms of modern thought in philosophy and theology, and consequently doubt almost everything, casting away eternal truth. Some colleges and universities, by creating such an attitude, merely increase the student's difficulties and finally cause a complete shipwreck of faith, instead of helping the struggling student who is in an earnest search for truth. Such an unbalanced extreme is fatal.

But others are extremists in the opposite direction. Viewing the dangers of one extreme, they fly to the other and are afraid to open their minds at all to the truth. They take an attitude somewhat like that of a box-turtle in the presence of danger—close perfectly! These fearful people need the truth which frees men from fear. For Jesus declared "The truth shall make you free." The truth can never be dangerous except to ignorance and error.

At this point I cannot but pause a moment to give a personal testimony to the help which our Church colleges have given me on this very point. I have come to see that it is worth while to devote one's self unreservedly and fearlessly to the truth and to keep poised and balanced in doing so, regardless of extremes on either side.

May I suggest another aspect of life in which balance and poise are needed. I refer now to one's view of the place of the Church in the world and the success of her program according to the plan of God. There are several extremes to be avoided on this point. Some excited and utterly unbalanced pessimists cannot look at the world to-day with sober and sane judgment because of an absolute lack of historical perspective. They regard the program of the Church with almost no hope because of great difficulties and problems which they see and which are very real. Such pessimism is incompatible with a proper balance.

Then there are those who also lack poise and go awry in the other direction. They idealize the future. For them the world is just about to become a Utopia! The millennium is just around the corner! There is not even a cloud in their sky! Evolution upward is inevitable!

What attitude will the man of balance and poise take? Will he not have a truly Christian philosophy which is as optimistic as Jesus Christ was two thousand years ago? Jesus said the Church will not be conquered. In the end, truth shall prevail. God is still on the throne! Even in His day Jesus more than once had to challenge the pessimism of those of little faith. The same challenge comes to us to-day from the Ruler of the Universe, the Lord of Glory: "O ye of little faith," "Be of good cheer; I have overcome the world." Let us have the faith and poise of Jesus and not the unworthy and paralyzing pessimism of the doubting disciples. A steadfast faith in God is the most indispensable part of our

thought gyroscope. And truly, outside of this faith which must be grounded in a personal allegiance to Christ, there is no genuine mental poise; without this we shall all sooner or later lose balance.

What I have tried to say on this subject can really be summed up effectively in a very simple appeal. The thing we all must do is to think through our problems and try to solve them in a sane, sensible manner. If we take the right attitude of mind toward our problems, we will not only be able to meet them worthily but at the same time maintain a good nature and sweet disposition through life. But if we fail to achieve mental poise and neglect to lay down some fundamental principles which shall steady us in our thinking, we shall not only come to a failure in our own lives with its attendant unhappiness, but we shall be of little value to the world.

What then are these principles which must be followed? The application of these principles

may not be the same for all people everywhere. But the principles themselves are universal in validity and indispensable to all if we would keep sensible and balanced with true mental poise.

First, Wealth does not determine the amount of one's happiness nor the extent of his usefulness.

Second, The Bible is the only infallible authority in faith and life. Nothing can take the place of the Scriptures.

Third, Truth must be followed fearlessly with an open mind.

Fourth, A Christian philosophy is optimistic.

Shall we not, then, determine to banish all extremism from our thinking? Will we not seek to cultivate a genuine poise and balance of mind? Thus and only thus, can we strive toward the highest happiness for ourselves and the greatest usefulness to others.

Telford, Pa.

RESULTS OF FAITH

By Ada Linder

Faith is manifested in works. Faith without works is dead. "By their fruits ye shall know them." Salvation comes by faith.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). To say that I believe and yet fail to do, is dead faith. The devils believe and tremble.

1. Faith Saves from Sin.

John 3:15—"That whosoever believeth in him should not perish, but have eternal life." It is not through reformation but through faith in the words and works of Christ.

2. It Keeps Us.

I Peter 1:5. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

4:19. "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator."

3. It Heals the Sick.

James 5:15. "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

There can be no physical healing save through divine power. All that men can do is to prepare and make conditions most favorable for healing. God always does the healing.

Proverbs 17:22. "A merry heart doeth good like a medicine but a broken spirit drieth the bones."

4. It Gives Power Over the World.

I Jno. 5:4. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world even our faith."

Christian faith can do what all the armies and navies cannot do. Men may be able to overcome the world and yet not be able to conquer themselves. The greatest victory in any life is the conquering of the world and self through Christian faith.

5. It Is A Protection to Christians.

Eph. 6:16. "Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

I Thess. 5:8. "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." The arrows of the wicked one are wounding the souls of men continually. But faith is the Christian's shield which will protect before the most determined efforts of the wicked.

6. It Guides the Christian.

II Cor. 5:7. "For we walk by faith, not by sight." It is a fundamental truth that faith is the sure guide through the wilderness of the present life. Our natural sight so frequently deceives us; but the Christian knows that the safer method is to walk in faith and trust in Christ.

7. It Destroys Exaltation.

Rom. 3:27. "Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith." No man has room for boasting. Man has failed in all his methods of obtaining righteousness in himself. The man of faith is the humble man; he boasts in nothing save the cross of Christ.

8. It Results in Peace and Joy.

Rom. 5:1. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

I Pet. 1:8, 9. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. Receiving the end of your faith even the salvation of your souls." Peace with God is a birthright of every man. Though we may have given it for a mess of pottage, yet through faith in Christ it may be restored. The man of faith is a happy man, a man of joy.

9. It Results in the Unlimited Power of God.

Matt. 21:22. "And all things whatsoever

(Continued on page 215)

Educational

FROM THE HOLY LAND TO THE HEART OF EUROPE

XXXI. There Are No Secrets in the Solemn Black Forest

By Anis Ch. Haddad

Our desire to visit the Black Forest really began when we were children and read fairy stories, and the Forest was one of those countries untrodden save by the feet of children eager to find a world in which all manner of marvelous things happen to marvelous people in the most natural way. Then, there was the visible and audible evidence of the cuckoo clock, whose wooden bird had learned to sing in the depths of the same woods. There were toys, too, which were said to be the product of those inclement months, when snow sometimes lies deep in the narrow roads through the pines. These impressions of a region remote and mysterious were confirmed by stray pictures of woodcutters felling trees and stripping them of bough and bark until they looked like masts waiting for the sails that were to bear them afar; and of charcoal burners in solitary and very lonely places, clouds of smoke rising from the ground and enveloping them in a certain fearful obscurity. In time came other and more romantic, if less convincing, tales of adventure in the Forest, and veritable bits of history which float down from the still waters of childhood and make us aware that we once lived in a more wonderful world than that in which our present lot is cast.

As we approached the Black Forest we were a little cynical. Would there be any "forest" after all our imaginings and journeyings, and if there was a Forest, would it be really "black", or only the usual woods? This skeptical mood held us until we reached the outskirts. It was still on us when we went out to drive the next morning. We spoke lightly of storks; were there not a hundred chimneys in sight and not a stork on one of them? But the skeptic is always taking the short cut to his own crude conclusions instead of waiting until the road unfolds before him and he has a chance to see the whole landscape. A turn in the street and there high above our heads, standing on the rough nests on the tall chimneys, were the storks, precisely as we had seen them in a thousand pictures and always imagined them to be. The parent stork is perched solemnly over her youthful brood, which one would naturally think would get smoke-dried.

The Black Forest lies before the tourists like dreamland, in its mystery, its beauty, its peculiar charm. A little corner of Germany, with the beautiful valley of the upper Rhine as its boundary south and west, it stretches its dark, pine-covered mountains for a hundred miles northwardly from Basle, Schaffhausen, and Lake Constance toward

Baden and Carlsruhe and for fifty miles or so eastwardly from Strassburg and the Rhine toward Stuttgart and Tuebingen. Over it hover thickly the clouds of mystery and romance. In its dark, deep valleys, spirits of evil and of good were supposed to wander. On its hilltops the robber barons of the dark ages of violence built their castles. In its recesses the tragedies of medievalism were enacted. The ghosts of superstition still wander vaguely around their haunts of the far countries.

No district in Europe offers equal attractions to the tourist where tradition is bounded by the hard and fast times of a mercilessly exact history, and history in itself is limited to times on which the garish lamp of modern criticism casts its rays. This mountain region is not conspicuously high; none of its peaks rise more than five thousand feet above the sea. The general level of the upper part is about three thousand feet, of the lower forest about two thousand feet. But the air is cool, dry, and inspiring. One can drive for miles, can climb long hill slopes, unattainable in ordinary atmosphere. And pressing around one on every side is the ever-varying, ever-similar, charm of Black Forest—deep ravine, pine-covered mountain-tops, open and smiling valley, peaceful village, and the traditions and imaginations of the past. Through these very valleys, over some of these very roads, the Roman legions tramped over nine-

teen centuries ago, their merchants in pursuit of gain, their travelers in pursuit of health, their legions in pursuit of the wild German of old. Before and since, through the shadows and terrors of history known and unknown, the generations of men have been climbing these pathways. For the region in and around the Black Forest has been a central point of human history. The roads are wonderful; the German roadmakers seem to have had a prophetic consciousness of the use to which these massive roadways were to be put in the end of the twentieth century. For the tourist naturally thinks of these channels of civilization as designed, finally, for himself and his kindred. It rejoices his heart to see the smooth surface, the solid macadam substance, the gradual and gentle ascents and the carefully guarded sideways.

You cannot lose your way, for these great roads are an especial care of the state; an army of subordinate officials, in uniform, care for them with a watchful solicitude like that of the housemaid as she sweeps a parlor. And as if these living guideposts were not sufficient, this paternal system of government has erected innumerable distance marks—tombstones of kilometers. Every three hundred feet is a small white stone, with its appropriate designation; every three thousand feet or thereabouts—a kilometer—is a full grown tombstone, with full directions as to past and future. Or, it is as if from the king himself there comes a gentle touch and word of encouragement at the passage of every hundred yards; and accurately, at the end of each kilometer, the cheering message, "This is the way into the Black Forest, drive in, in peace." If again, this does not suffice, we may ask the most polite peasants along the wayside. They measure distance strangely by the hour—so many hours of walking to a certain place; as if one should estimate beauty by the acre, or knowledge by linear feet of bookshelves, or morality by the sense of smell.

There lies a vale in the Black Forest lovelier than all the valleys of Germany. The noon bells of a village near by came up to us from far below, as we trudged along a steep path, leading farther and farther into the gorge. Hills were scarred with many white pathways leading to remote farms in the back country. The river curved and curved below, green in its bed, with a white ribbon of road winding beside it.

On the face where we walked were endless terraces planted with young trees, and, beside the path, clumps of box and myrtle, smelling delicious in the breeze. Rain storms were sweeping the northern end of the valley, and the sky was a broken canopy of heavy cloud, but where the sun came through it flooded the pathway with burning heat. Beneath our feet, were red and white shale and barren soil. Then above us low green scrub appeared upon an upper face, and we came to watering troughs on the roadside, fed by a clear stream from a pipe. The path bent sharply up, and lo! under a tangle of green bushes, a drift of purple violets, and, beyond, a patch of primroses.

A few yards farther showed us the valley, a softly wooded, green ravine in the hills,



A View of a Peaceful Church Spire from an Opening in the Black Forest

closed by a great green shoulder. The trees were small, almost scrub, and grew on little copses on the fair green turf, each bordered with thickly growing primroses. The grass was sown with cowslips, and near where the valley rolled upward into the meadows were semicircles in the grass, that, completed, would have been fairy rings.

With the instinct for "bonne bouche" unconquerable in the heart of any child, whatever age, we followed the path above, knowing that the return journey would bring us along the floor of the valley, with all the beauty of the distant hills before us. The meadow turf was thick with tulip leaves and fritillaries; a very decorative hellebore grew in clumps everywhere. In the little copses of the valley were brilliant blue scillas, sweet-smelling violets of enthusiastic growth, never touched by hand of man, huge primroses, a pink, many-flowered columbine, abundant among curly leaves, white stitchwort, a purple unknown weed in great quantity and not yet in bloom, graceful stems of Solomon's Seal. A fairy place—a scene for a romance; a place for a mother to hide a baby threatened by a wicked uncle; a refuge for a saint where he might be fed by ravens and rest hidden from his enemies. Blackbirds sang ravishingly in the trees, their calls echoing from hill to hill, chaffinches twittered, and far off a cuckoo spoke just once or twice.

The air of the upland was cool and invigorating, the shoulder of the farther hill seemed an easy walk; and from there, surely we should see more of the beauty of the Black Forest and its neighboring mountains covered with snow. In the meantime the crest of the meadow would give us a view of the eastern valley, and we set off, when suddenly, "Look," said one. The valley was blotted out completely, and the mist swept round the gorge so quickly on the wings of the storm that, running, we reached the crest only in time to see one far blue mountain before we were completely surrounded with mist. A ruined stone wall provided a little shelter; and after a few minutes, when the meadow seemed isolated in the midst of the storm, the rain came down in earnest. This perhaps was the secret of the valley, a funnel in the hills which drew and condensed the rain.

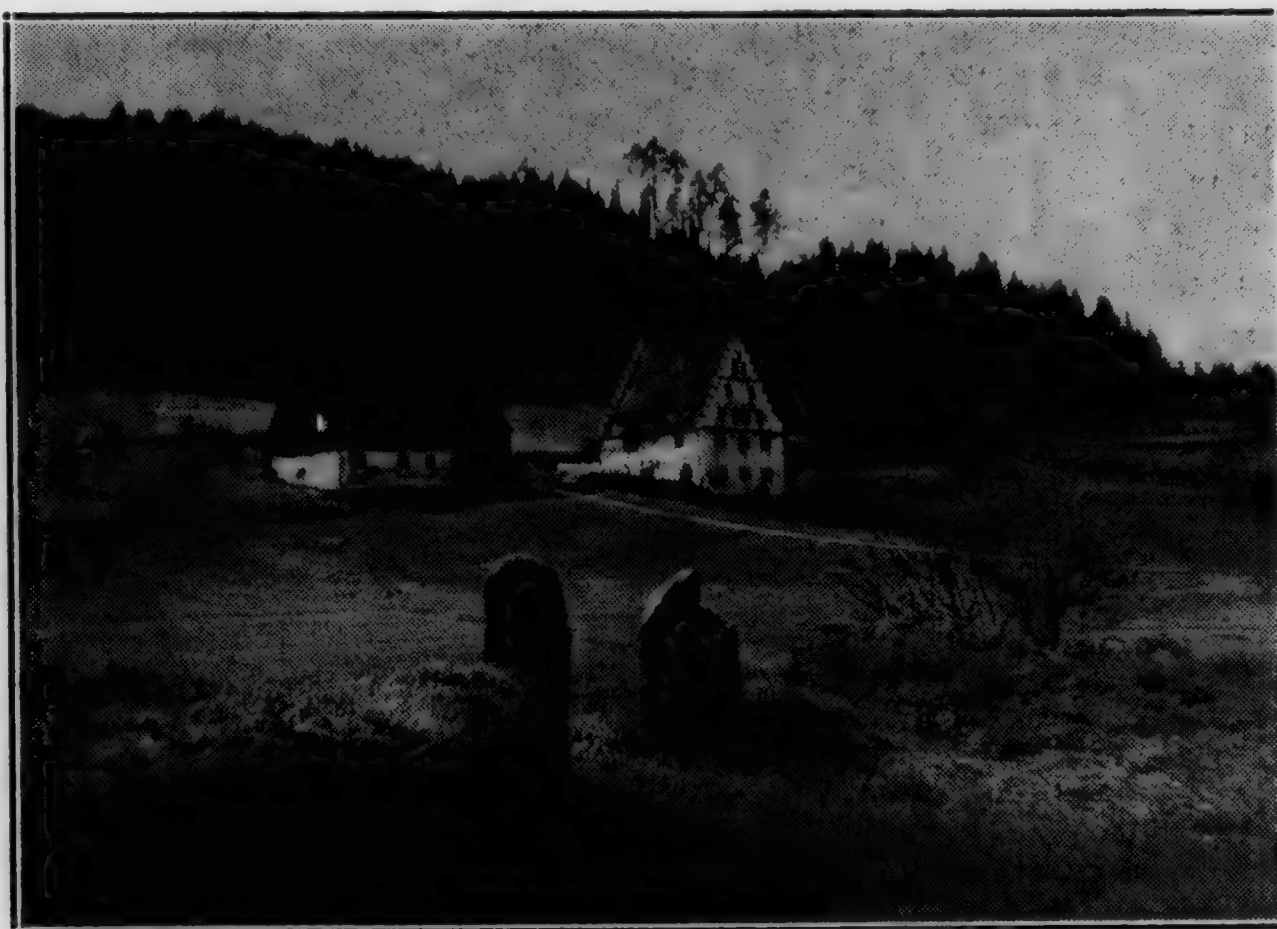
Later, soaked but happy, we walked down the secret vale among its sweet scents after the rain; cowslips proudly shaking off the drops, primroses lying prone beneath the weight, and saw the curtain of mist open upon the blue valley. Then as we rounded a grassy shoulder, skylarks sang to welcome the sun, as it came again, drying the drenched grass and sweet-smelling box, bending under a load of drops.

These mountains are also full of baths and springs and other "curing resorts." In August and September, the Germans of the cities come to take their annual baths and breath. But to tourists of another land and clime, the attractions of the Black Forest

are in the people who live here, rather than those who come here. A great charm of the trip lies in the way in which it carries its rider into the byways and recesses of country life. The railway inn may not be as magnificent as a city hotel, but one can talk with the proprietor and get thereby a larger look into life.

It is this contact with peasant life that gives much of the surprise and joy of the trip. We can see much of it. Mile after mile of steep incline has now to be trundled, following a river to its source. Ere long on the road I have lately traversed, still visible, winding and twisting up the mountain slopes, groups of swarthy peasant women are carrying on their heads baskets of pine cones to the village below. At a distance the sight of their bright red dresses among the somber green of the pines is suggestive of the fairies with which legend has peopled the Black Forest.

A startlingly open expression is found on the faces of the children as we drive on. They swarm in these villages—little tow-headed, rosy-cheeked, fat-bodied creatures of earth and heaven! We met a group of about



Isolated Homes in the Picturesque Vale of the Black Forest

fifty beautiful village maidens, from five to eight years of age, evidently a school, led by a teacher. At sight of our car there arose from fifty little throats an angel's chorus of "Gruess Gott" that must have been heard far above the echoing walls of the narrow village street. This salutation met one at every step and indicates a refreshing characteristic of the peasant life. As we approached such resorts of the uncultured or at least uncared-for tourist we miss this hearty cry. But in the true simplicity of the woods, untainted by the touch of tourist fashion, the mountain heart beats generously and audibly. Evidently these Black Forest peasants are religious in everyday life as well as in formal phrase. The church stands in the center of every village, its spire pointing and its influence lifting toward heaven. On Sundays may still be seen the quaint, picturesque peasant costume of the fifteenth, sixteenth, and seventeenth, sometimes the eighteenth, centuries—though they are gradually disappearing. But during the work time the garments worn by the country men and women are useful rather

than beautiful.

Romance lingers in their minds. Sometimes as we ride through the villages we hear strains of music coming from the windows. Love springs more eternally than hope in the human heart and breast. Their legends show the natural romanticism of this people, dealing largely, beautifully with a pure passion of love. Medieval knighthood and the devil are the other two main subjects of the Black Forest legends. Whoever has looked into these dark pine woods, crowding down a hillside into a narrow ravine, strangely, startlingly black, especially as daylight slowly fades into night, can easily see why the evil one should be an object of imagination for these people. But in those legendary times the devout utterance of the Holy Name, would suffice to protect the innocent.

We move on and visit other villages. Very friendly are they with their old freehold homesteads grouped along a winding road, the houses unpretentious as regards architectural features, but cosy and homely, with high thatched roofs above whitewashed or framework walls. Generally the houses enclose a good-sized courtyard with an old well and a bench or two at the side of the entrance. These well-kept farms are often sheltered by trees and separated from the roadway by an "old world garden." Old fashioned flowers and herbs, rosemary and lavender, bloom in the gardens. Among the fruit trees, the housewife is seen moving about in her big apron, her fresh face glowing beneath her white cap.

No village in this part of Germany is complete without a pond and a tiny streamlet, and, tucked away somewhere, there will be an old smithy. The smithy plays an important part in the life of the village and on its door public notices are displayed. Most important of all buildings is the village church, with its whitewashed red brick or granite walls, its solid square tower, boasting the characteristic crow-stepped gables—a simple, dignified building which has been in use for eight or nine hundred years. On the church tower in many villages a family of storks often find a hospitable home, building their nest on an old wheel or some other safe foundation provided for them. The same two birds will return year after year, mindful of the pleasant summer and the lush meadows of the Black Forest.

But all these friendly sounds are lost in the brooding silence of those great hills and somber woods. A place in which to rest one's spirit is the Heart of the Black Forest, now that vacation is over and the noises of the street make their insistent clamor. They too, have their meaning, and the memory of the silence among the hills helps one to hear and interpret them.

Next month: Seeking for Repose In The Heart of The Black Forest.

Jerusalem, Palestine.

All flesh shall see the salvation of God (Luke 3:6).

THE MOVING PICTURE MENACE

What the Silver Screen Does to Our Children

The movies are among the causes for a sharp increase in crime among young people still in their teens, said Dr. Lawrence A. Averill of State College, Worcester, Mass., in an address delivered at Boston, January 27, 1934. "The blatant exaggeration of sex in an age which is peculiarly sex-ridden incites large numbers of young persons to delinquency and immorality," Dr. Averill said. "The sex motif plays a far more prominent role in the drama of human life than it can safely be permitted to do. Our moving pictures fairly reek with sex, holding up to ridicule many of those notions regarding it which centuries of racial and social experience have taught to be essential."

The Knickerbocker Press of Albany, N. Y., reported January 9, 1934, that the Associated Motion-picture Advertisers issued a statement which said in part: "It is absurd to think that any government would allow the continuance of any industry which daily and hourly is holding up to a vast majority of our citizens ideals of conduct, ideals of moral behavior, customs of undress or habits of common morality which, if adopted by a majority of our people, would change this country of ours from a country of homes and homeloving people into a country of libidinous immoralists." The same paper contained a letter from a reader which bitterly complains of the advertising matter carried by the film theaters and concludes: "When will the self-respecting and public-spirited people rise up to put down this evil that is eating like a cancer into the lives of individuals and homes? Destroy decency and morality, and you ruin the home and the nation."

Hendrik Van Loon, in a syndicated letter which appeared August 5, 1933, characterized the moving-picture producers as "a group of money chasers" which is "turning an entire race of youngsters into hysterical little psychopaths, whose ears and eyes must forever be glued to something that can only be described by a single word, 'ignoble.'" No one will suspect Van Loon of any ecclesiastical bias. The Supreme Council Bulletin (Masonic) 1933 referred with bitter sarcasm to marriages among the screen crowd. "A ripple of speculation goes over the country, and the question of the hour is, 'How long will it last?'" A few years later, when box-office receipts begin to drop off, the stage is set for a brilliant divorce, "and the nation is generously served with intimate details concerning the ones who part 'the best of friends.'" Result, awakened interest and a new box-office appeal." Again we note that it is not some narrow churchman, but this time a Masonic publication which utters this condemnation.

Education by Radio said April 27, 1933: "How often the community is to blame for conditions it permits outside the home and school! This morning I read of a schoolboy who killed a policeman, and to my amazement the blame is put on the movies he saw just before committing the crime. The

accusation was considered seriously enough, for theater owners were actually called in. That boy did not see crime in his home, but he was shown all kinds of crime in the movies, sponsored by the community. We are one of the most backward countries in the world regarding the safeguarding of our youth. Not even Turkey and Russia allow their children to witness films of crime." The investigations of the Motion-picture Research Council has brought to light a record of unquestionable data from jails and reformatories which fasten the origin of crime directly upon the motion-picture theater. The following is quoted from the authentic records of this organization: An eighteen year-old-boy in a reformatory told about seeing "The Big Shot": "When I would see pictures like this, I would get wild and say that some day I would be a big shot that every one would be afraid of and have big dough, live like a king, without doing any work." Another boy said: "I never pulled a job until I saw Lon Chaney in 'The Unholy Three.' I saw how he broke into a safe and picked people's pockets." A lad convicted of robbery said: "The luxuries of life showed in the movies made me want them. I could not on the salary I was earning." Another working off a burglary sentence said: "The ideas I got from the movies about easy money were from watching pictures where the hero never worked, but always seemed to have lots of money to spend."

Boys in reformatories and young men in jails listed the following items of criminal technique they had learned from the movies: How to open a safe by "feel" of dial; how to enter a store by forcing lock with crowbar and screw-driver; how to break window noiselessly for forcing way into store or house to be burglarized, by pasting fly-paper on window before breaking it; how to use weapons—pistols, shotguns, machine guns, black-jacks, brass-knuckles, bombs; how to drown out shots of guns by back-firing; carrying a machine gun in a violin case. (Many more; the list is almost endless.)

Female delinquency is intimately bound up with the theater. The Research Council has the letter of a girl of sixteen who wrote: "The movies have given me some ideas about the freedom we should have. For instance in the picture the wildest girl always tames down and gets the man she loves? Why not in real life? My notion of the freedom I should have (and I have it) is to go out and have a good time, but watch your step. On the screen, when it shows a party with the heroine included, she is generally the life of the party, and I believe that, when you are in Rome, do as the Romans do. I used to think just the opposite, after seeing Our Dancing Daughters, I began to think this over, and I find out it is the best way to act." Another sixteen-year-old girl wrote: "Bad and pretty girls are usually more attractive to men than intelligent and studious girls. No

wonder girls in the olden days before the movies were so modest and bashful. They never saw Clara Bow and William Haines. If we did not see such examples in the movies where would we get the idea of being 'hot?' We wouldn't."

The merit of these quotations is not that they tell an unexpected story; no one can see the average gangster and sex film without being convinced that they breed criminals and prostitutes. The merit of these quotations is rather their authenticity. They prove to the hilt what we have suspected on general lines of reasoning for a long time.

The Research Council figures that in 1930 the big themes in pictures were: love, 29.6%, crime, 27.4%, sex, 15%, making a total of 72%. In 115 pictures, selected at random in Columbus, O., 59 showed killing techniques; 406 crimes were committed and 43 more attempted, a total of 449 crimes, or about four crimes per picture. The revolver was used in twenty-two pictures, knifing in nine, general shooting in five. In fewer than five pictures were shown: hanging, stabbing, beating to death, drowning, lynching, machine-gunning, strangling, and eight other methods of killing, making a total of 18 varieties of exits. Forty-three per cent. of the total settings were bedrooms.

Let there be no doubt about it—young children remember what they see on the screen. It was found that the next day after seeing a film eight-year-old children had caught and remembered three out of five of the items the adults remembered. At the end of six weeks they recalled 90% of what they remembered next day. At the end of three months the percentage was still 90% more. The average of retention by children is over 70%. The result of the gangster film is exactly what we should expect it to be. Forty-nine per cent. of 110 inmates of a penal institution said that movies gave them a desire to carry a gun; 21%, that movies taught them how to fool the police; 12%, that when they saw a gangster or bandit picture, they planned to hold up some one or "pull a job." Fifty per cent. of reform school boys examined said that pictures dealing with gangsters and gun-play stirred in them a desire for wanting to make a lot of money easily. Boys in reformatories or young men in jails listed 32 separate and important items of crime technique they had first learned from the movies.

At Calgary, Alberta, playmates put a noose around the neck of ten-year-old Fraser Edmonds and, throwing the end of the rope over a beam in the barn at the rear of his home, pulled him off the floor and left him suspended in the air. His light weight saved him from having his neck broken. "I was supposed to be the cowboy robber, and they were going to 'string me up.' We have played that game lots of times before, but they never went as far as they did this time." Fraser said his heroes of the movies were Tom Mix and Buck Jones. He liked to play games which resembled scenes from pictures in which those actors played. (Calgary Herald, January 9, 1934.)

The Literary Digest of May 13, 1933, gave publicity to the study made by one of the
(Continued on page 223)

MISSIONS

OUR CHURCH IN INDIA

III. The Period of Formation—Continued

By Geo. J. Lapp

In the previous discussion we referred to the status of the children of the Christians, and the transition from the old to the new in the matter of observance of holy days, congregational worship, and the sanctity of marriage. It would be unfair to the reader to leave him under the impression that after these thirty-five years the transition has been complete or that all Bible standards of life and relationships are lived up to. Along with the transitions that have taken place we still have human nature to deal with and the remnants of heathenism to uproot.

4. The Break with Superstition. According to the traditions of their religious forbears, ghosts, hobgoblins, demons, as well as a few fairies and gnomes, inhabit the wastes, the forests, haunted houses, and the spots where braves or desperadoes have either fallen or were buried. They suddenly appear in some tangible form of man, or animal, or reptile, and then as suddenly disappear. One cannot begin to describe the tremendously complicated system of demonology and spirit worship that developed with the ages of heathen darkness, nor can one who has no intimate knowledge of the situation realize what a hold such superstitions have on the people. The fear of witches and wizards had become so ingrained that the seemingly most consecrated, most thoroughly converted Christian from among these primitive brethren and sisters would very often be found guilty of some attempt to ward off their evil eye or magic spell. A mother would hide her child under a bed at the appearance of some unattractive, toothless old woman. If there had ever been difficulty or a family quarrel with some other family in which a wrinkled, toothless grandmother lives and a child or other family member died, this grandmother had by some spell "eaten" the dead loved one.

Even to-day at the time of a quarrel some such accusation is often made over the back wall between two Christian homes. One of our old brethren was a night watchman at one of our stations some years ago. He had a good many such superstitions clinging to him. He has since gone to his eternal reward. But as night watchman, he would, most probably in his dreams, see strange beings walking in the fields near the mission bungalow. One morning he told the missionary that he had seen Satan walking out in the field with a lantern. It was difficult for him to describe his appearance, but it was Satan. The missionary urged him to arouse him the next time he saw such a sight and give him a chance to see Satan also, but the night watchman, knowing the missionary's thoughts about such things, especially the spirit that walketh in darkness carrying a lantern, did not find it worth while to arouse him.

Orphan children saw ghosts walking on the orphanage compound walls. Of course, they thought, the missionary could not be touched by evil spirits, for, did they not come over to this country in the power of God and were they not mightier than any demons that might harass them? This gave us a good point of contact from which we could instruct them on the power of God and the example and teaching of Jesus. But we did not pose as superior to them in this respect, but tried to teach them that what they thought God had done for us He could and would do for them if they gave themselves wholly to Him.

Their superstitions were naturally an expression of fear which played on their imaginations. Remove this fear and increase their trust in God, and all these superstitions would fade away and, thank God, they have, in most of our Indian brotherhood. Two boys climbed the back wall of the orphanage at Dhamtari and started down town through the mango grove after night. They were going against the rules and knew that if they would be caught it would mean punishment. As they stole quietly through the grove they saw a black object under a tree. Was it a ghost? As they came nearer they recognized the form of Bro. Jacob Burkhart wrestling with God in prayer. It so impressed them that they quietly stole back to their rooms and prayed instead of carrying out their evil intentions. They soon gave their hearts to the Lord and one of them is now the night watchman of one of our Mission bungalows. I think he is convinced about the nonexistence of ghosts.

But, dear reader, if you want to know whether there are such superstitious fears still in the homeland you have but to visit certain areas of the country, and, sad to say, in some of our own Mennonite communities, to find superstitions equal to any found in our Christian community in India. The India Mennonite Church has at least gotten past the witch burning stage. We haven't seen many paintings in India to confuse the spirits (Hekses) as intricate and artistic as on some of the gable ends of big barns in America. When you see them study them carefully and thank God you have passed beyond that stage. India as well as elsewhere has to learn that the love of God casteth out all fear.

5. The Break with Former Traditions. Aside from the superstitions there were traditions which controlled their customs and had to be uprooted. They had been taught transmigration and the existence of soul life or soul force in every living being. The poor illiterates who came to us did not know the philosophy of it, but they had the idea, and this had to be changed. Many of them

ate no meat as a result of this tradition. A mad bull, a rogue elephant, a man-eating tiger or panther, a large dangerous reptile, a mad dog, etc., all might possess the spirit of a desperado or an enemy. A cat or a jackal crossing the road near a graveyard might be the spirit of some departed person lurking about. This soul had transmigrated or might be waiting to become permanently housed in some human or animal body. How uproot this traditional belief and lead them into an individual faith in God for the salvation of their individual souls? This had to be taught bit by bit in all its simplicity. Nor did the ten years do away with it all in the first generation.

Then there were the traditional customs affecting social relations—sowing, reaping, threshing, buying, selling, visiting, and entertaining. Through Christian teaching and example there was a slow renovation and adjustment to Bible teaching. Some of these customs had a direct relation to idolatry. Others bore a close relation to superstitious fears, while others were simply the result of ignorance. Some customs were unclean and repulsive in the extreme. Some militated strongly against the health of the home or community.

Let me give a few social and other examples. Each year at sowing time certain idolatrous practices are observed in the fields of the village people. If any Christians were landowners in these villages great pressure was brought to bear upon them to join in the observance. When our own village of Balodgahan was purchased and came under the control of the Mission, the missionary manager, in this case Bro. M. C. Lapp, the people were gathered together for prayer previous to sowing the grain. The influence of this spread to other localities and the pressure brought upon our Christians is much less than formerly. In the matter of traditional customs the element of fear again entered into their conduct. It was a loyalty to an unconquerable fear.

One of our brethren, who is now a deacon, attended a special short Bible term in our Bible School at Ghatula. He was old enough to partake in idolatrous customs before becoming one of our first boys in the orphanage. When his class was asked by the instructor whether any of them still retained any remnants of those superstitious fears he replied, "There is no use for me to lie about it. I do have the fear of some of those ugly idols because of the dread I had of them as a boy. I know that they have no power over me, but there creeps over me a dread when I even think about them." But his eyes brightened when he said, "My children will not have this fear, for they don't know what idolatry means."

6. Reconstructing the Community Life. This was easier to do with the orphans who married and went out to their own homes than with those who had their own homes previous to becoming Christians. Daily Bible teaching was given in the orphanages. Their living in the orphanages, eating together, sleeping in the same dormitories, being separated from their people and village customs, having no household gods to worship, and having no near relatives to instruct them in the ways of heathendom practically cut them

off from outside communications, and the impact of Gospel teaching soon began a transforming work in their lives. Their receptive minds drank in the truths regarding their relationship with God, eternal salvation through Christ, the futility of worshiping wood and stone, the hollowness of idolatrous customs, and there were soon substituted healthful recreative activities, and wholesome songs that began to influence their lives and relationships. Their conceptions of the fitness of things religious, moral, and social soon changed, and with it manners and customs of living. They carried this new conception into their own homes and ordered them accordingly.

The problem of the new adult Christians who had their own families was another question. The process of teaching to change ideas and customs was much longer. Some of these changes were wrought through the influence of the Christian young people who married and set up their own homes. How get them to completely discard feeding opium to their infants to keep them quiet? How get them to leave off branding the little abdomens of their infants with red hot sickles to counteract colic and other infant ills? How direct their attention to trusting God for protection rather than to resort to all kinds of charms and witch doctors to avert individual or community calamity?

One of our brethren was a sort of wizard and charm vender and knew something of the magic properties of certain seeds, roots, and rags. He was also one time an evangelist and sold his magic wares along with religious

books. The confidence he was able to create through his magic wares helped him to sell Gospel portions, distribute tracts, etc., but led to more decisions to patronize him as a professional than to decisions to follow Christ. His services have long been dispensed with, but he is an illustration of the difficulty of shaking off superstition and age-long traditional customs.

Another younger evangelist who came with his parents from village life and never lived in any of our boardings became fairly well educated but married an illiterate village girl. While he had become more disentangled from heathenish customs than she, yet through her influence he frequently became involved in some observances in their home which were related to heathen practices of former days. One time it was reported to the missionary that they had special lights burning in their stable and some cords and strings, old rags, and special seeds placed at strategic places to ward off evil spirits that might hover around. He claimed that he had nothing to do with it. She defended herself in part, but both promised not to repeat the action. But it was the heart we were after in order to uproot the inward tendency to such observances.

We are truly thankful that the entrance of the Word has given light and that those who can span the years of intimate relations with our Indian brotherhood can with pleasure note great advance on the road to true loyalty to Christ and His teachings and to a clear testimony of salvation from sin, superstition, and idolatry.

Dhamtari, C. P., India.

ANSWERING THE CALL TO AFRICA

By I. E. Burkhart

Bro. Burkhart gives an interesting account of the history of the movement that resulted in the sending of our missionaries to Africa. During the year we hope to have a series of articles from the workers who are now on the field in Tanganyika.

"He will show you things to come" (Jno. 16:13).

Some six or seven years have passed since Africa first became a subject of missionary discussion in the Mennonite Church. At first there seemed very little interest, but as a little seed planted in fertile ground this interest began to germinate, then to sprout, then to develop roots, a grown plant, and leaves. After the plant seemed to be almost full grown there came hot winds and drouth which shrivelled the leaves and withered the plant so that for a time the husbandmen feared there might not be any fruit. But the life of the plant was so thoroughly rooted in the fertile ground of conviction, and the Holy Spirit continued to show us things to come, so that at this time an African Mission is almost a reality. This introductory parable is to be explained more fully in the following paragraphs.

Beginnings of Interest in Africa

It is impossible to learn exactly who was the first to suggest Africa as a mission field, a matter of minor importance. However, it seems that the Mennonite Mission among the colored folk of the Welsh Mountains in Pennsylvania is the center from which the idea has come that American Mennonites should try to do something for the colored people

in some part of Africa. During the years 1925 to 1927 a few persons felt definitely led to give money for this purpose. Both the Eastern Mennonite Board of Missions and Charities, and the Mennonite Board of Missions and Charities received small sums which the donors said should be used in opening work in Africa. These developments might be called the planting of the seed.

After giving considerable serious thought to the possibility of work in Africa the Eastern Board early in 1928 referred the question to the General Board and suggested that the two boards cooperate in the matter. While it is true that the General Board and the brethren throughout the church already had quite an interest in Africa, this step by the Eastern Board increased this interest and led to definite activity on the part of the General Board. At the annual meeting of the General Board in Ohio, in May, 1928, a Foreign Missions Committee was appointed and the committee was instructed to give special attention to a study of Africa as a possible field for missionary endeavor. May we say now that the seed is germinating and sprouting.

The High Tide of Interest in Africa

At the annual meeting of the General Board in Missouri in 1929 one could definitely sense a strong undercurrent of enthusiasm for this

new venture in foreign missions. On the regular program were found such topics as, "The Call of Africa," "Unoccupied Territory in Africa," and "Our Obligations and Limitations in Answering Africa's Call." The committee which had been appointed to study the African field gave a report of a general nature. The committee especially noted the general churchwide interest in the dark continent that seemed to be developing.

The Mission Board felt the rising tide of sentiment from the committee reports, the public talks, and, most of all, from the general interest among the brotherhood which was expressed in several district conference resolutions, in conversation and inquiries direct and indirect. The President of the Board said in his address: "I believe with all my heart that we have come to the place where we are ready to begin work in Africa." In answer to this enthusiasm the Board went on record with a resolution as follows:

"Be it resolved that the Mennonite Board of Missions and Charities hereby expresses its sympathetic interest in the field, and encourages further effort to determine what is the divine will concerning the establishment of a mission post in Africa, and advises action on the part of the Executive Committee to this end."

During the year from the 1929 Board Meeting to the 1930 Board Meeting the interest in Africa became practically churchwide. Inquiries came to the committee asking for materials to be used on programs in Young People's Meetings, Sunday School Conferences, Spiritual Life Conferences, and other types of meetings had subjects on Africa. Bro. A. C. Brunk and family, missionaries in India, had stopped in Africa on their way from India to America and were able to give some practical suggestions and encouragements. The result was that when the Board met in Louisville, Ohio, in 1930, interest in Africa had reached such a high pitch that our enthusiasm was much greater than our understanding of the actual situation. But even then, the enthusiasm was wholesome and fervent and gave a tone to the Board Meeting that was thrilling. The African Study Committee gave its report and stated its conclusions:

"(1) As far as a prospective field is concerned, Abyssinia offers the largest opportunities. (2) As far as the Church is concerned the interest in Africa continues. (3) The question before us now is, how long will the field wait and the interest continue if nothing more is done?"

The Secretary of the General Board spoke on the subject of Africa at the 1930 meeting. Among other things he said were the following:

"If we owe the Gospel more to one nation than to another it is to Africa But if a work is opened in Africa in the next few years it will be purely a venture in faith. Tonight I do not see where the money is coming from. It is not in the treasury I do not believe we ought to wait till the money is all in The opening of a new field will stimulate new interests, release new energy, and tap new sources of income."

The Secretary's message had in it a warning as well as encouragement. The depression was beginning to talk in unmistakable terms to the treasury of the Board. Even with the reduced contributions the Board felt led to pass a resolution in favor of work in Africa. The resolution says:

"The Mennonite Board of Missions and Charities does hereby authorize its Executive and Mission Committees under the guidance of the Holy Spirit to take all the steps necessary leading to the establishment of a Mennonite Mission in Africa including among others the acquisition of means, the appointment and commissioning of workers, the choice of a field, and launching the work. Provided, that no missionaries be sent out before the next annual meeting of the Mission Board (in 1931)."

Referring back to our parable, one might say that the sprout has now developed into a full grown plant. It is ready for the blossoms and the fruit.

The Ebb Tide of Interest in Africa

Perhaps the phrase "ebb tide" is not well chosen. Nevertheless, the foregoing resolution of the Board marks the heyday of interest in the African field. The resolution, like Secretary Yoder's message, had in it a caution: both bespoke enthusiasm, but both pointed out that enthusiasm alone will not be sufficient. Quite unknowingly, yet only too well did those cautious remarks foretell stark realities. Prices kept falling. Jobs diminished. Unemployment affected Mennonites as well as other people. Result: a general tightening of the purse strings, rigid economies, and, in relation to our theme, lower contributions to missions. The net result was the fact that the General Board found it necessary to entrench and to economize in the work it already had under its supervision in India and South America. To begin work in a new field was entirely out of the question, and so the African project was dropped for the time from the plans of the General Board. At the annual meeting in Iowa in 1931 there was no subject on Africa on the program. Also, during the year from the Board Meeting in 1930 to 1931, there were very few programs throughout the Church that included Africa on them. Nor did people in general speak or inquire very much concerning the new field.

It is not to be understood that the Church had lost her vision on missions. This change in interest is due mainly to the economic conditions which prevailed. We need not be told how serious the depression was during 1931. The apparent quietness on new mission ventures is a solemn witness to the difficult straits in which people found themselves during these times. New plans needed to be made. Adjustments had to be radical. Debts, economies, new conditions, all added their bit to our perplexity, and instead of looking up and out toward foreign horizons we were intently sweeping our home doorsteps. We were not doing this to keep ourselves busy nor to stifle missionary convictions. We were compelled by the very force of circumstances to do something to meet a situation which found us sadly unprepared to meet it. No doubt many of us became too cautious with what little money we happened to have, but we had been too liberal in making debts and visionary plans and our "sins" had found us out. We hear much about the New Deal these days and if one may borrow President Roosevelt's phrase, we are in for a new deal in missions. The blighting, withering, tempestuous testings through which we came seemed for the time being to retard the growth of our interest in Africa. Like the

barren fig tree, our plant had leaves but thus far no blossoms, much less any fruit.

"All Things Work Together for Good"

It is often said that the darkest time is just before the dawn, and it seems to be true in relation to Africa. The Lancaster Pennsylvania Board of Bishops passed a resolution late in 1930 favoring the opening of work in Africa under the Eastern Board, and they also suggested that the work be considered church wide and that other boards be invited to have a part in supporting the work. After the General Board found itself unable to plan for work in Africa, the Eastern Mennonite Board again interested itself more directly in the African field. By 1933, a number of volunteers had offered their services. Some funds were available. Contacts were made with officers of the Sudan Interior Mission which has some forty workers in Abyssinia. These officials encouraged the Mennonite people to take up the work in Abyssinia. The result was that Brethren Orie O. Miller and Elam Stauffer were delegated by the Eastern Board to go to Africa to make investigations with a view to locating a field for our workers.

Brethren Miller and Stauffer first visited the Anglo-Egyptian Sudan. They spent three days in Khartum, the capital of the Sudan, and obtained what they considered the essential information with reference to this area. This section had in it numerous tribes of unevangelized people and in many respects seemed like a field worthy of consideration. However, before leaving America, our Mission Board officials were urged by missionaries familiar with the facts also to give consideration to a field in Tanganyika Territory, while making investigations. Therefore, after the Anglo-Egyptian Sudan was investigated our advance men proceeded to Tanganyika. After due consideration they chose Tanganyika as the new mission field for our workers. Our territory lies east of



THE HARVEST OF SOULS

In the rugged mountain regions,
On the vast and rolling plain,
'Midst the city's teeming legions,
There are precious souls to gain.
'Mong the thorns of sin they're hidden
And their worth we fail to see;
Yet God's price for them was hidden,
When Christ died upon the tree.

Like the ripened fields they're swaying,
Waiting for the harvest band.
Oh ye reapers, go forth praying!
Gather sheaves on every hand!
Go in earnest, seek the erring,
Pointing them to God's own Son,
That with Him they may be sharing
Blissful rest when life is done.

Let us labor for the Master,
For the season soon will end.
Oh the fields do seem much vaster,
When lost souls on us depend.
Think, O friend, if some should perish
Just because a reaper fails,
Better far, if they would cherish
Christ, the Lord, while grace avails.

—S. C. Theo. Ransey.

Lake Victoria, and the first station has been located at Shirata, five miles below the Kenya border. The chief reason for deciding on Tanganyika is the rapid spread which Mohammedanism has made there in recent years and the positive conviction of missionaries that unless this field be taken soon by Christian workers the opportunity would pass by.

The prayers and thoughts of many brethren have followed these developments. Surely God is good, and through the Holy Spirit has shown us things to come. Bro. Miller has returned to the home land, while Bro. Stauffer remained on the field. Before Bro. Miller sailed for home, Sister Stauffer and Bro. and Sister John H. Mosemann, Jr., having sailed from New York on February 22, also arrived on the field to join Bro. Stauffer. These four workers are now in the midst of language study and other preparations, such as arranging to build on the plot of land for which they have applied at Shirati. They probably have full possession of this land by the time this reaches the reader.

No doubt most of those who read these lines also read the news items in the Gospel Herald under date of March 1, in which it was stated that nearly five hundred brethren and sisters, largely young people from eastern Pennsylvania, gave the missionaries an enthusiastic farewell in New York City on the date of sailing. Such an ovation has very sobering implications. Does it mean that many brethren have their world vision enlarged? Does it mean the generation of new zeal for Christ's great cause of redeeming and saving lost humanity? Does it mean that many of these young people will hereafter more faithfully pray for and give to missions? Does it mean that the home church will be strengthened by more consecration and genuine witnessing for Christ? Does it mean that our traditional timidity is gradually giving way to a holy boldness that will enable us by the grace of God to push the front farther and farther into enemy territory in a large offensive launched by heroes of the cross who hear and heed the marching orders of the Great Commission: "Go ye into all the world?"

Hesston, Kans.

EXCUSES FOR FAILURE

Everybody is a very peculiar person; I never met anybody who did not excuse himself for being a failure as a Christian on the ground that he had very peculiar difficulties; but if you will remember that Jesus Christ died for you as if there were not another soul on earth, and that He was the omnipotent Son of God as well as the perfect Man, and that He is now in Heaven on the right hand of God, with all power in Heaven and on earth, then you will begin to see that the Gospel of Jesus Christ is true when it teaches that men can live a life of victory and power and unceasing joy.—Prebendary Webb-Peploe.

A real friend is one who will tell you of your faults and follies in prosperity, and assist you with his hand and heart in adversity.—Horace Smith.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

After a few days' absence from my typewriter I am back again to begin work under the above title, "Notes and Suggestions." We went across the Lake of the Ozarks by way of the Irontown Ferry to visit some old friends who formerly lived in our community. There were no appointments for preaching, just house-to-house visits, a talking together of old times and friends, some opportunities to read the Word, to sing, to pray, and to discuss the way of the Lord. There were some smiles and some tears of joy, some expressions of resolve for a better life, many hearty invitations to come back; also some urgent requests to make regular appointments in a community where no religious work is being done. Our hearts were set to meditation and prayer and we were made to wonder how and when we might do it, or whether we might find some consecrated soul with a shepherd heart who would be able to meet the many calls for Gospel service. Then we came across the ferry again, made a few more calls on the home side, then home and back to the desk. We were thankful for a safe return and for the opportunity of being in touch with those who appreciate the good things of Christian fellowship. And, perhaps, you will wonder what connection this has with the Young People's Meeting page. Well, some directly and more indirectly.

Many of the things that are written in the lessons and suggestions for each topic are made real to your editor by this living contact with fellow travelers. Jesus is held before us as the central figure, and His cause for the salvation and upbuilding of souls, is made the objective. If you will study the topics of the month also you will notice that the topics have a relation to the work we do informally for our Master. We need courage, sacrifice, brotherly love, purity, and preparation, as suggested by the topics of this month, in all the rounds of life and service. We ought to be glad for the loving touch of a living Savior and for the privilege of being His representative wherever we are.

It is the sincere wish of your servant that every one of those who take part in the meetings prepared for the young people may have the living touch with Jesus and bring that life-giving One to the friends and needy souls around them. May the study of the topics be more enlivened with the applications to living issues in our own and our friends' lives.

Will each program committee and leader keep these things in view as they prepare for each meeting? Will each one with an assigned duty remember that life is real and earnest and that every subject has a vital connection with some living issue? Will you let the Lord use you to make the discussion such that others may feel its living power? And may God truly bless the meeting till its fruitage shall be evident in the blessing of innumerable souls.

BIBLE PRECEPTS AND EXAMPLES— COURAGE (Jr.).—Psalm 27

Topic for July 8

MOTTO

"The Lord is on my side; I will not fear."

MEDITATIONS ON THE TOPIC

I. Courage.—This is a quality which is not limited to the rich and the great. The lowliest people whose earthly possessions and earthly fame are negligible, have as great or greater opportunity to exercise courage as those in easier circumstances. Courage arises from the proper outlook of life, a vision not unlike that of Elisha when he prayed that his servant's eyes might be opened to see. And when God had answered his prayer the servant saw the mountains full of horses and chariots of fire round about Elisha. It is more possible for those whose hearts are in accord with the Lord to have the outlook to assure them that, if God is for us, all is well, than for those who only look upon the earthly, sensual, and devilish viewpoint, while their hearts are not right with Him.

Physical courage consists in a feeling of security because we feel that we have bodily strength to battle against the odds of life. How quickly that courage can be laid low when the bodily powers fail. Mental courage consists in a reliance upon mental powers. But this power likewise fails and cannot stand against its antagonist. But the

courage of faith in the invisible God has unlimited resources and may, like the daughter of Zion, shake her head at the threatenings of her foes. Isa. 37:22.

"Should earth against my soul engage,
And fiery darts be hurled,
Then I can smile at Satan's rage,
And face a frowning world."—Isaac Watts.

Man-fear makes people compromise and stand only for partial truth, and is an evidence of a lack of faith in God. Those who whole-heartedly stand for the cause of Christ, regardless of the reproaches of men, prove that they have faith that their invisible Friend will not disappoint them.

II. The Text.—Psa. 27.—This psalm sets forth the ground of confidence by which the psalmist David obtained courage in the face of great threatenings. He counsels others to wait on the Lord and be of good courage also, as his own experience had taught him was well.

III. Suggestions for Junior Programs.—Contrast the cowardly fear some boys and girls have of a scornful laugh or a disapproving word, with the courage that fears no ridicule. We may well think lightly of those who persecute us for Christ, because Christ will richly reward all who put their trust in Him. There are some who fear the face of unbelieving men more than the cannon's roar. Impress the folly of taking courage from what men may say and do to us. Show the wisdom in taking the true way of courage by fully trusting in the Lord and His ways.

Follow the Suggestive Outline for Juniors. Assign some of the characters of Bible times who showed by their conduct that they were full of courage. Let the Juniors prepare a discussion of such characters and their courage. What can the junior do to become more courageous? Why are we so afraid of the remarks and sport which our companions make about us? If we know that we are right and true to God, why should we be afraid of any one or any thing?

OUTLINE STUDY

I. Foundations for Courage.

1. Confidence in something strong and wise.—Isa. 26:4.
2. Confidence in man is useless.—Isa. 31:1; Jer. 17:5.
3. Confidence in riches does not avail.—Psa. 52:7; Prov. 18:11.
4. Confidence in war equipment misplaced.—Hos. 1:7.
5. The right foundation for courage.—Eph. 6:10-18.

II. Courage in the Face of Dangers.

1. Great upheavals.—Psa. 46:1-3.
2. Various dreadful things.—Psa. 91:1-16.
3. The plots of the wicked.—Psa. 27:1-3.
4. The rage of the devil.—I Pet. 5:7-9.

III. Examples of Courage:

1. Caleb.—Josh. 14:12.
2. David.—I Sam. 17:32.
3. Nehemiah.—Neh. 6:11.
4. Three Hebrews.—Dan. 3:16, 17.
5. Daniel.—6:10.
6. Jesus.—Jno. 19:10, 11.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Courage."
2. Why We May Rightly Have Good Courage.
 - a. God is able to help us.
 - b. When we get right before Him.
 - c. When we use His armour and weapons.
 - d. When we take Him at His Word.
 - e. When we ask Him in prayers of faith.
3. Examples of Men of Courage.
 - a. See Outline Study.
 - b. Find other examples in the Bible.
 - c. Give illustrations from experience.

For Seniors.

1. Courage of Men with Earthly Backing.
2. Courage of Men without Earthly Backing Who Trust in God.
3. The Danger of False Confidence.

PERSONAL THOUGHT

Working with God is the best way to live a courageous life. It is always cowardly not to dare to do right.

SEED THOUGHTS

Conscience in the soul is the root of all true courage. If a man would be brave, let him learn to obey his conscience.—J. F. Clarke.

The best hearts are ever bravest.—Laurence Sterne.

Whenever you do what is holy, be of good cheer, knowing that God Himself takes part with rightful courage.—Meander.

Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?

Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas.

Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?

Sure I must fight if I would reign;
Increase my courage Lord;
I'll bear the toil, endure the pain,
Supported by Thy Word.—Watts.

SACRIFICING FOR THE CAUSE OF MISSIONS.—Philippians 2

Topic for July 15

MOTTO

"Walk in love as Christ also hath loved us."

MEDITATIONS ON THE TOPIC

I. **Missions and Sacrifice.**—Christ came into the world on a mission of love for fallen humanity. There was sacrifice on the part of heaven in making the gift of love to the world. It was no small matter for the Father to subject His Son to the ignominy to which He was subjected in coming into the world and being delivered up to die for the redemption of the human family. It was a sacrifice on the part of the Son to make Himself of no reputation when He was enjoying the very glory and equality with God the Father above. It meant a sacrifice to spend the years in humiliation in a sinful world. It meant sacrifice to die upon the cruel cross, suffering the most painful as well as the most disgraceful of deaths. Yet He willingly did it all because of His great love for the lost. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

"As the father hath sent me into the world, even so send I you." These words of Jesus are full of meaning. While they do not involve the same atoning sacrifice which Jesus made, they do involve a sacrifice that will bring the message of the atonement to a sin-cursed race. The love that Jesus felt toward the lost is in the disciples of Jesus toward their lost fellows in the world. Fellowship with Jesus makes us partakers of fellowship in the great desire that His atonement may be made effectual in whosoever will. We cannot become missionaries without a sacrifice of some pleasant things, even lawful and worthy things to enjoy. Not only sufferings and shame to the body and the mind, but privation of the joys of association with the saints, and willing persecution for His name's sake, shall be our portion.

II. **The Text.**—Phil. 2.—The thought of letting the mind of Christ be in us involves a willingness to sacrifice ourselves as He sacrificed Himself. Paul, Timothy, and Epaphroditus, exemplified the sacrifice which should characterize the life of every Christian toward the cause of missions.

III. **Suggestions for Junior Programs.**—Have the boys and girls to absorb fully what it meant to Jesus to come into the world so full of sin and suffering, and endure what He did while He was deprived of the beautiful and glorious surroundings in heavenly glory. Let them fully draw the contrast of heavenly honors with the earthly dishonors through which He passed without murmuring and let the reason why He did it fully grip their hearts—**love for lost men and women.**

It is but reasonable that we should dedicate our bodies to God in a living sacrifice

to do and to be just what He would have us do and be in the cause of Christ in the world. What more reasonable thing than that we should seek to carry on the work which Jesus began since He has had mercy on us and has purchased us with His own precious blood?

Impress His parting words to the disciples, asking them to preach repentance and remission of sins in His name among all nations. This command is handed down from time to time to every new disciple. And when their work is done others shall take it up until Jesus comes again.

Consider what the carrying out of the command will mean in the way of privation, suffering, hard work, reproach, persecution. But what does that amount to compared to the cost of our redemption? Who would want to be a shirker under such circumstances? How ashamed we will be at the time of His coming if we make the excuse now that we did not do any more for missions because it was **too hard** and we could not bear the ill manners of the heathen, the hardship and cost of the journey, the privations of the life, and the persecutions that would be our portion. What is the best way to fulfill the commands of Jesus? To go? To stay and labor to send? To give ourselves to prayer? Why not just as He will direct by His Spirit and Word through His Church?

OUTLINE STUDY

I. The Savior's Sacrifice.

1. Given of the Father.—Jno. 3:16; Rom. 8:32.
2. He gave Himself for us.—Gal. 1:4; II Cor. 8:9.
3. He suffered for us.—Isa. 53:5.
4. Was made a curse for us.—Gal. 3:13.
5. Took our burdens upon Himself.—Isa. 53:3.
6. Redeemed us by paying the price.—Rev. 5:9.

II. Christ's Sacrifice Obligates Us to Make Sacrifice.

1. We ought to lay down life for the brethren.—I Jno. 3:16.
2. We ought to live unto Him.—II Cor. 5:15.
3. He gives us the ministry of reconciliation to represent Him.—II Cor. 5:18-20.
4. It is a reasonable service.—Rom. 12:1.
5. It is a love service.—II Cor. 5:14.
6. It is a sacrificial service.—Phil. 2:17.
7. It should include all things.—Phil. 3:7-11.
8. It makes the call, to witness, first.—Acts 20:24.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Sacrifice."
2. What Christ Sacrificed for the Salvation of Men.
 - a. What He left in glory.
 - b. What He took in its place.
 - c. What He bore as a sacrifice.
3. What the Saved are Called to Do for Christ.
 - a. Tell others.
 - b. Live the Christ-life before others.
 - c. Sacrifice for others.
4. What Can We Lay Down for the Cause of Missions?

For Seniors.

1. The Sacrifice of Love in the Salvation of Men.
2. The Sacrifice We Owe to Those Who Do Not Know Our Savior.
3. What Applications of Sacrifice May We Make in the Light of Present Needs for Missionary Work in the World?

PERSONAL THOUGHT

"We ought to lay down our lives for the

brethren." Do we do it? Why? If not, why not?

SEED THOUGHTS

In heaven, we shall never regret any sacrifice however painful, or labor however protracted, made or performed here for the cause of Christ.—Mary Lyon.

Nothing is really lost by a life of sacrifice; everything is lost by a failure to obey God's call.—H. P. Liddon.

The sweetest life is to be ever making sacrifices for Christ; the hardest life a man can lead on earth, the most full of misery, is to be always doing his own will and seeking to please himself.—E. H. Bickersteth.

Go, labor on; spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?

Go, labor on; 'tis not for naught;
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
The Master praises—what are men?

—Bonar.

ORDINANCES—THE HOLY KISS.—

Rom. 16:16; Acts 20:37; I Cor. 16:20; II Cor. 13:12; I Pet. 5:14; I Thess. 5:26

Topic for July 22

MOTTO

"Love one another."

MEDITATIONS ON THE TOPIC

I. **The Holy Kiss.**—The touch expressing special nearness of affection and regard is the kiss. The mother instinctively presses her lips against her babe in her bosom. Fond parents are drawn toward their children and find expression in the kiss. Loving brothers and sisters express their feelings by the kiss. Friends who feel a special nearness often express themselves at appropriate times by a kiss. What is true in these natural ways is true in a more sacred sense between brethren in the Lord.

The Holy kiss is made "holy" by the fact that it is prompted by a love that has its sources in the Spirit of God dwelling in the believer. As a kiss of charity, it is born of that love emanating from the love of God shed abroad in the heart by the Holy Ghost. It resembles the natural affection in an outward way, but it has an element in it that goes deeper and involves more than mere human passion. Human passion will draw friends together whose character may be otherwise very unholy. It may even draw people into the warmest affection for one another when the results of their warmth brings nothing but the unfruitful works of evil. Holy love sets its affection upon the child of God because you yourself are a lover of God. It carries no partiality or hypocrisy in it. The humblest of God's children are just as near to the heart of the believer as the more prominent. Holy love does not yield itself to the motives of selfishness and the movings of human passion. It gives expression to the movings of the Spirit in that which is pure and true and seemly. Brethren greet brethren; sisters greet sisters. In this there is no suggestion or temptation to that which is unseemly. The Spirit of God prompts us to love all God's children, but gives us that keenness to discern the fitness of things that would avoid all appearance of evil.

II. **The Text.**—Rom. 16:16.—A Command enjoined through Paul to the Roman brethren.

Acts 20:37.—An account where brethren expressed their affection for Paul when they were parting perhaps for the last time.

I Cor. 16:20.—A command enjoined upon the Corinthian brethren.

II Cor. 13:12.—A command a second time reminding the Corinthian brethren as to how they should express their love to one another.

I Pet. 5:14.—Called a kiss of charity.

I Thess. 5:26.—The command given to the Thessalonian brethren showing that it is an impartial love including "all the brethren."

III. Suggestions for Junior Programs.—

A discussion of the meaning of the holy kiss may be taken up somewhat after the suggestions of the outline for Juniors. Sincerity may be contrasted with the hypocrisy of Judas when he kissed Jesus in the garden. True brotherliness will not only practice this command but will make the rest of our conduct correspond with what we have expressed by the kiss. If we kiss our brother and then act in selfishness and speak unkindly of him, we are not true to what we have done.

If we greet the brethren in the Church and then live unworthy of a true Christian we are acting out hypocrisy. Every ordinance not only expresses what the ordinance stands for but tells to others that we are followers of Jesus.

Find instances where Christ and His disciples practiced the kiss, and let the boys and girls tell the incidents and give their impressions of them.

OUTLINE STUDY

I. The Ordinance of the Holy Kiss.

1. Is a symbol of love.—I Pet. 5:14.
 - a. Brethren who are born of God.—I Jno. 3:14; 5:1.
 - b. A sign of discipleship.—Jno. 13:35.
 - c. A test of genuineness.—I Jno. 4:20, 21.
2. It is an appropriate greeting or salutation (see the text).
 - a. On meeting or parting.—Acts 20:37; Mark 14:45.
 - b. On special occasions as a sign.—Gen. 27:26.
3. It is a "holy kiss" (I Cor. 16:20, and others).
 - a. The command of Christ through His chosen (see text).
 - b. Connected with those who are saints ("brethren") I Thess. 5:26.
4. It is for "one another" (II Cor. 13:12, and others).
 - a. Both should share in the kiss.—Rom. 12:5.
 - b. Both should be worthy of the symbol of love.—Rom. 12:9.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Kiss," "Greet," "Salute."
2. The Meaning of the Holy Kiss.
 - a. It tells of love for one another.
 - b. Love should be sincere.
 - c. It tells that we are brethren.
 - d. Brethren should be brotherly in all things.
 - e. It tells that we belong to Christ.
 - f. Christians should be Christlike.
3. The Holy Kiss Commanded.
4. Obeying the Command.
5. Examples of Its Observance in the Bible.

For Seniors.

1. Greetings and Their Place in the Life of the Christian.
2. Why a Special Greeting between Believers?
3. The Fitness of the Holy Kiss as a Greeting.

PERSONAL THOUGHT

"Let love be without dissimulation." If we are true there is no ordinance that will be hard for us to observe in the spirit of its purpose.

SEED THOUGHTS

The kiss of peace to each we give—
A pledge of Christian love;
In love, while here on earth we live,
In love we dwell above.—Charles Wesley.

Of all earthly music that which reaches farthest into heaven is the music of a loving heart.—Sel.

Let love be without dissimulation.—Paul to the Romans.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, having the same love, being of one accord, of one mind.—Paul to Philipians.

"KEEP THYSELF PURE."—Psalm 24

Topic for July 29

MOTTO

"Meet for the Master's use."

MEDITATIONS ON THE TOPIC

I. Keeping Thyself Pure.—To be kept pure we must not only be cleansed from impurity, but must make provision against defilement as well as for future cleansing in case defilements do happen. One who keeps himself guards against contamination with that which is defiling. Wash the hog ever so clean and it walks straight toward the mud puddle and wallows in it till it is more filthy than ever. Wash an animal that loves cleanliness and it is much distressed to fall into the mire. So it is with the cleansed soul. If we only wash the outside without a thorough heart cleansing, the likelihood is that the unclean nature will lead us straight into the mud hole. But if we have our inner man renewed, we shall not only be clean outwardly but inwardly, and the defilements about us will keep us constantly near the cleansing flow, and we shall be as far from contamination as we can well get as we go about our tasks in the world.

We must not ignore the provisions for cleansing. Some dirt and filth sticks so close that ordinary water will not affect it, and ordinary soap cannot always loosen its hold on our bodies. Just so it is with soul defilement. Ordinary reform may make the outside look somewhat respectable, but unless we avail ourselves of the means of cleansing God provides we shall still not be cleansed of filthiness. Jer. 2:22. The blood of Jesus is the constant resource of the believer not only at conversion, but for the defilements of our daily contacts. It "cleanseth." This word means a continued action. It is doing so right now and will continue to do it as long as we live if we keep ourselves in the love of God. Cf. Jude 21-24.

Some souls who know their uncleanness love to revel in thoughts of God's keeping power and their acceptability with Him, without any effort on their part to meet the conditions by which God applies His cleansing. But God gives the Word, we must take heed according to it. Psal. 119:9. He gives the Savior but we must receive Him. Jno. 1:12-13. He gives the Spirit, but we must walk in Him. Gal. 5:16. When His voice speaks to us we must obey. I Thess. 5:19; Eph 5:30. There is no solace for sin to those who indulge their lusts and entangle themselves when God gives understanding by which we may avoid it. Jas. 1:27; II Cor. 6:14-18.

II. The Text. Psal. 24. This Psalm speaks especially of the importance of being pure that we may be fit to stand in the presence of the holy God. Clean hands (right conduct), pure heart (right within), true worship toward God alone (not unto vanity), truthfulness (not deceit)—this characterizes

the pure who stand in the holy place of God and receive His blessing.

III. Suggestions for Junior Programs.—The boys and girls need to have true ideals of purity. Many people have standards that fall so far below that which is held before us in the Word that it is impossible to get them to understand what is meant by purity until their ideals are lifted. For this reason it is well to impress as deeply as possible upon boys and girls what the pure life really is as it affects both the outward and inward life. The outward life must be pure, because it affects the inward. The inward life must be pure or it will break out in the outward. The strain of putting on an outward manner is too great for the one who is inwardly defiled and he will slip away from the strain to get relief to indulge or will give up putting on appearances altogether. The battle to keep pure is too strong for those who do not take the Lord's way through Jesus Christ.

Having these facts before the boys and girls, as well as others, they may then take earnest hold upon the things necessary on our part to keep ourselves pure, by watching, and prayer, and devotion to the Lord.

OUTLINE STUDY

I. How Made Pure.

1. Cleansed by the blood from all sin.—Eph. 1:7; Col. 1:20-23.
2. By regeneration and renewing.—Tit. 3:5-7; I Cor. 6:11.
3. Through faith in His blood.—Rom. 3:24-26.
4. Meeting conditions.—Acts 2:28, 3:19; Rom. 6:17; I Pet. 1:22.

II. Keeping Pure.

1. By walking in the light where the cleansing blood flows.—I Jno. 1:6-9.
2. Using the Word of God aright.—Psa. 119:9; Eph. 5:26.
3. Using God's means.
 - a. Watching and keeping.—Jas. 1:27; Rev. 16:15.
 - b. Avoiding the evil.—Eph. 5:3-12; I Cor. 5:6, 7, 11; II Cor. 6:14-18.
 - c. Cleaving to the good.—Rom. 12:9; Prov. 13:20.
 - d. Thinking pure thoughts.—Phil. 4:8.
 - e. Seeing, hearing, touch, taste, association.—Col. 2:21; Rev. 18:4; Psal. 1:1-3; Prov. 4:23-27.
 - f. Prayer.—Heb. 4:15, 16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Pure."
2. The Life of Purity.
 - a. The heart.
 - b. The mind.
 - c. The tongue.
 - d. The hands.
 - e. The conscience.
 - f. The body.
3. Keeping Pure.
 - a. Evils to avoid.
 - b. Good to cling to.
 - c. The Lord Jesus as Our Savior.

For Seniors.

1. The Naturally Impure Human Heart.
2. The Means of Cleansing.
3. The Means of Keeping Clean.

PERSONAL THOUGHT

"Lead us not into temptation, but deliver us from evil." This prayer is fitting to every one who would keep himself pure. As we watch let us also pray that we may have good success and be kept from all that defiles and be made clean from every mark of iniquity.

SEED THOUGHTS

Man tries to whitewash himself when God wants to wash him white.—Sel.

Wash me, and I shall be whiter than snow.—David.

No decent man can enjoy indecency.—Selected.

Purity and power are inseparable.—Sel.

Lord Jesus, I long to be perfectly whole;
I want Thee forever to live in my soul;
Break down every idol, cast out every foe;
Now wash me and I shall be whiter than snow.

Lord Jesus, for this I most humbly entreat;
I wait, blessed Lord, at Thy crucified feet;
By faith for my cleansing, I see Thy blood flow—

Now wash me and I shall be whiter than snow.—Jas. Nicholson.

Yes, the holiest saint shall only at last say, "Not for my righteousness." But, if we can say with honest hearts: "I have striven to serve Thee, I have followed in Thy path, and clung to Thy cross, and pressed forward through many falls and repentings—I bring Thee a heart which has nothing save Thy grace, claims nothing save Thy divine love;" then He will say, "Bring forth the best robe and put it on him. Welcome to the joy of thy Lord."—E. A. Washburn.

PREPARATION FOR SERVICE.—

II Timothy 2

Topic for August 5

MOTTO

"Neglect not the gift that is in thee."

MEDITATIONS ON THE TOPIC

I. Preparing to Serve the Lord.—Before our preparation can count for Him, He must have had His way in us to create us in Christ Jesus unto good works. "It is God that worketh in you both to will and to do of His good pleasure." But when He works in us the grace to serve, it is ours to act out the promptings and dispositions of His grace and yield ourselves unto Him in every part of our being.

Spiritual preparation must not be neglected. If there is any preparation needed such as building up a strong body by proper food and exercise it must be with devotion to Him and His cause. If we need preparation of a strong intellect trained to act, this preparation whether by study in school or by activities at home should be done as unto Him.

Often do we get the preparation for future service through the service we are doing now. It is not wise to think too much of the future service apart from the present. We build visions of the great things to be done when we get certain preparation. We should rather think of the great blessing of serving the great Master to-day in the duties at hand. The greatest service for the Master consists in the small duties faithfully done at His bidding.

But there should be consecrated preparation for the future. It should be received as a present service. Every program or course of study should in some way have the motive behind it of contribution to our life to fit us for the service sometime, somewhere. The spirit of our present work of preparation does much to bring blessing to our teachers and fellow students and makes our life shine for God everywhere.

But our education should be properly balanced. Studies that crowd out the Word of God, material activities that do the same, fail in their purpose for the fitting of God's servants for His work. The making of grades and the receiving of a diploma and the receiving of honors as a student, often overshadow the life of a student and choke out the nobler motives. Integrity is worth a thousand times more than a grade that is won unworthily. Applied knowledge in the

Spirit of the Master is worth more than a shining scholarship that will not submit to the things that make for efficiency in soul-winning.

II. The Text. II Tim. 2.—Here Timothy is exhorted as to what kind of men to choose for teachers of others. He also is given instructions as to how he is to prepare for the service assigned to him of the Lord. Enduring of hardness is a part of the service as well as a preparation for service. Our study should be to have the approval of God. This will impel us not only to know the Bible and to teach it aright, but to know the things that mar life and put these aside for the noble and pure things that fit us for the Master's use.

III. Suggestions for Junior Programs.—The thought of growing up for God is a healthful one for boys and girls. If they have the ideals of a noble manhood and womanhood before them and are led to work in the spirit of this Scriptural ideal with Jesus as their leader and their life they cannot help but become useful in His service.

The Outline Suggestions for Juniors will lead out on a line of thought that should be developed in the meetings. There are good things to do for a useful preparation and there are evil things to avoid. Let the Juniors bring out all of these they can think of. Supplement their thought by what you have, or better, lead them out to suggest added thoughts by questions and suggestions.

Use the Outline Study Scriptures, freely since in these you will find much for both juniors and elders.

OUTLINE STUDY

I. Consecration.

1. A living sacrifice, holy, acceptable.—Rom. 12:1, 2.
2. According to the gift.—Rom. 12:6-8.
3. Self-renunciation.—Luke 14:26.

II. Study to Have God's Approval.

1. As a workman with the Word.—II Tim. 2:15.
2. Desire the best gifts.—I Cor. 12:31; 14:12.
3. The more excellent way.—I Cor. 13.
4. Self-control.—I Cor. 9:24-27.
5. Purified from evil.—II Tim. 2:20, 21.
6. Diligence with the task in hand.—I Tim. 4:13-16.
7. Under the control of the Spirit.—Col. 1:28, 29; II Tim. 1:6, 7.
8. As a pattern of sound doctrine.—Tit. 2:1-10.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Serve," "Service."
2. Preparing for God's Service.
 - a. Giving my heart to Jesus.
 - b. Learning to know His Word and will.
 - c. Keeping all His commandments.
 - d. Learning things that make my head and hands of service in helping His cause.
 - e. Watching to keep from evils that would spoil.
 - f. Looking for the good that will help.
 - g. Growing in wisdom and stature and favor.
 - h. Learning the way of sub-mission that I may the better go on God's mission.

For Seniors.

1. Spiritual Preparation for Service.
2. The Place of Physical and Intellectual Preparation in a Life of Service.
3. Under the Training Hand of God in All Preparation.

PERSONAL THOUGHT

Have I given my life in full consecration, so that I may be an acceptable servant for my Savior and Lord?

SEED THOUGHTS

A life is beautiful only as it is useful.—Sel.

Small service is true service while it lasts.—W. Wordsworth.

The business of the Church is to produce Christlike characters and equip them for Christlike service.—Sel.

It is only when we do our best for God that we give Him a chance to do His best for us.—Ram's Horn.

What we do upon a great occasion will probably depend upon what we already are; what we are will be the result of previous years of self-discipline, under the grace of Christ or the absence of it.—H. P. Liddon.

The simple desire and purpose to please and honor and serve the Master will save your most ordinary work from being contemptible, and will give your greatest service a beauty and acceptableness which bulk and bigness can never give.—S. E. Herrick.

Nay, be they many, be they few,
My thought but holds one end in view;
And fills each day's measure up
With service sweet and patient hope.
—Mrs. Helen M. Brown.

RESULTS OF FAITH

(Continued from page 205)

ye shall ask in prayer, believing, ye shall receive."

Mark 9:23. "Jesus said unto him, If thou canst believe, all things are possible to him that believeth."

HE IS ABLE

Have faith in God: what can there be
For Him too hard to do for thee?
He gave His son; now all is free;
Have faith, have faith in God.

Have faith in God and trust His might,
Then He will conquer as you fight,
And give the triumph to the right;
Have faith, have faith in God!

Have faith in God: press near His side;
Thy troubled soul trust Him to guide.
In life, in death, whate'er betide,
Have faith, have faith in God.

—El. Nathan.

Faith is manifested in coming to Jesus, praying to Jesus, holding on to Jesus, and expecting much from Jesus. It overcomes obstacles, obtains all it asks, pleases Christ, wins His commendation. What more could any man desire?

Alliance, Ohio.

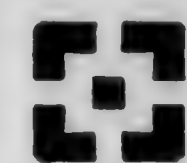
OUR HOPELESSNESS WITHOUT CHRIST

It is only after we have come to know Christ better, and better, and even better; it is only then that we come back to Him with more and more conviction of our utter and everlasting hopelessness but for Him and but for His all-sufficient salvation.—James Fraser.

"Prayer is the deepest impulse of the human spirit. Somehow or other our poor, struggling, longing souls turn toward the thought of an Eternal Father."



BIBLE STUDY



TABERNACLE STUDIES

XXVIII. The Daily Burnt Offering

By the Bible Study Editor

Thus far in our study we have given attention, principally, to the kinds of offerings required by the law of God for the service of the tabernacle and for the needs of the worshipers in the sanctuary of God.

There were two kinds of sweet savour offerings. The first of these was the whole burnt offering, representing the Son of God whose whole being was acceptable unto God. The second of the sweet savour offerings was the peace offering, the blood and fat of which was burned on the altar and the flesh divided among the priests and the worshiper in the expression of fellowship in worship. The burnt offering and peace offering were free will offerings.

There were two kinds of reconciliation offerings, required by the law for violations of the law against God and against men. The first of these was the sin offering. This was divided into two classes, the first being the offering whose blood was taken into the holy place and the flesh burned with fire outside of the camp. The second class of sin offerings was that of which the fat was burned on the altar and the blood touched on the horns of the altar of burnt offerings and poured out under the altar—the flesh was eaten by the priests and their sons.

The second class of reconciliation offerings was the trespass offering,—the fat and blood of which were burned on the altar and the flesh eaten by priests and their sons.

In the presentation of the laws concerning these sacrifices and the methods of their offerings the spiritual significance was set forth, both concerning the nature of the offering and the steps connected with the presentation of the offerings in the service of the sanctuary. These offerings and their service present the unchanging principles of reconciliation with God and access to God through our Lord Jesus Christ. In the following studies the uses of these sacrifices will be noted, and the relationships between God and His people will be more fully appreciated.

Each day the full quota of sacrifices should have been offered. The free will offerings should have been brought daily by a people who were so constantly receiving and enjoying the mercies and the blessings of God. The altar should have been constantly burning with the fires of the devotion of a grateful and worshipful people. Each day there should have been approaching the sanctuary the multitudes who brought their peace offerings, also called thank offerings, who desired to enjoy the feast of a gracious fellowship with God and with each other. Again, each day there would be expected

the approach of those whose sins had become known to them and who had come with contrition to offer unto God the offering which would acknowledge and take away their sin. Those would also approach whose judgment for trespass had been pronounced, and who came with the prescribed offering to amend their wrongs with their brethren and propitiate their sin against the law of God.

The Altar Dedicated with Burnt Offering

There is no mention made of the source of the first fire that consumed the sacrifices first offered upon the altar. See Ex. 40:29. When the tabernacle was fully set up, and the offerings made according to the commandment of the Lord, the glory of the Lord filled the tabernacle and Moses and Aaron could not go in because of the cloud and the glory of the Lord which were present. Ex. 40:34, 35. This was the first manifestation of the Lord's glory in accepting the tabernacle as His abode among His people.

There was a second manifestation of His presence and of His accepting the consecration of His people at the time of the dedication of the priesthood. Lev. 9. Aaron and his sons were called before the people in the presence of the elders and were consecrated to their service according to the ordinance of the Lord. This was undoubtedly the same instance as that mentioned in Exodus 40. After the separation of the priests in the sanctuary for seven days (Lev. 8:31-36) they presented themselves before Moses and the elders for the final service of consecration. On this occasion there was offered first the burnt sacrifice of the morning. Lev. 9:17. There was offered for Aaron and his sons, a young calf for a sin offering and a ram for a burnt offering. Lev. 9:2. A goat was taken for a sin offering for the people (V. 3) and a calf and a lamb for the burnt offering of the people. Besides these offerings there was a peace offering, a bullock and a ram, with the meal offering according to the law. V. 4.

In the following verses of the chapter the order of sacrifice is described and was made according to the law. The sin offering was burned outside of the camp. V. 11. The burnt offerings were made according to the law and all was burned on the altar. The peace offerings were sacrificed, the blood and fat on the altar and the flesh divided as was required. Moses received the breast and Aaron the right shoulder of the peace offerings. See Ex. 29:24, 26. In all of this ceremony every kind of offering was presented to the Lord. When all was done, Moses and Aaron went in to the tabernacle of the congregation. Upon their ap-

pearance again they lifted up their hands in blessing upon the people. Again the glory of the Lord appeared and fire came out from the presence of the Lord and consumed the burnt offering and the fat of the other sacrifices that had been placed on the altar. At the close of this period of consecration the Lord sanctified the altar and His tabernacle with this manifestation of His presence and by His acceptance of the sacrifices and the ministry at His altar.

Upon this altar there had first been placed the daily sacrifice, the lamb of the first year, for the morning sacrifice. All of the other sacrifices had followed it. The morning sacrifice was a whole burnt offering, a lamb of the first year, one without blemish. Two lambs were offered each day continually. Whatever other sacrifices were offered, the daily sacrifice must never be neglected. With this offering the altar was dedicated unto the Lord.

The Daily Sacrifice

The lamb of the first year as indicated in the passage (Ex. 29:38) was a male lamb, since the significance of the daily sacrifice was that of the sacrifice made by the Son of God, a perpetual offering for the sins of the people. Two of such lambs were required daily, one offered in the morning and one offered in the evening. It was the cessation of the daily sacrifice that foretold the destruction of the people of Israel, and was looked upon as the forerunner of the greatest calamity that ever befell the people of God. Dan. 9:27. The importance that the people attached to this sacrifice may be seen in this that the daily sacrifice was continued among them until one came who forcibly put an end to its observance. As much as the people of Israel may have departed from the ordinances of the Lord, and as much as they may have neglected the other offerings and sacrifices, they maintained the devotion of the morning and evening sacrifices. Luke 1:1-10.

The first offering to be made in the morning was the lamb for a burnt offering. With the lamb there was to be offered the usual meal offering, a tenth deal of flour mingled with a fourth part of a hin of oil, and accompanied with a fourth part of an hin of wine. Ex. 29:40; Num. 28:1-8. The form of offering was the usual one for a burnt offering. The animal was flayed, the skin being the portion allowed for the priest. The body was cut into its joints, the fat was placed upon the altar with the head, and the entrails and feet were washed and laid together on the altar. The blood was sprinkled round about upon the altar and the handful of meal was also placed on the fire. All was consumed as a sweet savour unto the Lord. The drink offering was taken into the holy place and poured out before the Lord.

As was the case with the morning sacrifice so the evening burnt offering was made unto the Lord. Every morning and every evening the

fire of the burnt offerings was seen upon the altar of burnt offering, and during the day the fire was continually aglow with the burning of the offerings or such portions of all of the offerings that were required of the Lord from His people.

The Continual Fire of the Altar

"This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it;" "The fire shall ever be burning upon the altar; it shall never go out." (Lev. 6:9, 13).

The continual fire of the altar is associated with the whole burnt offering—the sweet savour offering—the Son Lamb offering. It is particularly the sacrifice that associates its ministry with that particular ministry of Jesus Christ, the Son of God. We must not lose sight of the fact that in every sacrifice there is the element of atonement for sin. Because the blood is shed and the altar is approached and the sacrifice is presented to God, there is in such sacrifice the aspect of redemption from sin and the atonement for transgressions which reconcile the soul unto God. Thus the Son of God, in His sacrifice for sin, is the foundation and the center of all sacrificial acts and life and effective power of every work of grace by which men approach unto and have peace and fellowship with the Father. He is the continual fire of the altar of God.

In the dawn of creation the sweet savor of the Lamb of God as a sacrifice for sin was experienced by our first parents. In the fading twilight of creation's last day the glow of the embers of that well-pleasing sacrifice will shine brightly as this old world of sin passes on into its endless night. During the long period of world history there has been no cessation of the offer of God's mercy through our Lord Jesus Christ. Every morning the Gospel of salvation has been heralded abroad, and every evening men could say, "The grace of God unto salvation is still available." The well beloved Son has ever been the Savior of men.

Over the canopy of the tabernacle there was seen in the daytime the pillar of cloud. God overshadowed His people with His presence and with His power. Every providence was seen in the bright cloud above the camp of Israel in the immovable, yet bountiful cloud of the testimony of God's presence. In the night the cloud became a pillar of fire which shed its comforting light to the hosts of confident people who laid themselves down "In peace to sleep, for Thou Lord, only makest me dwell in safety." The morning prayers were offered up to Him who dwelt in the cloud; the evening devotions were directed toward the pillar of fire. God was ever present to hear their supplications and their praises; He was present to direct them in their way and to give them rest when they camped under His appointments. But there was yet another presence with them.

The pillar of cloud and fire hovered over the tent of the tabernacle of the people. One would be inclined to locate it over the Most Holy Place in which the Presence was manifested in the glory dwelling between the shadowing wings above the mercy seat. In the court of the tabernacle, toward the gate of the court, stood the altar of burnt offering, from which there

ascended the tokens of a living fire. In daytime or nighttime, the fire burned, and those who observed knew that the great pillar of cloud and fire guarded over the altar with its living tokens of sacrifice and offering of praise. Within the folds of the curtains covering the tent there flamed the seven fires of the candlestick, unseen by men from without but ever burning when they who ministered before the Lord entered and served in their ministry. Such were the tokens of the presence of the Father, the Son, and the Holy Spirit.

The Unitarian may praise the God of the cloud and pillar of fire; but He who dwelt over the camp of Israel had established the testimony of an everliving altar for the Son Sacrifice, and the everliving light of the Holy Place. It is the evidence in spiritual significance of the Godhead, in the person of the Father, Son, and Holy Spirit.

"The fire shall be ever burning upon the altar; it shall never go out." Constantly rising from the altar was the evidence of the living fire. Every morning the newly laid wood sent forth its testimony that the fire was living and the priests of God were at hand to present the acceptable sacrifice unto God whose presence was manifested in the pillar of cloud. The sacrifice was slain and the blood thereof was sprinkled on the rising flames now subdued by this offering of death for the sins of the people. The fat of the offering, with the head is next placed upon the fire, and it rises anew in vigor and brightness, for the food of the altar is placed upon it. The fat is the food of God upon the altar. Lev. 3:11; 21:6, 8, 21. The fat is God's portion of all of the sacrifices. Only that which is of the nature of the oil and of the inner virtues is acceptable unto God.

From the camp of Israel, outside of the hangings of the court, may be seen the flaming of the fire rising from the burning food of God. Next the inward parts and the feet, washed and dripping, were added to the heightened flames. The fleshy parts were also added and the holocaust, with its great column of rising fire and smoke, ascended above the camp, perhaps mingling with the pillar of cloud, attesting that the living fire was kindled afresh to burn during the day that was before them.

In the evening, after all other sacrifices had been made, at the close of the day, there was repeated all of the steps of the morning sacrifice. Watching from without the worshippers could follow each step of the ceremony by the flames and smoke of the offering. The fire settled to the burning embers and then to the glowing coals, perhaps made more dim by the ashen accumulations, but the fire remained to be rekindled at the break of a new day. The Savior of men ever liveth to make intercession for His people.

"If I Be Lifted Up"

The words of our Lord may be better understood in the light of the manner of the daily burnt offering. The "lifting up" of Jesus was not the testimony given by men of the virtues of His life and the sacrificial nature of His ministry among men, as many would advocate in this age. Who may follow the perfections of His life? Who can perform the miraculous deeds wrought by His divine power alone? Israel was smitten with judgment for worship-

ing the golden calf of Egyptian pattern. The living lamb was not lifted up for the admiration of Israel. It was in the rising pillar of fire and smoke that the lifting up of the Lamb was accomplished. No throne could have exalted Christ as the Savior of the world. It took a cross to lift Him to the gaze of a world that could come to Him for salvation. Israel saw the smoke of the slain lamb arise from the altar; they saw the glow of a consumed and accepted sacrifice reflected from the altar. It might be presumptuous to say that the smoke from the altar mingled with and into the pillar of cloud; or that the glow of the evening sacrifice blended into the glory of the pillar of fire. But we know that the Crucified One was exalted above the clouds to return to the Father and the glory of His resurrection restored Him to the glory which He had with the Father before the world was. It is the Crucified One who is lifted up to draw all men unto Him.

Should there be but the pillar of cloud and fire above our tabernacle, who would be willing or able to draw nigh? Too often the fire of judgment was sent forth from that divine presence upon a disobedient people. God draws men to Him alone through the channel of mercy and forgiveness, even through His Son Jesus Christ. Jesus, who was lifted up, draws all men unto Him and unto the Father. Let us look again at the never-dying fire of the altar Jesus Christ. He is the appointed Lamb of God, slain before the foundation of the world. God accepts Him on the altar of sacrifice for the sins of the whole world. Christ, the Crucified One, is lifted up by the Father so that all men everywhere may come to God by Him. This is the message that the world is receiving to-day. We do not lift Him up, but we bear the message that He was lifted up. He died and is risen, and behold He is living for evermore. He is still a living sacrifice for sin.

The embers of His sacrifice are borne into the holy place to make possible the incense offering on the golden altar. We bear the name of the crucified Christ, the One who was lifted up, upon our lips in prayer in order to make our prayers acceptable unto God. Morning and night our prayers point to the rising of the altar's sacrifice, which still lives to make intercession for us.

With the sacrifice there was offered the anointed meal, which represents the life anointed with the grace of the Holy Spirit. The drink offering of wine represents the joy of freewill gift upon the altar. May it represent the joy of one who has made an acceptable sacrifice unto God through the Lamb that was offered for us. In the secret place of the tabernacle of God, in the Holy Place of the Holy Spirit, the wine is poured out before God. The joy of the Lord is not manifest in the shouting and demonstration of the multitude. In the spiritual presence of God and of Christ and of the Holy Spirit the joy unspeakable and full of glory is poured out in abundance and in full measure to the satisfaction of the soul. None of this wine is consumed by the worshiper. It is not the joy of the flesh. The full measure is poured out unto God.

With such a sacrifice, a living and continuing one, we may offer unto God that which is both well pleasing to Him and efficacious to our

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THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

AHIJAH AND THE DIVIDED KINGDOM.—I Kings 11:26—14:31

Lesson for July 1, 1934

Golden Text.—Pride goeth before destruction, and a haughty spirit before a fall.—Prov. 16:18.

Prov. 12:24; 22:29; I Kings 11:28. Jeroboam had one of the qualities essential to kingship—he worked. To tackle the problems that come your way with a resolute heart and cheerful is as valorous as to join the army and parade in the nation's livery. In fact, many people are willing to die for their country in times of war who are too indolent to work for it in times of peace. No man ever won a permanent place in the hall of fame who did not have a more than ordinary capacity for work.

Rehoboam is described sometimes as the fool son of the world's wisest man. The statement is very superficial. If you read the record carefully you will find that Solomon was the fool, and that Rehoboam reaped the harvest. In the first place Solomon married Naamah, the Ammonitess. She is twice spoken of as the mother of Rehoboam. Was she a fit mother for the future king of God's people? In the second place, when a nation has flagrantly violated God's laws, God makes her wise men (her counsellors) mad or bereaves them of good sense so that they will do the thing that will bring the catastrophe which their national sin merits upon their hapless nation. The insane folly of the world leaders which brought on the World War, and the equally insane folly of the world leaders of to-day, both here and in other lands, whose diplomacy will probably bring upon the nations an even greater calamity, has its origin in the purposes of the Eternal God when He sees nations ripe for judgment. Rehoboam's rejection of the counsel of the old men was of God. You do not need to be a seer to recognize similar events in modern life.

Ahijah's Object Lesson. Object lessons are much easier understood than teaching by word only, although no other language equals the ancient Hebrew in word pictures illustrating divine truth. Then, too, such lessons leave a more durable impress upon the mind. But object lessons must be accompanied by words if they are to be rightly interpreted.

The Cause. Vs. 33. Historians relate the facts, philosophers may guess at the causes, but God states plainly that departure from God and refusal to walk in his ways is THE CAUSE of the disintegration of group units, whether those units be political or ecclesiastical. Study carefully the story of Jeroboam and his purposes in introducing new religious ideas, and

you will have the true explanation for the fact that there are two hundred sects in Christendom, and that they all teach the Bible differently.

Verse 34. God recognizes the kingship of David, but here He calls Solomon the "prince," or the son of the king. How would the proud and haughty Solomon have felt towards Ahijah if he had known that that man of God refused to honor him as king when he ceased to behave as a king should! But God respects David, and for David's sake the Lord watched over the house of David so that there failed not to sit upon the throne at Jerusalem one of the seed of David until Christ came who was the seed of David according to the flesh, from henceforth to rule over the children of God forever.

Jeroboam, the Fool. Ahijah had told Jeroboam how God would establish for him a sure house, as he had for David. To continue his family on the throne of Israel in an unbroken dynasty all he had to do was to take the plain advice of the prophet. Instead of that he took counsel and perverted the right ways of the Lord and led Israel into sin, which resulted in national calamity and destruction. Of his own family only one son was honored with a decent funeral, the bodies of the rest becoming food for the dogs of the street and the ravens of the air. In history we know him mainly as the man "who made Israel to sin." Implicit obedience to God is the only true wisdom.

It takes other things besides "industry" to make a king.

Walk not in the counsel of the ungodly. Psa. 1.

ASA RELIES ON GOD.—II Chronicles Chapters 14-16

Lesson for July 8, 1934

Golden Text.—The Lord is my helper, I will not fear: What shall man do unto me?—Heb. 13:6.

The Years of Peace. Job. 24:29. The man or nation that serves the Lord is not above trouble, for trouble comes sometimes to try us and not always as a judgment for sin; but that man or nation does not have nearly as much trouble and has the sure word of promise that in time of trouble there is safety and deliverance in God. Psa. 91:15. The life stories of Kings Asa and Jehoshaphat both illustrate this truth.

Asa and Idolatry. Before fields which have gone to thorns and thistles will produce good crops there must be a destruction of the evil growths. So when a godly community retrogresses into idolatry there must be a rooting up of these evil growths before there can be a

successful reformation. The most natural thing in the world is for men to follow the leader, and when the leader smashes the idols of Sabbath Breaking, Intemperance, Gambling, etc., and commands the people to seek after God most of them will do so. And this will be doubly effective if he will not allow in his own family what he forbids to others. Thus did Asa, and when they had but one war in thirty-five years Asa told the people that this was by the blessing of God.

Isaiah 59:19. A big enemy force will drive us in fear to the sheltering wings of God when we would undertake to fight a smaller enemy in our own strength. For that reason God allows situations to arise wherein we would certainly be defeated without His help. He wants to teach us that we can count on Him to help us at all times. But even though we know, like Asa, that God could get the victory without our feeble efforts it is well to know that if we would share in the spoils of victory we must share in the struggle of the battlefield. No cross, no crown. The greater the struggle, the larger the rewards of victory.

The Prophecy of Azariah. The derelicts of society are saved one by one by our rescue missions; the common, everyday men and women are won to God through the churches, but if there is to be a religious revolution in a state you must reach the heads of the state. The conversion of John Smith will arouse but little interest whereas the conversion of the Prince of Wales would have a world-felt influence. So the prophet went directly to the most influential man in Judah. We are glad he accepted it, but we are assured that it is worthy of all acceptance, that when we come to God we find Him meeting us, when we cling to Him we find Him holding on to us, when we seek to know Him we find Him teaching us; but if we turn against Him we will find Him turning against us. He can get along without us a great deal easier than we can get along without Him. And the only way the masses will keep the knowledge of the truth is through a teaching priesthood. The great shortcoming in our public school system is that its teachers may teach against Christianity and the Bible but dare not teach the Bible; they may wear badges indicative of their lodge relationships but are not supposed to wear anything that indicates their church relationship. As a result we are becoming exceedingly lawless as a nation.

Asa and Baasha. When Asa revived the old-time religion many of the folks from the ten tribes came down to Jerusalem to worship. This was not at all to the liking of the wicked Baasha, who took steps by building Ramah to prevent any further losses along that line. Surely God wanted the members of the ten tribes to come back to the true worship, and if appealed to in prayer He would have helped

Asa in this as well as He did against the Ethiopians. But something had happened to Asa. He did not call upon God, but upon the Syrians. When he asked God to help him, he did not have to offer Him gold and silver to gain His aid, but when he asked Benhadad he had to pay him in advance. Why the decline? Who knows? We only know that many lose their first love and faith.

Asa and Hanani. When men are spiritually strong they appreciate the Word from God's messengers, but when they begin to grow cold they fly into rages at the rebuke of the messenger of the Lord. And even in sickness they will have more use for a quack than for the Creator.

GOD CARES FOR ELIJAH.—

I Kings 17:1-24; 19:1-8

Lesson for July 15, 1934

Golden Text.—For your heavenly Father knoweth that ye have need of all these things. —Matt. 6:32.

Jas. 5:17; Deut. 28:23. Before Elijah spoke to Ahab he first held converse with God. And as he talked with God he prayed according to the will and word of God. I Jno. 5:14, 15. So he could come boldly and tell Ahab of God's impending judgment of famine. God does not send judgment without warning, and if Ahab had humbled himself and turned to God they would have been spared the years of drouth, but it required three years of drouth before the people were willing to turn from the worship of the god who was supposed to control the weather to the God who did. Joh 37:10-13.

Stern times demand stern messages. If men will trample under foot the love of God they will need to be reminded that God can be severe. Rom. 11:22.

Hiding Elijah. Psal. 17:8; 27:5. God could have protected Elijah from the wrath of Ahab without hiding him, so there may have been other reasons beside the safety of his servant. Foremost of these reasons seems to me to be that if Elijah had been where he could have seen the suffering of the innocent children he might have cried to God to stay His judgment and send rain long before Israel had learned a necessary lesson. But whatever the reason, he was hidden effectively. I Kings 18:10. How? The gorge of Cherith was wild and bare of life-providing substance; it was the nesting place of vultures and birds of prey. Where ravens gather there is death, not life. Who would think of looking for the living among the dead? And yet for many days these birds brought to Elijah nourishing food. Where did they get it? I doubt if even Elijah asked that question. He was content to know that God sent it. As long as the river of God has not dried up, nor His storehouse been emptied, God's children will be supplied. It is however, interesting to know of the peculiar habits of tamed members of the crow family, of which the raven is a member, of stealing things of all descriptions from their owners and hiding them in safe hiding places, and conjecturing as to how God may have used this habit to provide Elijah with prepared food.

Elijah at Zarephath. If the fountains in the gorge of Cherith had continued flowing, Elijah would surely have been discovered when Ahab began to hunt for water and grass. God could

have provided for Elijah as he did under the juniper tree; but God has many ways of providing for His own, and here He sent His servant into the home country of Jezebel, which was the center of Baal worship,—that specific form of idolatry that brought the wrath of God upon Israel. Ahab never imagined that Elijah would hide himself among a people whose gods he so hated, nor did the king of Sidon think of looking for the prophet in the home of a famished widow.

The Widow's Faith. This poor woman had faith in the God of this wandering prophet. She did as she was told, even though the command seemed to be contrary to reason, but she became an unquestioning believer after her son was restored to her. Good deeds bring their rewards from the hands of God.

Elijah at Carmel. Baal was the sun-god. If Baal could not send down fire who could? Elijah did everything to make his test fail, if Jehovah was not the true God. In answer to the simply worded prayer of Elijah Jehovah did everything necessary to prove that He alone was the true God. If Jezebel thought it necessary to slay the prophets of God in order that her idol worship might supplant the worship of Jehovah, it was a great deal more necessary to destroy the prophets of Baal in order that the true faith might be revived and thrive. II Kings 10:18-28.

Action and Reaction Are of Almost Equal Intensity. Only after the violent struggle of Carmel could come the depression that sent Elijah to the juniper tree. Did God rebuke Elijah? No, he sent an angel to minister unto him. It is my brother man who finds so much fault with me when the strain of conflict has subsided and my nerves have suddenly failed me so that my faith becomes as though I had never had any.

Psa. 23:3; Isa. 40:31. God not only feeds the body, he also restores the souls of His servants. And the supplies of His providing are much more enduring than those of our own providing.

ELIJAH HEARS GOD'S VOICE.—

I Kings 19:9-21

Lesson for July 22, 1934

Golden Text.—Speak, Lord; for thy servant heareth.—I Sam. 3:9.

How did God speak to Elijah? Probably audibly. But you say that God doesn't speak that way. He may not to you but that is not saying that He doesn't to others. Several years ago a friend of mine was approaching a dangerous grade crossing. Owing to many freight cars standing on a siding he could not see what might arrive from the west. Just before he would have driven on the tracks a voice spoke clearly, "Turn to the left." He instinctively obeyed and swung down along the track. As he did so a fast train burst into view from behind the standing cars. Had the voice not spoken, they would have been in its path. He turned and thanked the brother for the warning when all in the car promptly told him that not one of them had spoken. Who did, if not God?

Mt. Horeb. There are places that are rich with spiritual associations. Mt. Sinai was one of them. Here God had first spoken to Moses from the burning bush; here Moses brought

the host of Israel, and while they tarried here they received the law from God and built for Him the tabernacle of worship; here came Elijah to commune with God and again to be sent forth to continue his work; and here many think that our Lord came during the temptation. The last is doubtful, but it does seem that the great apostle spent time here in communing with God. Gal. 1:17. But the main lesson to be learned is this, that the time to preach is not when you are discouraged or pessimistic. Then is the time to get into the secret place with God until courage and hope emerge triumphant. A discouraged preacher is no help to his congregation. No matter how gloomy the outlook, you have no right to preach until you believe in the triumph of good. A man in the "dumps" is in no condition to encourage others to press on. Evil men are getting worse, but the lamentations of despair on the part of God's people have never remedied such conditions. Until God dies I will believe that right will triumph over wrong, and the proof lies in this that the Son did die and thereby conquered sin. And hiding myself in the cleft of the Rock (the wounded side of Christ) I shall see His glory and lose the fear that comes from seeing the advancing hosts of sin.

I Only. If you think that you are the only good man left several things will happen to you. You will get an exaggerated sense of your own importance; and if you cannot immediately accomplish what you undertake a sense of utter failure will overtake you. You will probably become proud of your zeal for the Lord of Hosts and begin to judge others.

God Passed By. Elijah's past work had been comparable to wind and earthquake and fire, His tempestuous spirit found best expression in these forms, and now God appeared to him, heralding His approach by these means. The storm, and earthquake, and fire, in the nature of Elijah met the storm and earthquake and fire of God. And his tempestuous spirit was calmed. Now in a great calmness of spirit he could listen to the gentle stillness of God. Psal. 42:7.

I Cor. 14:10. In nature, the sun is the primal cause of the windstorm, but the sun itself works silently; its mighty power, as evidenced in the tides, may be a potent factor in earthquakes, but the law of gravitation works noiselessly; the little fires of earth roar, but the mighty heat of the sun has been carried soundlessly on beams of light, bringing heat and light, and with it life, to this earth on which we dwell. The powers that work continuously are the silent ones. Sporadic manifestations are noisy.

From now on to the end of his life Elijah builds for permanence. The choosing of the friendly spirited Elisha to be his successor, the regular teaching of the sons of the prophets in their several schools to continue his work, the delegation into the hands of others that which God had commanded to be done; all of these things left a more permanent result for good than the drouth and the fire that consumed the messengers of the king.

Elisha's Call. A few years ago when times were prosperous church leaders complained of a shortage of candidates for the ministry. Today in these hard times there is an oversupply. Men are much more willing to serve God when that service means heroic sacrifice than they

are when it means a life of ease. But who would not be willing and anxious to wear the mantle of the grèatest prophet of old and to have a double portion of his spirit? You would think that everybody would. You are mistaken—there are not many Elisha's.

MICAIAH SPEAKS THE TRUTH.—

I Kings 22

Lesson for July 29, 1934

Golden Text.—What the Lord saith unto me, that will I speak.—I Kings 22:14.

After Ahab's experience with Elijah at Mt. Carmel he no longer killed the prophets of the Lord; he just hated them. Sometimes he listened to them, and sometimes he became very much displeased. But of prophets who called themselves "prophets of the Lord," but who were really prophets of the deceit of their own hearts, he had a plenty, and he loved them.

By taking counsel of the true prophets of God, Ahab had won two masterly victories over the heathen Syrians, but at the last moment made a covenant of friendship with the defeated king. The prophet severely rebuked him for this and warned him that the defeat of Israel and his own death would be the penalty. Shortly Ahab became guilty of the murder of Naboth, for which sin Elijah once more appeared before him and pronounced the doom of the house of Ahab.

Jehoshaphat was a good man, but he made one big mistake; he made affinity with the house of Ahab. In the incidents recorded in this chapter it nearly cost him his life, and later it nearly resulted in the total destruction of his family. To make peace with the enemies of God and to help the ungodly is always dangerous. Far better would it have been for him to have continued the state of war existing between Israel and Judah than to make up at a time when religious conditions in the northern tribes had sunk pitifully low. So for the saints who have in past centuries refused to join a covenant of fellowship with those whose religious creed and life was impure, to make such a covenant now when professed Christianity is saturated with false doctrines is doubly dangerous and can only result in loss to the faithful.

Ramoth-Gilead had been lost to Israel because she forsook God. Ahab begs Jehoshaphat to help him win it back. To prove his friendship Jehoshaphat offered himself and all his army. To prove our friendship to the Allies in the World War we gave our vast resources without stint. To-day they show their appreciation by hating and despising us. If you would be respected make no covenant with the ungodly, and let them pull their own chestnuts out of the fire.

Inquiring. What is the use of asking counsel of another if you refuse to accept it? The four hundred prophets were wise in the ways of the world. They gave Ahab the advice he wanted and which he would take. So many preachers in other nations as well as in Germany preach what the political leaders want them to preach; or in the churches what the carnally minded members want them to preach. Woe to that land where the people love that kind of preacher and where the ministry debases its calling to such a level.

Even after the prophet of God had warned

both kings they still persisted in doing as they pleased. But Micaiah had done his duty, and the consciousness of duty done is more comforting to the soul than the praise of men.

About Advice to Preachers. If you are going to tell the preacher what he is to say you had better never speak, but if you are going to encourage him to speak the whole truth in the fear of God, may God bless you. Many weak-kneed preachers would gladly preach the truth if they knew the congregation would support them.

Unpopular Themes. During the war it was very unpopular to teach love to enemies; today it is very unpopular to speak against intemperance because an idolized president has encouraged the return of the saloon; since the

war, during which time many a demon from the bottomless pit was let loose to destroy the souls of men, it is no longer popular to speak against card-playing, and our daily papers have daily columns to teach its readers how to play contract bridge. Whole pages are devoted to pugilism and similar debasing sports; wide open Sabbath desecration is the rule. Can the minister of the Gospel be silent on these evils? He dare not. Welcome or unwelcome, he must declare the message of God, and happy and safe is that people who follow their counsel.

Do not say, "He saith" unless you are sure that God has given you a message to be given to the people. Do not charge God with giving through you a message which you have borrowed or stolen and which may be rank heresy.

HOW JESUS TAUGHT

By Geo. H. Beare

The question may be asked, "Why should we, who wish and pretend to be modern, follow the methods used by Jesus, who lived nineteen hundred years ago?" Are not our methods more modern, and therefore more efficient?

The answer to these questions is this: We should study Christ's methods because the modern methods are unconsciously based on Christ's methods. He was the originator of modern teaching methods. The efficiency of His teaching is shown in the case of those whom He taught.

His teaching is still authoritative both in content and method. Many modern leaders in education give Jesus and His methods first place.

Jesus was not content with teaching *about* religion. He taught religion and demonstrated the vitality of His own religious experience, and succeeded in sharing His experience with others. Certainly this is an unquestionable proof that He was a successful teacher and that His methods were the best.

The authority with which He taught was that of a "Kingly Personality, uniquely divine, and supremely human." His authority was of one whose experience with and knowledge of the subject was original and intimate.

His vision of the teacher's task and opportunity was clear. He knew that the task of the teacher did not end with instruction, and so He added training, supervision, demonstration, development, and life-sharing.

Jesus knew the important place interest had in teaching, therefore He sought a point of contact in the life of His hearers. In almost all cases His teaching was upon the plane of His hearers' experience. His teachings grew out of situations with which His hearers were familiar. His teaching was in answer to unspoken or spoken questions, and to the needs and interest of the people.

His teaching on service to the fishermen was based on the contact of their own occupation. For His teaching to the Samaritan woman on the water of life, He awakened her interest by breaking down a social custom and asking her for a drink.

To interest some He would use a parable of the sower, to interest others, He used the pearl of great price, the lost coin, the Good Shepherd, the Good Samaritan. His appeal for interest was to His hearers' personal experiences, and

to secure this He used common knowledge.

His teaching was never abstract. He aimed at popular intelligibility. If He made a statement of general principle He gave a concrete example to explain the teaching. He made the truth to the common people clear by figures of speech and stories.

"He held the interest of His hearers by appealing to their imagination. He employed beautiful imagery, striking metaphors, keen irony, challenging hyperbole" in such a way that people were eager to listen to Him rather than the scribes.

His teaching, as a rule, was positive rather than negative. Most of the ten commandments are negative, while all of the nine Beatitudes are positive. He said, "Do good," "Heal the sick," "Ye ought to wash one another's feet," "Keep my commandments," "Give ye them to eat," "Go ye," "Feed my sheep," "Follow thou Me." His was a positive program, and one of action.

His teachings dealt with essentials and His illustrations never bound Him to mere particulars. Also His popularity of exposition never begat shallowness. His methods of teaching were much the same as good teachers use now.

Self-expression was in the foreground of His teaching. The fact that His program was of such a positive nature reveals the fact that He desired self-expression from His disciples. His desire that the disciples share their experiences with others shows very clearly that He considered this self-expression an important feature in education.

In the art of questioning He was a master. He was the ideal questioner. His questions were first original. They came from His experience and reflected His great wisdom. Then again they were practical and made men think. They were so adapted to those to whom he spoke that people were compelled to think for the answer. At one time when speaking to a crowd He asked, "What shall a man be profited if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?"

His questions were not always answered, but they carried a deep thought. He asked the Pharisees, "The baptism of John, from whence is it?" To test His disciples He asked, "Whom said

(Continued on page 223)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE UNIVERSAL INQUIRY INTO THE LEGITIMACY OF WAR

Who knoweth whether thou art come to the kingdom for such a **TIME AS THIS?**—Mordecai to Queen Esther.

In the hour of Queen Esther's fear, her retiring and defeatist attitude was bolstered up by the above stirring challenge. The same kind of challenge comes to the non-resistant churches as the world is intensely looking at the whole business of war. We have been pioneers in this great movement; for some 400 years our own denomination has borne testimony by life and word to the Christian teaching on the war and peace question. However, we have been resting on our lees to a large extent, and consequently our testimony has been limited. This is unfortunate, indeed.

With the world torn and rent through war, a nation of dead buried in the late World War, a nation wounded, crippled, and maimed for life, the tax burden to pay for the war so heavy that nations are on the verge of anarchy on account of the ever-increasing tax burden, it is high time that the nations are pointed to a better way. As a Church we have learned that better way. The opportunity lies at our door to-day; tomorrow it may be gone forever. With the Fascist movement spreading over the earth at an alarming rate, it is high time that we speak, protest, and send out men and literature to inform the public at large. One of our city missions, the Philadelphia Mission Church, expects to put nonresistant literature in all the libraries of that city. This and other means ought to be mustered.

The mad armament race of to-day gives us another opportunity to speak, for millions are opposed to this senseless getting ready for what they already call, "The Next War." To reach these millions is our opportunity; we have come to the Kingdom for such a time as this. Then also, there is a changed attitude on war. The universal inquiry into the war question dare not be set at nought, lightly. The book, "Cry Havoc," in spite of errors in some of its statements has awakened millions.

Besides, we have the prophetic forecast of the "Endtime of This Age." From Revelation 6 to 19, we have language, with letters of fire, written with a pen dipped in brimstone. The most horrible figures are depicted for the express object of showing the terribleness of the last war, **Armageddon**. One of the figures is that of horsemen riding through blood which reaches the bridles of the horses. This appalling forecast ought to hasten us to do what we can, to save some from that bloody catastrophe. To encourage us all the more to act, note the following news:

A recent press report from London states that, in consequence of an outcry from clergymen all over the country, the clergy pension board has decided to withdraw its \$50,000 investment from the armament firm of Vickers, Ltd. The investment was made forty years ago.

"The Living Church," commenting on the act of the board in disposing of its stock says: "During the forty years that these shares have been held, the British have been engaged in two major wars and eight minor campaigns.

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

In addition Vickers, with such enterprising salesmen as Sir Basil Zaharoff, has supplied death-dealing weapons to scores of foreign countries, not a few of which have used them against Britain and her Allies. We wonder how many bereaved English mothers have been comforted by the thought that their sons gave their lives not only for their country but also to provide material ease and comfort to their bishops and vicars in their declining years!"

Twelve religious bodies co-operated in questioning United States clergymen regarding the relation of the Church to war. Of the 20,870 replies received, 13,997 asserted that it was time for the Churches of the nation to go on record as refusing to sanction or support any future war. Of the remainder 5,208 signified an opposite stand, and 2,503 were in doubt. Here are some other questions asked, and the replies received: Do you favor the immediate entrance of the United States into the League of Nations? Yes, 10,101; no, 5,987; in doubt, 4,138. Do you favor military training in our public, high schools and civilian colleges or universities? Yes, 2,579; no, 17,023; in doubt, 973. Do you favor substantial reductions in armaments, even if the United States is compelled to take the initiative and make a proportionately greater reduction than other nations are yet willing to do? Yes, 15,985; no, 3,260; in doubt, 1,294. Do you believe that the policy of armed intervention in other lands by our government to protect the lives and property of American citizens should be abandoned and protective efforts confined to pacific means? Yes, 15,598; no, 2,728; in doubt, 2,152. Could you conscientiously serve as an official army chaplain on active duty in wartime? Yes, 8,534; no, 8,014; in doubt, 3,779.

It is even noteworthy to record that the modernist Dr. Fosdick has gotten into a "Confessional Mode." He made the address in New York, at the meeting where the peace-and-war questionnaire returns were given. "He related his war experiences, and drew heavily upon his trench life, and declared he had painted a bright picture of the good to be achieved, and so sent the boys over the top to death and destruction, which, according to Dr. Fosdick, was all they achieved. He invoked the Unknown Soldier, and promised him never again to be in another war. We quote from the press report:"

I stimulated raiding parties to their murderous tasks. Do you see why I want to make it personal? I lied to the Unknown Soldier about a possible good consequence of the war. There are times I do not want to believe in immortality—the times I want to think that the Unknown Soldier never can realize how fruitless was his effort. The support I gave to war is a deep condemnation upon my soul.

And now that confession is being followed by others. Henry A. Wallace, Secretary of Agriculture, has written twenty-one articles on "Statesmanship and Religion." "For 1900 years," declares Mr. Wallace, "it seemed the Sermon on the Mount was economic nonsense.

Now its realization is not only possible, it's the only way out of chaos."

The Young Men's Association of Broadway Tabernacle Church, New York City, have issued the following anti-war declaration for signature among the members. It seems to have a very excellent ring to it: "I have quietly considered what I would do if my nation should again be drawn into war. I am not taking a pledge, because I do not know what I would do when the heat of the war mood is upon the country. But in a mood of calm consideration I do today declare that **I cannot reconcile the way of Christ with the practice of war.** I do therefore set down my name to be kept in the records of my church, so that it will be for me a reminder if war should come; and will be a solemn declaration to those who hold to this conviction in time of war that I believe them to be right; and **I do desire with my whole mind and heart that I shall be among those who keep to this belief.** I set down my name to make concrete my present thought upon the question of war, and declare my purpose to think and talk with others about it, that my belief in the Way of Christ shall become operative in this and in other questions which now confuse our thought and action." Declarations of this kind have been somewhat common among ministers and students but not so common among laymen.

The new organization, "Peacemakers," has been organized lately, but is making quite some headway:

The name "pacifist" has been held up to scorn so that it has become a term of reproach to those who are against war. But it is by derivation the exact equivalent of "peacemaker," a term lifted into high honor by our Lord in the beatitude, "Blessed are the peacemakers: for they shall be called sons of God." As peacemakers men must strikingly show the "family likeness" of God's children.

"The Peacemakers," a new organization which the Rev. Arthur S. Beale, its author, pastor of the Grand Avenue Congregational Church, Milwaukee, hopes will spread its chapters in the next few months into churches and religious denominations throughout America and abroad so as to include all Christians, was launched by the pastor here to-day. Plans for the new peace society have been outlined by Mr. Beale and formal organization is already in progress.

Right at the start Peacemakers will be urged to write President Roosevelt and Congress, urging that an appropriation be made for preparedness for peace, equivalent to that already voted for preparedness for war. "Militarists," says Mr. Beale, "if they are good sportsmen, will not oppose such a fifty-fifty program."

Its appeal and program, according to Mr. Beale, will be positive rather than negative; that is to say, it will ask its members to pledge themselves to take positive steps to achieve and safeguard peace rather than to subscribe to a list of "I will nots."

"Peace plans which are negative in their approach to the war problem and which ask their adherents to promise not to bear arms in time of war, not to support the government in an aggressive conflict, and not to do this, that and the other thing, are not as effective as if they took a positive approach," said the author of the new proposal.

Even President Roosevelt's wife shocked the Daughters of the American Revolution: In the "Christian Advocate" Harry Earl Woolever, editor, "National Methodist Press,"

gives an interesting account of an address before the Daughters of the American Revolution at their annual gathering in Washington. On their recent visit, he says, they suffered a frontal attack which sent them home talking not so much about larger navies and more armies, but rather asking, "How did she come to say that to us?"

Mrs. Roosevelt, First Lady, had been invited to speak on "The Education of Our Mountain People." She turned her subject into an address on how to be prepared to live for one's country as well as to die for it. She inverted the D. A. R.'s usual main theme, preparedness. She termed their talk of the impossibility of doing anything to prevent war as a "defeatist attitude." She made an earnest plea for a patriotism that would teach youth to live for country as well as to die for it, and for an education that would prepare for world understanding. She urged the astonished Daughters to lead in that kind of preparedness. She then continued:

"Certainly it should be worth while to feel that you are putting your efforts into training people so to live that life will be worth living, and they will want to work out a civilization where patriotism will mean living in the interest of every one in your country and the world at large, and not simply being prepared to die for your country when it is necessary, but I do believe strongly it is more important to bend all our efforts to education and elimination of the things which bring us to the point where we have to send our young people to die for their country."

While the President's wife did not go as far as we would wish, in her pronouncement and appeal, yet she went farther than many speakers do; all this is an index of the times.

Notice also, that the United States Senate is on the warpath against war to some extent. This is evident in the statement of Senator Arthur H. Vandenberg, Member of the Committee Appointed by the Senate to Investigate the Munition's Industry.

The Senate of the United States intends, if possible, to demonetize war. Through the instrumentality of a select committee specifically ordered to this life-saving task, the Senate proposes to identify whatever malignant influences conspire, in the name of monetary profits, to promote the frictions which destroy peace; and to isolate the influences which, through cupidity, paralyze our resistance to avoidable and needless combat. If and when the identification succeeds, necessary and adequate remedies will be applied.

The "commercial motive" is public enemy number one, confronted by a war-tired but ever war-threatened world. Against this enemy the first formal and official assault is now organizing in America. It seeks to drive the money-changer from the temples of peace. It aims to strike the dollar sign from the battle flags of the Republic. So far as America can set the fashion it hopes to strip war of its yawning cash registers and to give neighborliness a chance. This, in my view, is practical patriotism. More; it is practical pacifism, at work upon a rational, resultful formula.

Thus we take the trail. The country may be entirely certain that the quest will persist to the bitter end, come what may. This is the new Armageddon.

Paraphrasing Senate Resolution No. 206, these are some of the questions to be answered: What is the nature and extent of the war munitions business in the United States? What is its traffic with other nations where, wittingly or otherwise, we may encourage the brutal ends and aims of war? Is existing legislation adequate to the domestic control of this enginery of organized death? Do existing treaties suffice to curb unwelcome export of our munitions into other lands where they—and the high-power salesmanship behind them—may become impulse and stimulation to bad blood? Should such instrumentalities, with their utterly far-reaching implications, be put under closest federal license and control? Is it perhaps even advisable

to constitute a government monopoly in respect to the manufacture of armaments and munitions?

With all this and more agitation and discussion, this is our hour as "Pioneers in the Greatest Movement in the World." Our attitude is more fundamental than the attitude of many quoted, but this is why we "came to the kingdom for such a Time as THIS."

RATS IN THE BREWERY VATS

At last it biteth like a Serpent.—Solomon.

Now that it is possible to buy beer by the glass, and much gain made by the advocates of temperance for the last fifty years having been lost, it is high time that the war against this enemy of youth be fought afresh. May the stalwarts of the day, as did those of past days, use tongue and pen against this ancient and modern foe. Let them come forward to help save a nation that is fast falling into the beer vats. The following article written by W. Lloyd Clark, deserves wide reading, and ought to take the "tight" out of the appetite of beer drinkers. Nevertheless, we are convinced that only the "Grace" and "Power" of God can do it, in the worst cases.

The beer business is a queer business. There is death connected with it any way you take it. Do the beer guzzlers know that every year thousands of rats leap into the beer vats to die and rot there? That fine flavor in your favorite beer may be only the essence of dead rats. You have all heard the term, "The Brewery Rats." Rats are the pests of the brewery. They can smell a brewery farther than a buzzard can smell a carcass. They come in great droves. The brewery can poison them, trap them, or kill them in other ways, but they still come. It is difficult to make a rat-proof brewery. Here is what "The American Independent" says about rats in the beer vats:

It will be a matter of special interest, now that beer is back, to know that rats are crazy about malt when it is fermenting. They will even climb a ladder to get near the malt in the beer vat. In the days before the coming of prohibition the brewers had hard work to keep rats out of their vats. Climbing to the top of the vat a hungry rat, crazy to get at the fermenting malt, would lean down toward the beer and presently would fall in. He would go to the bottom and drown, and under the foam on top of the beer could not be seen. Some of the brewers used to keep a paddle with which to fish out the dead rats in the early morning. Often it was impossible to see the rat and he would lie there until the third day when he would gradually swell and rise above the bottom of the vat, so that it was now easier to get the paddle under the dead rat and lift him out of the beer. Of course some vats would be drained off without a single rat in them, while in other vats there would be several rats. Some months ago a bootleg vat in Pennsylvania was raided and it was decided to clean it out to see what it really contained, and in this big beer vat they found sixty-nine dead rats.

Many persons have wondered why beer has a bitter acid taste. May not this peculiar taste come from the flavor of the rats that have lost their lives through their fondness for fermenting malt?

Persons who are thinking of cultivating a taste for beer would do well to make sure that all rats have been destroyed in the vicinity of the brewery they intend to patronize. Be sure that there is no rat taste in the beer you drink. If the poison has been taken out, it is not real beer.

But we have got to drink beer, rat essence and all, to balance the budget. Soak the nation's flag in the filthy slop to raise revenue to meet the extravagance of a beer administration. Drink beer morning, noon, and night. Drink it with your meals. Drink it between your meals. Drink more beer. Just keep drinking beer. Drink it until your stomach rebels against its deadly poison. Drink it until your kidneys are

rotten. Until your nerves are shot. Until your brain is on fire and tremens drives you to the asylum. Drink it until in your madness you see the flashing tongues of snakes or the hideous faces of dead rats leering from the foam. For beer is filled with the souls of dead rats that have drowned in the brewery vats.

Many groups are beginning to attack the liquor business. Some of these are seeking to enroll "Youth Movements" behind their Reform Program. Many of the newspapers are already admitting that liquor sold under Government control does not solve the one thousand and one problems of the liquor business.

Repeal has brought an IMMEDIATE INCREASE in auto fatalities, as the following figures amply show. These were taken from the "Great American Gamble—Liquor," published by the Travelers Insurance Company, Hartford, Conn.:

During 1933 there were about 29,900 persons killed and about 850,700 injured non-fatally in automobile accidents within the United States. The deaths, exclusive of fatalities from motorcycle accidents, exceed by 2.5 per cent the 29,196 listed in 1932.

Until June of last year, deaths from automobile accidents were under the figure for the corresponding period of 1932. FROM JUNE ON, HOWEVER, THE FATALITIES INCREASED AT AN ALARMING RATE.

Cars registered decreased around 1.6 per cent in 1933 over 1932, with a corresponding decrease in gasoline consumption.

Fatalities increased 5.9 per cent per accident.

A GLIMPSE AT THE WORLD-WIDE GROWTH OF ANTI-SEMITISM

In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.—Deut. 28:67.

The above prophetic utterance from the lips of God, is being fulfilled to the letter in the present plight of the Jews. They are being taunted, persecuted, and ostracized in many lands—and the end is not yet. The spirit of hatred of everything Jewish is a fire that is hard to extinguish. Much of it has been brought on by themselves, through their agelong rejection of the Lord Jesus Christ. Nevertheless, many Jews have believed, and many are Christians to-day, according to the number of their race, as many as Gentiles. For this and other causes, no Christian dare hate this ancient people which gave us the Old Testament, some of the mightiest men and "pioneers of righteousness" in the earth, and a "Savior." The following is but a brief view of the rising tide, which will ultimately lead them to what the Bible calls the "Time of Jacob's Trouble":

Poland.—Reports that come from Poland tell of the destitution of 3,000,000 Jews who are in a state of starvation, because of the anti-Semitic movement there, which has deprived most of them of their livelihood. The government took over all industry, fired the working men, and then rehired them as government employees. In doing this they only reemployed men who were members of Guilds, and so automatically they were left without work. Hundreds are committing suicide as the quickest way out.

The Jews in Rumania are in a state of pogrom (massacre). The premier has been assassinated because he protected the Jews from violence. The two Jewish banks have been closed. Their students have been driven from the universities, and 1,000,000 Jews are slowly being wiped out in the growing fire of hatred.

Austrian-Jewry are very apprehensive as they watch the growth of Fascism in their

land which has already driven hundreds of their best citizens from the employment of the government. The dread of a repetition of **German atrocity** grips their hearts. The Jewish Standard tells of the fears of many in **France** as they watch the spreading of anti-Semitism. Already groups of Jew haters are attacking Jewish residents in their peaceful gatherings, and slanders from medieval times are being revived to villify and distress.

The **Nazi Government** was elected on the strength of their thirteen plank program. Not one of their promises have been kept, except the persecution of the Jews. Sensing their failure to keep their word, the terrorism of the Jew is being increased on every side.

An incident is reported from Germany telling of the suicide of a Jewish resident who left a note behind, saying that he hoped his death would soften the hearts of the persecutors of his people. The comment of the German newspaper on this was, "Let all the Jews go and do likewise."

One of the planks of the Nazi Government is the definite suppression of the evangelization of Israel, and 600 Jewish Protestant pastors have been driven from their churches.

The Fascist party is making great headway in **England**, and it claims tremendous gains for the movement. At night groups of workers are spreading literature of a slanderous nature trying to incite violence against the Jew. N. R. J. M., "The National Association for the Resistance of the Jewish Monopoly," is the name of a new society there.

From **Greece** comes word of a Jewish boycott, and violent opposition to the Governor, because of his protection of the Jewish minority from attack.

In **Mexico** the "Golden Shirts" are pushing a movement for the suppression of the harassed people who are still His chosen.

The **Japanese** have also started an anti-Semitic movement, charging the Jews with collusion with Russian agents, and their lot in the Orient is being made uncomfortable.

In the **United States** a hundred and fifty-six anti-Semitic organizations have sprung up over-night, one the "Silver Shirts," numbers a hundred thousand in their society, according to their claims.

Anti-Jewish riots have been held in **Buenos Aires** and also in **Bolivia**.

This all is the beginning of tribulation. According to the Word of God the Jew will at last get into the clutches of the evil Gentile powers to the point that he will pray genuinely and mightily. It is also recorded that God will hear from heaven. Zechariah states, "that in THAT DAY the Lord will fight for His people, as He DID IN THE DAYS OF BATTLE." No wonder Jesus in His farewell to the nation said, "Ye will not see me again, UNTIL YE SHALL SAY, Blessed is he that cometh in the name of the Lord." When God will purify the sons of Jacob again, then they will be His servants to the nations. What instruments of power they must be when controlled as was Paul, born out of due time! "If the rejection of them was the salvation of the world, what must the receiving of them be, but as life from the dead." So said Paul—so say we.

RELIGIOUS GROUP MEMBERSHIP

And the Lord **ADDED** to the church daily such as should be saved.—Acts 2:47.

The account in the book of Acts and the statistics given out by the Christian Herald have the same ring; both record increases in the membership of the Christian Church. This word according to the statistician, Dr. George Linn Keiffer, effectively refutes the many magazine articles now appearing which

endeavor to prove that "the Church is losing ground." On the other hand, we wish that the increase could all be spoken of, as "those that were being saved." Too often many of these but unite with the visible Church, with no real spiritual experience. The statistics:

Religious Bodies and Groups	Membership 1933
Catholics, Western (3 bodies)	20,324,144
Baptists (18 bodies)	9,866,209
Methodists (19 bodies)	8,766,017
Lutherans (17 bodies)	4,381,094
Jewish Congregations	4,081,242
Presbyterians (9 bodies)	2,674,875
Protestant Episcopal Church	1,876,390
Disciples of Christ	1,566,772
Congregational & Christian Churches	1,024,887
Catholic, Eastern (10 bodies)	965,789
Reformed (4 bodies)	755,881
Latter-Day Saints (2 bodies)	732,812
Evangelical Synod of N. A.	437,879
Churches of Christ	433,714
United Brethren (3 bodies)	421,597
Evangelical (2 bodies)	244,504
Church of Christ Scientist	202,098
Church of God in Christ (Col.)	200,470
Brethren, Dunkards (5 bodies)	187,137
Adventists (5 bodies)	176,859
Assemblies of God	136,705
Church of Armenia in America (Apostolic) (2 Prelacies)	116,187
Church of the Nazarene	109,984
Mennonites (16 bodies)	109,669
Friends (4 bodies)	107,473
Salvation Army	104,336

Total Religious Bodies & Groups (Membership Over 100,000) 60,004,724

Total Religious Bodies & Groups (Membership Under 100,000) 808,150

Grand Total 60,812,874

U. S. Population (July 1, 1933) 125,693,000
1-year gain 871,000; 7-year gain 8,693,000
Per Cent of Population
Churches (1933) 48.37; (1932) 48.19P; (1926) 46.60.

(P) Corrected: Per Cent of Pop. (1931) 47.70. Total Membership; 57.30 Members 13 Yrs. & Over. (1926) 55.64 Members 13 Yrs. & Over.

THE MOTION PICTURE MENACE

(Continued from page 208)

Research Council's experts, Prof. Edgar Dale, psychologist, of Ohio State University. A study of 1,500 films in three selected years, 500 each year, showed that crime, sex, and love were the subjects of 82 per cent. of all feature films in 1920, 88 per cent. in 1925, 72 per cent. in 1930. "But the falling off in 1930," we read, "was more apparent than real; for there was a new 9 per cent. on mystery and war, in which violence always and crime often appeared. So the child at his weekly average show saw fifty-two feature films, of which thirty-nine were on these three subjects." The answer is often given that, though this may be true, the pictures in themselves have no effect, no influence, on the children. Yet consider that a child who attends a movie but once a week, a total of 52 in a year, has impressed on its mind scenes of violence, crime, sex, and love in at least 39 of the 52 feature films seen! Surely those scenes cannot but leave some mark on the highly impressionable mind of the child in its formative years. There is quite an array of evidence to show the bad emotional effect of such highly exciting pictures. For, to quote just the state-

ment of Dr. Frederick Paterson, a distinguished New York neurologist, as given in the Literary Digest: "If sufficiently strong, they have an effect very similar to shell shock such as soldiers received in war. Stimulation, when oft repeated, is cumulative. Scenes causing horror and fright are sowing the seeds in the system for future neuroses and psychoses—nervous disorders." Then add to this the training youthful minds obtain in committing crime, and no more need be said about the evil influence of the movies.

Rev. S. G. Mazak addresses the members of his church, the Slovak Lutheran Synod, with this appeal (Svedok, 1933):

"You parents, who are directly responsible to God for the welfare of your children, for their souls, do you not think it is time to count the fruits of your laxity, your indifference to the warnings of your pastors? You who deliberately send your children to the movies, so that they will be out of your way, so that you may have a 'fling' yourself, do you realize the risk you are taking with your child's soul? You bemoan the fact that your children no longer want to obey you, that they do not care for church, etc., etc. Do you not realize that you are but reaping the harvest of your own sowing? Have you so often forgotten the command of your God to bring up your children in the nurture and admonition of the Lord? Have you forgotten that during the youthful years of your child you are to train him in the way he is to go? And instead you send him to the movies; you shirk your responsibilities; you permit the movies to teach him—the wrong way! You decide to take the easiest way out; it was too hard to train your own children, you want some one else to do it! You were told that in the movies your child will receive visual training; it will learn to avoid evil; it will have its character bettered; yes, it will be a better citizen due to the movies. You listen to that tommyrot; you believe it; you permit yourself to be lulled into false security by the siren song of Satan—the movies were to do everything. How quickly you forgot that the only way to train children is the divine way, to instill into their hearts the love and fear of, and the trust in, God! How quickly you forgot that your children will be better men and women only in proportion to the faith in Christ that will be found in their hearts! Spiritual training was neglected."—The Lutheran Witness.

HOW JESUS TAUGHT

(Continued from page 220)

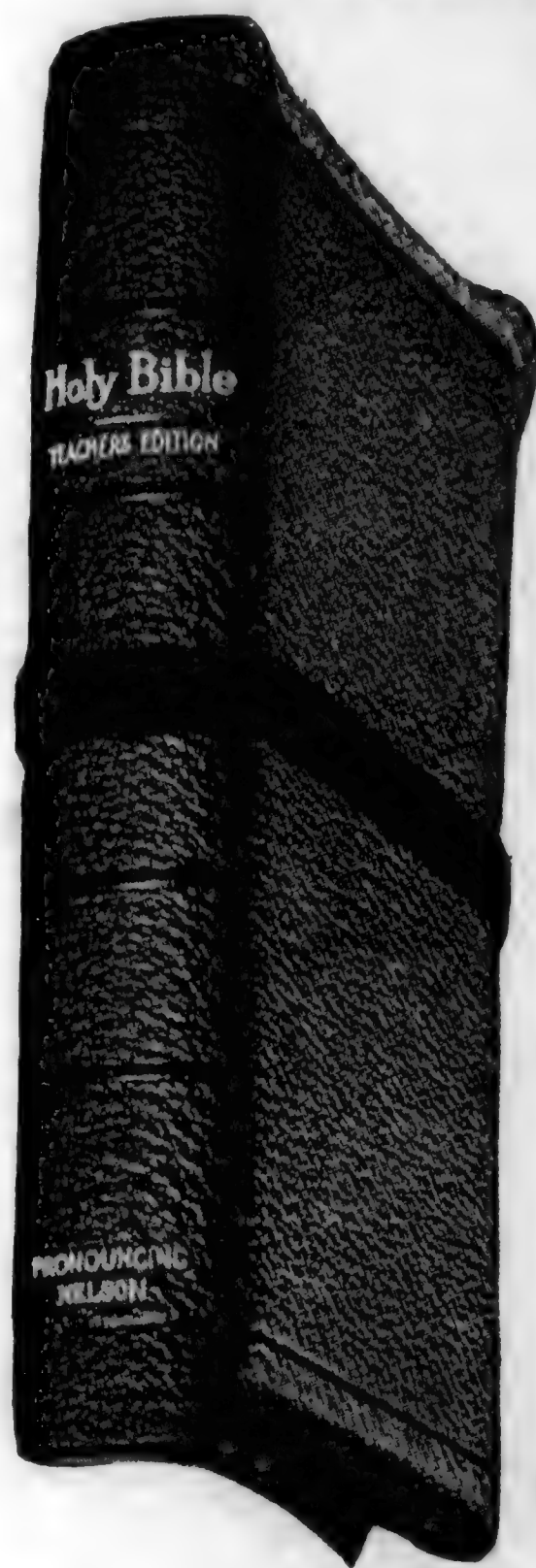
do men say that I, the Son of man am?" Then following their answer He asked, "But whom say ye that I am?" By these questions He revealed His hearers to themselves.

His questions were also personal. The lawyer's question to Him was, "What shall I do to inherit eternal life?" Jesus asked, "What is written in the law? how readest thou?" The lawyer was compelled to think of his personal attitude in relation to scripture on the question of eternal life. The lawyer asked, "Who is my neighbour?" Jesus told the story of the Good Samaritan and then asked, "Which now of these three, thinkest thou was neighbour unto him that fell among the thieves?" The lawyer answered, "He that showed mercy on him." Jesus took the answer and applied the lesson.

Jesus was very skillful in the use of stories. His stories were usually short, simple, and full of action. They had a point, and He told them well. He molded or polished them for His

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BUT a certain man named An-ā-ni-ās, with Sāp-phī-rā his wife, sold a possession,
2 And kept back *part* of the price, his wife also being privy to it, and

John 14. 12.

ch. 4. 1, 2, 6.

ch. 4. 37.

unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sād-

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purpose without a useless word. The story of the Good Samaritan is such an excellent concrete cross-section of real life that it is used the world over to teach neighborliness. The story of the Prodigal Son also is used everywhere to reveal human nature and express deep spiritual meaning.

Jesus also used living object lessons in teaching certain truths, when He wished to make a point clear. It was thought by some that manual service was a disgrace. To make clear His teaching on humility and service He poured water into a basin and washed the disciples' feet. In His teaching on humility he took a

little child to Himself and told the disciples that they must become as children.

Jesus knew that people learned by doing, and so He used the project method. He said, "If any man willeth to do his will, he shall know of the teaching." The Rich Young Ruler was to learn the joy of giving and consecration by selling what he had and giving it to the poor. The disciples learned much when He sent them out two by two.

Jesus said, "Go," "preach," "heal," "serve." To the Samaritan woman He said, "Give me to drink." To those who questioned Him on giving honor to man He said, "Show me a penny."

Through these practical action lessons or projects He taught His lessons, and the method was so efficient that the hearers learned the lesson. He said to Peter, "Feed my sheep." This is a project in service. All who would teach should sit at the feet of the Master Teacher and learn of Him the methods that produce results.

Jesus taught religion, not merely about religion. He had a clear vision of the teacher's task and responsibility. He knew the importance of gaining attention and of holding it. His teaching was practical because it grew out of questions or needs of His hearers. His teaching was positive and dealt with essentials. His methods were advanced for His day and are modern for us.

He taught and accomplished self-expression. In the art of questioning He was a Master. The results of His use of stories prove that He was well trained as a story teller. His object lesson and project teaching have a very marked place in His work.

Have we made Him our teacher?
Hesston, Kans.

BIBLE STUDY

(Continued from page 217)

needs, and ever available, as long as the world shall stand, furnishing us with approach to and fellowship with God, and granting us the joy of salvation until our Great High Priest shall come forth in His glory to receive us unto His glory.

"I am He that liveth, and was dead; and, behold I am alive for evermore, Amen;" "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. 1: 18, 8). He has been lifted up. The fire shall never go out.

What sunshine is to flowers, smiles are to humanity. They are but trifles; but, scattered along life's pathway, the good they do is inconceivable.—Addison.

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AUGUST, 1934

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THE FLOOD TIDE OF POWER

By Caroline Smucker



MARY JONES was sitting on the porch swing one August afternoon, pensively gazing into space. She had just learned that she could not return to college because of financial reasons. Her memory was dwelling on the fond recollections and sweet reminiscences of her first year of college life. The friendships that had been formed and the wholesome Christian atmosphere of the campus had become very precious to her. Her Savior had been revealed to her wonderfully through the prayer meetings, Bible classes, and other religious activities. Christ had become her constant stay and guide in solving all perplexing problems. Tears filled her eyes and her heart was sad—her cherished dream was broken. Could it be possible that she was only to have the one year at Chesterton College? The thought was almost unbearable.

Mary was determined not to allow her disappointment to show, for her parents were genuinely grieved that her plans could not be carried out. The Jones family was comfortably situated on a small farm, but were unable to finance the second year for Mary's college course. Mary had always planned to attend Chesterton. Because of her good standing in high school, and because of her desire for a higher education, a friend had promised to help her through college. Now this friend had said that he would have to discontinue this help because of financial conditions.

Mary's first thought was to turn to God. He was able to help and solve her problem. She silently breathed her prayer: "O Lord, Thou knowest my aims and ambitions. I ask you to solve my problem in Thine own way. Guide me very definitely. Amen."

Mary had asked God to have His own way, but if she could not attend school she would not be willing to think it was His will. He had helped her the first year, she was sure; her faith could not yet bear the possibility that God's will might be for her not to attend school. Her heart could not yet give assent to "His will" if it conflicted with her desires and plans.

At that moment her mother came to talk with her about her problem.

"Dear, what are you planning to do this winter if you cannot return to Chesterton?"

"Just now I feel I don't want to do anything. My plans—I haven't any. What's the use?" she murmured.

"I need you at home, but if you can find work, you may take it. Perhaps you can earn enough money to go next year with the little help we can give you," her mother gently replied.

"Work is so hard to get, and wages are so low I'm afraid it's useless to try."

But later Mary decided to try to find work in Holmesville, a town near by. Some of her friends were working there and they said they would help her. Mary said that she would work for five dollars a week. It was not much, but she planned to save every cent.

The following Sunday she attended church services as usual. But it seemed difficult to

enter into the spirit of worship. When the congregation sang, "Have Thine Own Way, Lord," she did not sing. But when the minister announced his subject, "Power," she listened attentively; perhaps it was for her.

The minister stressed the power of prayer in solving problems. "It takes power to keep the body under control; the mouth clean and sweet, the eyes turned away from the things that are not good; to allow no evil picture to hang upon the walls of your imagination that you would not hang upon the walls of your home. It takes power to keep sweet in the home, where, if any where, the seamy side is apt to stick out. It takes power to be gracious and strong, patient and tender, and cheery and bright in commonplace things and in common places." These were some of the thoughts which the minister gave in his sermon. Mary felt that God gave her the message—it was meant for her. At that moment she consecrated herself wholly to the Master. If it was His desire for her to go to school He would open the way.

* * *

"You mentioned a Mr. Smith who seemed interested in education. He has money; perhaps he'd help you," her mother mentioned one day.

"That's a suggestion. I'll write to him immediately," Mary eagerly answered.

The letter was soon written and mailed. Somehow Mary felt confident that a way would open for her to return to school. Perhaps it would be this way.

In three days she received a reply:

Cliffdale, Ohio,
August 16, 1933.

Dear Friend:

"I regret that I cannot help you this year because of many financial obligations that



WHEN GOD PAINTS THE SUNSET

When God paints the sunset with radiant finger
And glories eternal on mountain tops linger
The turbulent streamlets in silence surrender
And spirit relenting grows gracious and tender.

A mantle of bliss from the Highest descending
Subdues every chiding when twilight is pending
When summits enraptured like altars are burning,
And sending Thy peace o'er the spirit in yearning.

When God paints the sunset with radiant finger,
And glories eternal on mountain tops linger,
In mute adoration I worship and ponder,
The love and the lustre of Him who is yonder.

—Oscar Rudolph Overby.

face me. There are many young people who would like to attend college, but are unable to do so because of the money question. Ask God to help you and allow Him to have His way in your life.

Sincerely yours,
John Smith.

Mrs. Jones looked on speechlessly with tears in her eyes. Mary tore the letter to bits, keen disappointment written plainly on her face.

"I hope no one will ever find out about this," Mary finally spoke. "He's no friend! I don't believe he wanted to help me!"

The only possible hope she had now was the promise made by a friend with whom she had become acquainted in Chesterton. Mrs. White had promised to try to find work for Mary so that she could receive some wages besides working for room and board. In a few days a letter came from her friend. Nervously and with evident hesitation Mary opened the letter.

Chesterton, Ind.,
August 20, 1933.

Dear Mary:

In regard to the promise I made about finding work for you, I am sorry that I cannot fulfill it. I have asked several women, but they all say they haven't enough money. I'll keep on trying but don't depend on this.

Wishing you good luck,
Yours,
Sarah White.

"There is nothing else to do," said her mother. "The way seems absolutely closed to you."

"It does seem that way, but I'll not give up yet."

Just then a knock was heard at the door. The man on the porch looked like an agent.

"Good morning! Are you Miss Jones?" the gentleman asked in a pleasing manner.

"Yes sir."

"I am a representative from Holmesville College. I was told that you were anxious to attend school."

"Yes-s, I want to go to school," Mary said, "but the financial problem has not been solved. I am planning to work in your town this winter, so that I can get money for next year."

"If you wish to stay in town while going to college, we'll get you a good place to work. But it will make your work in school hard."

"I did that last year and can do it again. If you find work for me near the college I'll come to school."

"I'll report you to the employment bureau and the application for a scholarship will be given at once to the president. Our school will begin in a week. You should come in before registration day so that we can help you plan your course."

"We will come Thursday afternoon."

After giving a few directions about the campus and where to go, the man left.

"Of course I prefer to go to Chesterton, but Holmesville will have to do this year," Mary anxiously said.

"Better than not going at all," her mother said comfortingly.

When Mr. Jones came in to dinner the

(Continued on page 247)

CHRISTIAN MONITOR

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No. 8

"ALL THAT CALL UPON HIM"

By Stella Kauffman



HANK you, Edna," smiled Mrs. Morrow as Edna Wallace placed her dinner plate before her. Edna in her crisp white serving apron returned to the head of the table where Mr. Morrow was carving.

She next served the guests, Mr. and Mrs. George Hallam, and finally the Morrow daughters, nineteen-year old Barbara, and her sister Beth, who was living at home since the death of her husband.

"I didn't know that you had a new maid, Mrs. Morrow," her friend remarked when Edna had gone to the kitchen.

"Oh, Cleo wanted to go home for the summer, and so I let her go and got this college girl. She really does well."

"I should say so," Mr. Hallam commented, apparently enjoying his dinner.

"Yes, mother admits she's a good cook, but she ignores her personality." Barbara looked reprovingly at her mother. "Edna's wonderful, she's got more backbone and ability than any of us."

Her mother frowned. "But Barbara, she's a maid. I really think we treat her very considerably."

Mrs. Hallam tried to smile understandingly. "I know how it is. She's a servant, after all."

Barbara Morrow tried to hide her displeasure. To one who was tired of idleness Edna's industry and sincerity seemed admirable in more ways than one. Mrs. Morrow quickly changed the conversation.

When the coffee had been served and the vegetable platter passed, Edna worked quietly in the kitchen clearing space to wash dishes. When she was called to remove the dinner plates before serving dessert, she found the conversation had taken a trend toward religion.

Mrs. Hallam was saying, "Well, I don't believe in the old theory of heaven and hell. It's just what we make of it right now. If we are disagreeable and don't try to get along with folks, we'll only suffer for it."

This seemed an adequate theory to Mrs. Hallam, who was amiable and kind-hearted. Edna had heard bits of the rising discussion while in the kitchen. It seemed absurd to her that people who professed so little of any kind of a religion should persist in such shallow discussions. No one seemed to have any definite convictions.

"But don't you think God will punish a man who kills or steals?" Mrs. Morrow had

always held to a remote idea of reward for earthly conduct.

"It does seem so," admitted Mrs. Hallam, "but I don't know. I don't believe any one does," she added weakly. "I think religion is to keep the Golden Rule."

Beth nodded. "To love our neighbor as ourself."

Mr. Morrow had been the only one who had been at church that morning. "The minister said that we all have sinned. We'll each have to give an account of ourselves."

"But the Bible says, 'God is love,'" his daughter Beth argued. "I don't think a loving God would punish any one."

"It seems to me you make God a sort of weak personality, Beth," So far Barbara had entered into the conversation very little. She sat looking disinterestedly across the table through the window. The lake gleamed white in the midday sun.

Mrs. Morrow wrinkled her brows. "It doesn't seem as if God is love when you read the Old Testament. I finished reading the Bible through again just last week and I can't understand how you can say 'God is love' when He told the Israelites to kill off their enemies, man, woman, and child."

"Well, it seems people who study the Bible don't know anything about it," Mrs. Hallam was saying. "I know a woman who studied religion for years at the university and when she was through she said she didn't know what to believe."

"You know, I wonder if there isn't as much to some other religions as there is to Christianity?" Mr. Hallam remarked.

"Confucianism is older than Christianity," Beth said. "Why has it lasted so long?"

"I think it's all the same," Mr. Hallam set down his coffee cup. "A heathen worshipping a stone worships God as much as any one."

Barbara's expression throughout the discussion had been one of irritated disapproval. She surprised them by saying emphatically, "Well, I don't think so. How do you account for Christ? It seems to me we must consider everything in the light of His miraculous birth and life—and most of all His death."

"But you don't believe in miracles, do you Barbara?" Mr. Hallam asked.

"What is there to religion if you take the supernatural out of it? Of course, it has no meaning if you make it a matter of what each one of us **wants** to believe." She emphasized the "wants." "The trouble with all of us is that

we try to ridicule religion to quiet our consciences."

The serious turn to the conversation made Mrs. Morrow's situation as hostess uncomfortable. She smiled and suggested that they go out to the Lookout since they had finished dinner. They pushed back their chairs and followed her with evident relief. Only Barbara remained behind. She fled to the kitchen.

"O Edna, I know Mother is quite angry with me. I simply ruined the conversation. They had to start on religion again and it makes me so disgusted. As if they knew anything about it!"

"Yes, Barbara, I know. I couldn't help hearing. It fills me with indignation too. I just feel as if I must say something, and I can't."

"I wish I knew what to say. I know you can't say anything while you're serving. Mother'd have a fit. She'd feel disgraced for life." Barbara chuckled. "But what makes me so disgusted is that they take such a high and mighty attitude toward religion—as if it were something beneath their intellectual level. Not that any of them know anything about what they talk, but they do fool themselves into thinking so."

"Barbara, are you ready to become a Christian?" Edna's question was unexpectedly direct. She turned to look into Barbara's eyes. Under her gaze Barbara's eyes shifted to the floor.

"I don't know, Edna. It's hard. Just not having them understand—then ridicule. . . ."

"It's for you to decide," Edna said quietly. Each one of us must determine what we shall answer to Christ. I know it's hard—much harder for you than it was for me. But, Barbara, I'm praying for you, and I know you'll come through all right. You have so much to give and you know you'll never be happy without Christ."

"Happy—" mused Barbara, polishing a glass salad plate. "That's it, I guess. You're not satisfied—life isn't complete. Mother throws herself into bridge, Beth into her music, Dad in his business, and none of them are really happy."

"No one is, Barbara, until they find the real source of true happiness. When you find that, nothing will be too hard. You have strength for everything, and joy in doing the smallest things."

"That's your secret, Edna, isn't it?" asked Barbara with admiration. "You're almost through college and you've worked for almost all of it. You can feel that you've done something. I haven't done a thing—Dad gives me all I need and lots more. But he couldn't af-

ford to send me to Smith College, and Mother won't hear of my going anywhere else. She expects my life to be a round of swimming, tennis, and dancing with the 'smart set.'"

"There is something you can do, Barbara," Edna told her. "A way will open for you, if you allow yourself to be led of God."

After Mr. and Mrs. Hallam had left the cottage for their home in the city, Mrs. Morrow went in search of her younger daughter. She found Barbara in a porch swing reading.

"Whatever has come over you, Barbara?" she asked accusingly. "Why aren't you doing something?"

"Am I not?" Barbara asked in return, not wishing to be disturbed.

"Why didn't you go swimming with Ethel, and Ted, and Joe?"

"Mother I didn't want to. I see them three times a day the way it is, more or less, and I'll tell you frankly I'm not crazy about them."

"Why, Barbara, what's the matter with Joe?"

"He simply hasn't any principles, and I can't stand any one as wishy-washy as he."

"I thought you liked him, Barbara. After all, you've got your future to consider."

"Surely. But, Mother dear, you and I look at life from different angles. I've got to do something more than swim, and play, and dance all the time. I want to feel that I'm useful—being something more than an ornament. I'm tired of the crowd. If I can't go to school I want to get a job. And I'm not going to marry until there's some one worth marrying."

Mrs. Morrow was alarmed. "Barbara, you know we can't afford to send you to Smith, but you can't work."

"Why can't I? You've never allowed me to do anything, not even any of the work of the house. And now that you can only afford one girl for all the work, you still would like me to be idle."

The telephone rang. "That's for you Barbara. Why don't you answer it?"

"All right, Mother." Barbara walked slowly to the telephone. "Hello. Yes. Oh yes. This evening? Oh, I'm sorry Roy, but I simply can't. I've made other plans. Yes. O. K. Bye."

"Roy Callahan?" Mrs. Morrow asked excitedly.

"Yes," admitted Barbara, hating her mother's eagerness.

"But I didn't know you had planned anything, Barbara."

"Nothing definite. Edna and I spoke of going down to the tent meeting."

Mrs. Morrow rose angrily. "Barbara, you're going too far. I was ashamed of you at the table. Edna is influencing you. Next you'll be a religious fanatic. I don't understand why you should refuse Roy Callahan for any such arrangement." She went into the house.

Edna came by the window from the lake and stopped. "Barbara, perhaps you'd rather do something else this evening."

"No, Edna. I've decided to go with you. I'll be ready at seven."

The minister preached a powerful sermon that evening on the text, "No man cometh unto the Father, but by me." Barbara made her decision for Christ in answer to the invitation. After that she had a strange, deep feeling of peace and satisfaction.

No one was at home when she went in with Edna after the services. She went to bed to sleep peacefully after again thanking the Father for His wonderful gift.

The next day Barbara told her mother that she had become a Christian. Her mother's humiliation was evident. She was deeply chagrined that her daughter had in any way entered into the evangelistic services. The attendants at such service, Mrs. Morrow felt, were below her social level.

"I hope you'll be sensible, Barbara," continued her mother. "You must be more sociable. You've almost ignored your friends lately. You've allowed yourself to be influenced too much by Edna. You know you needn't —."

"Yes, you want me to stay out of the kitchen and let Edna do all the work. But, Mother dear, I think it's lots of fun. I'm learning to do things—it's a practical course in domestic science, and I feel that I'm doing something really useful and helpful."

"Yes, but you're always with Edna,—talking to her. After all, you should remember your social position."

"Mother, Edna is more cultured than any of my friends with all their social position. Money doesn't give any real value to a person. Edna has accomplished something. She

WORDS

Forgive me, Lord, for careless words
When hungry souls are near;
Words that are not of Faith and Love
Heavy with care and fear;
Forgive me for the words withheld,
For words that might have won
A soul from darkened paths and sin
To follow Thy dear Son.
Words are such mighty things, dear Lord,
May I so yielded be
That Christ, Who spake as never man,
May ever speak through me.

—Amy R. Thomas.

has earned her way through college. What has any of my set done?"

Mrs. Morrow was silent under her daughter's accusing eyes. She would ordinarily have ridiculed the value of an education received at a church college. It was cheap beside Dartmouth, Smith, Vassar; even toward the private schooling Barbara had had. Just now she almost wondered if she were denying her daughter values she could obtain with less money.

"Above all, Mother," Barbara continued, "Edna is a Christian. She has made me realize what it means to live a full life. I can't go on doing nothing. I am going to do something useful. I can type, at least. Anything will be better than nothing."

Mrs. Morrow thought of Barbara's days before she had tired of her leisure—mornings in bed till ten or eleven, afternoons in the water, lying on the beach with her gay friends, tennis, luncheons, evenings at the club, dancing. It was difficult to understand her now. She smiled thinking that her daughter's ambitions would soon fade. In the meantime she wouldn't allow Barbara to forget her friends.

"Joe called last evening, Barbara. He said he wanted to take you to hear St. Martin's chorus this evening. Now please go."

Barbara was thoughtful. "All right. I'll go if he calls. I'm going to town this afternoon. Mr. Jacobs said he thought he knew of a job for me."

Mrs. Morrow sighed. "I must say I think it's foolish of you to think of working."

"You must not be so proud, Mother. You're thinking of what the Hallams and the Richardsons will say."

Barbara was radiant as she went in through the kitchen that evening after putting her roadster in the garage. Edna was taking up dinner. "I'll tell about it at the table," she whispered as she passed her. Edna ate with the family when there were no guests.

There was a sort of suspense about the table. Then Barbara told her news eagerly. She had a job as a copyist at the Board of Missions. The office was near the church and they needed some one who knew French for French correspondence. Her private tutoring had given her a good chance.

"Fifteen dollars a week is my salary," she said proudly. She saw the anger in her mother's eyes, the amused grin of her father's who remembered how often Barbara had spent that much money for a pair of slippers. Beth was the first to speak.

"Fifteen dollars a week won't keep you in hose," she scoffed.

"But I have something to do. I'm earning it myself."

Mr. Morrow smiled at his daughter. "Shake hands, daughter. It sounds good to hear you say that. It's good for any girl to know where her money comes from."

"But Robert," Mrs. Morrow pleaded, "don't encourage her. It's crazy for her to think of working."

"What are we to tell our friends?" Beth asked. "They'll think we're hard up."

"Well, aren't we?" queried her father.

They ignored that. "But working for the Mission Board!" her mother exclaimed.

"Mother, is that a disgrace?"

"But —" her mother could only look her displeasure.

Barbara thought of the dinner conversation with the Hallams. "Mother, you hate to think that I'm taking religion seriously. You'd rather laugh at it. You won't try to understand."

Edna smiled at Barbara as she rose to serve the dessert.

"You're being silly," Beth said heatedly. "No one takes religion seriously any more."

"Meaning any one you think is some one," Barbara defined. "But you can't ignore it. It's the greatest thing there is in the world."

"But Barbara, I don't see why your religion should make you want to go to work?" Mrs. Morrow remarked.

"Religion must affect my life. I am not interested in the things I used to be. 'To know Christ is life,' and it is entirely different from my old life. I'm going out with Joe to-night, but it isn't going to be the usual thing. I'm telling them all what I have found," and a sweet smile lit up Barbara's face.

"Barbara, you can't," her mother interposed.

"But Mother, I must. I can't keep quiet about this new joy I have found."

"You'll disgrace the family," Beth blazed.

"Barbara," her mother was angry, "you're going too far. If you're going to act like this you can go to town and live on your fifteen dollars a week."

There was an awkward, chilly silence. Barbara rose, pale but calm. "All right mother. I'll take my things when I go in to-morrow."

The sun was setting in a burst of clouds when Joe Richardson came along the shore and to the front door. The North Shore launch was coming nearer, close to the shore. It stopped at the dock farther down for several passengers.

"We're taking the launch across this evening," Joe told Barbara. Dad's using the car and Bob has the motor boat."

Mrs. Morrow was reading on the swing on the porch. "Goodbye, Mother," Barbara called, "We're going on the launch."

The launch pulled off across the lake bathed in the glow of the setting sun. As the sun sank below the horizon the clouds grew larger and darker. Mrs. Morrow however, was not aware that a storm was coming, until one of the porch windows was blown shut. She noticed then that it was ten-thirty—time for Barbara to be coming very soon.

She went to the open door and looked across the lake. She could see the lights of the concert hall dimly. A blur of lights near by were those of the launch. It was starting on its way over. She heard the faint clang of bells above the dashing waves. A strange fear seized her. She tried to calm herself by closing the windows against the storm. Then she went back to the door, looking over the lake, waiting, straining her eyes to watch the boat lights coming slowly nearer. Mr. Morrow and Beth joined her.

Finally and suddenly their fears were climaxed. Far out on the lake they heard the screams of women, the cracking of heavy timber. The lights dimmed. The three grasped each other's hands.

Mrs. Morrow screamed, fainted.

Beth ran for restoratives, for it was serious when Mrs. Morrow fainted. The doctor had told her that she should avoid any excitement. Supporting his wife near the door where she had fainted, Mr. Morrow heard voices along the shore. A small boat was putting out from the launch's headquarters. The storm was dying. But the cry for help still came across the water.

Mrs. Morrow returned to consciousness to find herself lying on the bed in the guest room. Beth and Mr. Morrow had worked over her, pale with anxiety. Beth burst into tears when her mother's eyes at last opened. Realization and memory flashed into Mrs. Morrow's eyes.

"Oh, Barbara, Barbara," she called. "The launch! Have you heard anything? Oh, the dear child! Why did I say those things to-night? Oh God, bring our Barbara back!"

Mr. Morrow tried to soothe her. "There, there, Mother. Whatever happens we have learned a lesson—we call on God when we face death."

Beth was crying silently. She thought of the scorn she had had for Barbara's Christ. Had she been wrong about it all? She went to the door again, looking for a sign of hope. A boat was coming in. It came to the dock below

theirs where the launch had gotten passengers that evening. No word, no sign of Barbara.

She went back to her father. "Father please go. See if you can find out something. It's awful—not knowing."

Mr. Morrow hurried away for his raincoat. He stopped in the doorway as he went out. It was hard to leave the two alone while he went on his errand.

Suddenly they heard the sound of a car in the drive. The back door opened. A familiar step came quickly through the dining room, through the living room. Beth ran out, her arms stretched wide. "Barb! O Barb!" she choked.

"Why Beth, what's the matter?" Barbara asked, but paused, seeing her sister's eyes were smiling through her tears. They came to the bed where their mother lay. "Why Mother, Daddy? What—?" she looked from one to the other.

"Barbara, O darling, we thought you were in the launch. It went down during the storm."

"Oh, Mother, I'm so sorry you were worried. We came home with Ethel and Ted in their roadster around the lake. They said we might get caught in a bad storm on the lake."

Her father laid his hand on her head. Her mother held her closely to her. "O, my dear, you don't know what it means to have you here. I'm so sorry for all I said this evening. We want you with us always. When I thought you were out there—in the water—I prayed—I found God."

Barbara smoothed her mother's hair back from her face. "Mother dear, He's always near when you call. I wish you could understand that."

"I'll try to understand, Barbara," she said simply.

Beth laid her hands over those of her mother and sister. "And I will too, Barb."

Barbara put out her arms to encircle the three she loved most. "I'm more than happy now, and I want you to be happy too. God has answered your prayers to-night. He will



BYGONE DAYS

My home was once where mountains rear
Their heads in grand array,
And babbling brooks come tumbling down
Like lambkins at their play.

I oft have watched those pretty streams
And fancied they could speak,
When gliding round some rock or shrub
As though at hide-and-peek.

And oft I'd sit beside some brook
And seem enchanted there;
Lifting my feeble voice to blend
With nature's chorus, rare.

Ah, those were pleasant, joyful days!
Fond memory loves to dwell
On childhood's merry, careless glee,
And scenes I love so well.

But they are gone, those happy times—
Like Summer's flowers, they've fled;
But memory lives them o'er again—
Those days—too quickly sped!

—Frances Orcutt, in Verse-Land.

answer you if you call on Him to help you believe."

Her father took her hand, "Help us to call on Him, Barbara."

So together, Barbara, Beth and their father kneeled by their mother's bed.

Springfield, Ohio.

"I WILL NOT LEAVE THEE"

"God is with us in our sorrows. There is no pang that rends the heart, I might almost say, not one which disturbs the body, but what Jesus Christ has been with us in it all. Feel you the sorrows of poverty? He 'had not where to lay His head.' Do you endure the griefs of bereavement? Jesus wept at the tomb of Lazarus. Have you been slandered for righteousness' sake, and has it vexed your spirit? He said, 'Reproach hath broken Mine heart.' Have you been betrayed? Do not forget that He, too, had His familiar friend who sold Him for the price of a slave. On what stormy seas have you been tossed which have not roared about His boat? Never glen of adversity so dark, so deep, apparently so pathless, but what in stooping down you may discover the footprints of the Crucified One. In the fires and in the rivers, in the cold night and under the burning sun, He cries, 'I am with thee: be not dismayed; for I am both thy Companion and thy God.'—Spurgeon.

THE HAND OF THE LORD AND HIS BOSOM

"Who hath measured the waters in the hollow of his hand" (Isa. 40:12)?

"He shall gather the lambs with his arm, and carry them in his bosom" Isa. 40:11).

There have been times in our lives when we were self-willed, and apparently untamable, like the great sea. If God writes the story of those days, and indeed He has written it, and if He shows it to us, and, indeed He will show it to us, then what a gasp of astonishment will break from us as we realize the perils we were often in when we raged against restraint. Yet as the sea lies in the hollow of God's hand and is restrained in all its fierce wrath by His power, so were we in those days held and restrained by Him. We were in the hollow of His hand. We felt the restraint, chafed at it and endeavored to break from it, but we could not. How great is God and how strong, and how small are we and puny! But how shall we bless that mercy forever that held us in bounds and kept us back from destruction? His hand holds the tumultuous waves in check but He carries His lambs in His bosom. If we are subject to Him, conscious of our need of Him, not self-willed, but delighting to be near to Him we shall surely know the love and protection of His bosom. But what a word it is! His hand upholds creation but His bosom is the place of rest for His lambs. All creation must acknowledge His power, its wildest forces are held in check by Him, His bosom is open for the weakest of His lambs, they know His love. And if He has restrained us by His mighty hand it is that we might know the rest and the safety and joy of His bosom.—Scripture Truth.

MY RESPONSIBILITY

By M. T. Brackbill

An address delivered at Eastern Mennonite School in the Winter Lecture Course.

(Concluded from last month)

Some years ago I began to wonder why I was myself and not somebody else, not why I was not a prince nor a millionaire—those are boyish wonderments, but why I was not some one else in a less fortunate case, a pauper, say, or an idiot, or a criminal. My life has not been without a generous allowance of straightening experiences (I presume I needed them; it takes the oxgoad sometimes to prick us into the track) but life has gradually grown to be rich in experience and happiness, and I am quite satisfied to be myself. But I might have been some one less fortunate.

Here is a little girl just turned eight years, with a pale thin face, with a sad, melancholy far-off look in her eyes that ought to be sparkling with life's sunshine, troubled with a dry, hacking cough. She might have a cold, but she doesn't! How would I like to be that little girl? How would you?

There is a boy scarcely ten, with plenty of life and vigor. There is intelligence in his eyes and there is in him a touch of brilliancy. Hear him recite that poem! See the birds he paints, the toy bridges he builds; mark the courtesy in his manner. You say, "Isn't he a promising lad?" And you surmise, "He will be a master at something some day!" But you are mistaken. Circumstances will cut from under him the chance, just as circumstances do for thousands of boys and girls, and their abilities and personalities remain dwarfed. How would I like to be that little boy? How would you? I hear you say with me, "We would rather have the chance to go on to mastery."

Some thousands of miles away a little widow, not yet in her teens, endures a pitiable sort of existence. She is a fellow human being, as precious in God's sight as I am, or you are, clutched in the beastly grip of heathenism. In her tender breast there is not one assurance of bright promises in this world or in the other. She is one of heaven's roses, its bit of attar squeezing out in one of "misery's presses!" How would I like to be that little lady? How would you?

Not far from her sits another pitiful creature, an untouchable, the wretched prey to leprosy, poverty, and ignorance and what other oh-oh's of India's millions, I know not. No bright lines in the inky future into which he looks or to which he shuts his eyes. Caught between the advancing miserable present and the unyielding wall of despair, his life squeezes out into what? How would I like to be that man? How would you? But then we might have been born in India! Yes, we might have!

Suppose I **were** an Indian leper. What would you be doing about it? Would you care? "If your soul were in my soul's stead, I would comfort you." Would you do anything to comfort me? It might be my good fortune to live in the Central Provinces and have some of your missionaries to cleanse my wounds, to give injections of chalmogra oil, to make me comfortable, to preach Jesus to me, to dissolve my wall of despair and to put a star in my horizon. But the Central Provinces are

very large, and I might never see one of your twenty or thirty missionaries, and if you couldn't afford to send many times their number, the probability would be almost a hundred per cent. that I'd go down into the dust, "Unclean! Unclean!" Just another heathen gone, and would you not care? Would you care for my soul?

But I wasn't born in India, and do I care for those who were? Am I doing anything for the millions who might have been well-born and deserved to be, as much as I, and were not and could not help it? That's my question. And my fortunate friends, is it not a good question for you? We were born into good homes, of good parents, into a good heritage, good circumstances, good opportunities. What are we doing about it?

I am no fatalist. I do not claim to understand foreordination and predestination and such other responsibilities that are God's and not mine. They do not worry me. But I can't help wondering still why I am who I am and not one of the jobless that trek and trek the country, or a rum runner, or a Yangsti River bandit, or a Congo Black waiting for the Mennonite Church or some other church to send me the Gospel. And I can't reason it out. I can't explain it. You can't explain it. I did nothing before I was born to merit being born to a man and woman who love each other and who loved me and who gave me advantages of home and school and church. We call it our good fortune to be well-born. But neither does that explain it. It is nothing to be proud of—to be well-born—but something to rejoice in and feel the accompanying responsibility to those who might have been well-born and deserved to be so, as much as we, and were not and could not help it!

I read just a short time ago how gangsters are made. Perhaps you know that the most dangerous gangsters are not the well-seasoned criminals in the twenties and thirties who **work** at crime, but boys between the ages of eleven and fourteen years who **play** at it, who are running around stealing cars, giving the police thrilling chases into blind alleys, shooting down citizens under little or no provocation and practicing every existing vice. Many of them have no home, no parents, no restraint, no guidance, no love, no light!

Oh to what low levels of physical and mental misery you and I might now be descending if only we had been born immediately on the steep descent, like thousands who are, our faces directed downward and been pushed headlong from the very start toward destruction of body and soul; with no impetus toward heaven from upward climbing sires, no mother's strong, sweet love to tug us along with her up the slope, no glorious truth to light our way, or hope to make the stars shine! And would no one feel any responsibility for us?

There are those who act as though the world was made expressly for their private interests, for their pleasure, and exploitation. For example, the owners of sweatshops, the producers of liquor, tobacco, and other commercial poisons sold under disguises as food and health requisites, the rulers of nations who count their countrymen as fodder for war's grim harvest, senators who say, "To hades with the public," the rich who oppress and grind down the poor, and all who take advantage of their position to ride upon those beneath them. There are those who seem to say, "Life's my show; people my actors; I sit in my box and revel in their comedies, and their tragedies," as though they paid for or sponsored the play. There was Nero, who could watch Rome burn to the tune of his fiddle or enjoy the night sports in the Colosseum with torches of burning, pitch-covered Christians. "On with the show!" "Let them come on: the widows, the orphans, the beggars in their scenes of want and suffering and misery. Bring on the ragged, disheveled children with sallow faces, crying for food or following more brutish tendencies in the struggles of their streets. Toss them a crust. Whip up the slaves that build pyramids or palaces. Tax and plunder the serfs to pay for royal balls and foreign conquests. Pay with the merest pittance women and children who drudge out their lives in mills and factories. Compel with bombs and guns the leaders of merchantry and industry to pay huge sums to racketeers for the privilege to do legitimate business. Rob, deprive, kidnap, burn, coerce, kill, blaspheme. On with the show!" Am I painting you too dark a picture? It is all true, too true, and I have no more than begun the merest sketch.

It makes me sick at heart to read history and about present-day conditions and learn how selfish and cruel men and women can be. It looks as if they forget, or never learn, what the true purpose of life is, and that they bear responsibilities to their fellow men for the welfare of all. Has the world grown incapable of the love that lifts, that frees, that saves?

Again, there are some who think of those beneath them socially as inferior, as not worth their efforts to save and to lift. But the Savior died for them all, and was it not against this Pharisaical attitude that Jesus hurled His worded thunderbolts? "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom against men." Before we despise those in unfortunate cases, let us convince ourselves first that we could have done any better if we were in their circumstance, assure ourselves we could have done as well.

The heroes are not all in history and literature, not by any means. The value of heroism is only relative. The little boy who risks his life to save his playmate or his dog is as much of a hero as the soldier who risks his life to save his comrade or his country. There have been and are many heroic hearts who have come up through the crush of poverty, handicaps of disease or deformity, the lack of schooling, and such like disadvantages, and have made, in spite

of them, a greater contribution to their fellow men than many who apparently had every advantage. We do well to be sure that those we spurn or shun, could not surpass us had they the chances we have. Why do we have the many advantages? I do not know. But if we have them, do we not bear a responsibility to those who have them not?

I like these lines from Gray's *Elegy*, speaking of the poor and simple folk who live in obscurity and pass into oblivion:

"Let not ambition mock their useful toil,
Their homely joys, and destiny obscure;
Nor grandeur hear with a disdainful smile
The short and simple annals of the poor."

"Nor you, ye proud, impute to these the fault,
If memory o'er their tomb no trophies raise
Where through the long-drawn aisle and fretted vault
The pealing anthem swells the note of praise."

"Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire;
Hands that the rod of empire might have swayed,
Or wak'd to ecstasy the living lyre;

"But knowledge to their eyes her ample page,
Rich with the spoils of time, did ne'er unroll;
Chill Penury repressed their noble rage,
And froze the genial current of the soul."

"Full many a gem of purest ray serene
The dark, unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Many a living gem of precious worth is washed up by the human tide on the shores of time that the Master sees, but is lost to the fishers of men. God pity the man or woman, who looks down with the contempt of superiority upon any one who, through circumstances beyond his control, is poor or vile or foreign-born. Jesus did not say He came to save only the rich or the elite or the righteous or His relatives. He was the Friend and Savior of the pauper, the outcast, the sinner, and the foreigner. Absolute merit is not in the skin, its color or texture, not in the features, not in the blood, blue or black, not in the circumstances, favorable or unfavorable, but in the soul, and in God's sight one soul is as precious and as dearly purchased as another. The scale of worth is on the heart, and only God can read it. We know not what our future may bring to us, what fortunes, what circumstances. Let us not despise the lot of those to whose level we might fall, nor envy those who have positions we may not hope to fill.

Let us lay aside any superior, independent, or indifferent attitude towards our neighbor in need. Let us appreciate the part of fortune in our happy state and feel the responsibility we bear to those unfortunate.

I think it is good to pursue knowledge, and to learn of the wonders of the heavens and of our own world, its forces and phenomena, its

mathematics, history, languages, and so forth, but let us not forget that the most important thing is not a study of natural science, although it lends itself beautifully to complement and elucidate the Gospel. The important thing is not a study of languages, although they are needed to proclaim the Gospel, is not a study of sociological subjects, although they may show the peculiar nature and needs of present-day society; is not a study of the arts and industries, although they contribute materially to the spread of the Gospel; BUT THE GOSPEL ITSELF AND ITS PROCLAMATION!

There will be plenty of time in eternity to learn natural philosophy, plenty of time in heaven to study metaphysics and the arts, plenty of time in the schools of God to study everything else worth learning, BUT THERE WILL BE NEITHER TIME NOR OPPORTUNITY THEN AND THERE, TO DO A SINGLE THING TO SAVE OUR BROTHER THAT IS LOST! This is our business here and now, and all our training, directly or indirectly, ought to be subservient to that end.

Now I am saying all this not to cause undue alarm, but to awaken some thinking. These thoughts have stirred me and have compelled me to ask myself over and over: "Am I fulfilling my obligations to my fellow-men? Am I discharging the duties and bearing the responsibilities which the fortuitous circumstances of life have placed upon me?" And I think it is better to ask one's self these questions when health is good and body is strong and life may yet be planned, than to

will others say, "I sat beside him on a train and he talked about the weather, the election, and the depression, but never a word about religion?" "I came to his door hungry. He gave me bread, but he did not feed my soul." "I came to his home and he entertained me with music and friendly gossip and feasting, but he did not warn me of my eternal destiny." "I came to his church, but I received no glad handclasp. No man cared for my soul!" And tell me, if we have so poorly borne our responsibilities, might it not be somewhat uncomfortable for us on the right hand? What would we say? What could we say? What could the Judge say? "I taught you my Gospel and I said, 'Teach,' and you did not teach. I came to you, and I said, 'Go,' and you did not go. I brought you rich gifts, and I said, 'Give,' and you did not give. Inasmuch as you did them not,—" but I shall stop there and let finish it whoever will. God said to Ezekiel: "If thou warn the wicked, . . . thou hast delivered thy soul."

And now would any one ask: "Why should I be responsible for my brother?" That is a very old question. Cain asked it. Moses asked it. But we can forgive Moses. "Why should I need to bear the burden of my neighbor's welfare? Economically men reason this way: "Unto whomsoever much is given, of him shall be much required, and to whom men have committed much of him they will ask the more." And spiritually God looks at it something like that. It is a part of our stewardship. But love would not ask this question at all. "Lovest thou me? . . . Feed my sheep."

And should not God ask some evidences of love from those upon whom He has bestowed such abundant love?

Were the whole realm of nature mine
That were a present far too small,
Love so amazing, so divine
Demands my soul, my life, my all.

—Isaac Watts.

This responsibility to our fellowmen need not, ought not to be a burden. It ought to be a privilege, a privilege of love.

Friends, we who have much in our heritage, in ourselves, much in our possession, and within reach, to make our lives rich and sweet and useful, should not we want to help those less fortunate to share our fortunate estate? We have been richly blessed. Why it is we, I do not know, but since it is so, do we not bear a responsibility, a privilege to those not so blessed in lifting them to larger, fuller, richer life?

Harrisonburg, Va.

Some one asked a Scotchman if he were on the way to Heaven. He replied, "Why man, I live there; I am not on the way." That is just it. We ought to live in Heaven. While we are walking in this world it is our privilege to have our hearts and affections there.—The P. H. Advocate.



postpone it until strength of youth is gone, and age comes on, and days drag out in ever deepening regret.

Let me quote a few lines from the "Christmas Carol:"

"Oh, not to know that any Christian spirit working kindly in its sphere, whatever it may be, will find its mortal life too short for its vast means of usefulness! Not to know that no space of regret can make amends for one life's opportunity misused!"

Tell me, in the Judgment, shall you or I see souls on God's left hand because we did not do our duty by them? Will some neighbor say to the great Judge, "Why, oh why didn't he speak to me of my lost state? Why didn't he burn into my soul the need of salvation and the folly of neglecting it?" Or will someone say, "I passed his door day after day and he never said a word to me about Christ?" Or

Editorials

Jottings

"Honesty is the best policy," is the old adage. It may be open to question, for we should be honest even if our honesty should not prove to be a profitable policy. However, we are glad that this good, old-fashioned virtue is still in existence even though we sometimes think those who practice it are getting fewer and fewer. Recently in a public eating house we were pleased to note a man who was a stranger to us calling attention to the fact that the cashier had given him too much change. It was not a great act, for the person was only doing that which he ought to have done, but it brought a warm feeling to our hearts. Let us labor to keep alive that fine principle of Christian honesty, for God has said in His Word, "Provide things honest in the sight of all men" (Rom. 12:17).

* * * *

There is much distress and suffering in the world. It always has been so, and it will continue to be so until death, and sorrow, and crying are forever put away. Often these sufferings do not touch us intimately. We see them in others, but since they do not affect us directly we pay little attention to them; we may even become hardened to the distresses of others. But when these experiences touch us vitally, when we come face to face with them, our hearts are touched and we want to help all that we can. How often we find something like this: A sudden sickness or a serious accident, a rush to the hospital, anxious days of waiting while life hangs in the balance, a message that another soul has passed to the Great Beyond. Sometimes the end is not tragic, for the Lord may grant healing and restoration to home and friends. But always we have the opportunity to exercise the Christian graces of helpfulness and comfort. Jesus went about doing good. We can do the same, for there are many opportunities for us to exercise ourselves in kindly ministrations. Let us not be weary in doing good to those who are in need and distress.

* * * *

"Be strong and of a good courage." These were the words of the Lord to Joshua as he was about to lead the Israelites into the promised land. Joshua needed this admonition, for his was a large task. But we need the same counsel to-day. We are living in times when it takes much spiritual strength and courage to live true to God and to accomplish the tasks that He has given us to do. Let us put on the whole armor of God, and then go forth in the battlefield of life in the strength of the Lord.

* * * *

Going to School.—School days hardly seem to be over for the season until we must plan for them again. Vacation days seem short, and it is during this period that parents and young people must make plans for the coming school term. In accord with this idea you will find numerous articles dealing with problems incident to school life, particularly as they affect young people, in this issue. These are serious problems, affecting the home and its various in-

mates. We can not solve these problems for you, but we hope that we may give some thoughts that will be helpful. In dealing with the school problem do not forget to give our church schools all the consideration which they deserve. They have been established for the benefit of the Church people, and offer many advantages, especially along spiritual lines, that other schools do not give. We want to call especial attention to the articles furnished by representatives of our three church schools. We urge you to read them carefully.

* * * *

Signs of the Times.—This is an interesting subject, and also a very timely one. The Scriptures have given us signs so that we need not be in darkness concerning the events that occur in the different periods of history and in our own day. Read Bro. Thut's article on this subject. His concluding article on this theme is in this issue. To get the whole discussion get last month's Monitor and read the two installments together.

"You Cannot Hide from God"

From the very beginning man has manifested a disposition to hide his sinful acts. As soon as Adam and Eve had transgressed they hid themselves among the trees in the Garden of Eden. But they could not hide from God. They had to face their Creator and give an account of their deeds. Jesus recognized this tendency to cover up evil deeds when He said, "Men loved darkness rather than light, because their deeds were evil" (Jno. 3:19). And so all through the ages men have gone on working under cover of darkness, under the delusion that their sins would not be discovered. But they could not "hide from God."

Men often succeed in hiding their sinful deeds and avoid detection from their fellow men, at least for a while. Eventually, however, as a rule, even men learn of their wicked acts, and they are publicly exposed and receive the punishment that human tribunals impose upon crime. But human detective agencies are imperfect, and some crimes are never discovered. This is not true of God. "All things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13). The goldfish in the bowl cannot hide from the gaze of men. All their actions can be seen. Just so are the actions of men in the sight of the all-seeing God. No matter how dark the night in which some wrong act is done, God sees and knows. "You cannot hide from God."

Some time ago a group of us were going through one of the limestone caverns of Pennsylvania. At a certain stage in the trip all the lights were put out and we were left in inky darkness. We could see absolutely nothing. No movement by any one of the party could be discerned. But God saw everything that was done there, just as He sees all things, at all times, at all places. Some one has said, "God can see a black ant on a black wall, in the blackest midnight." It is said that clear photographs can be taken in dark rooms by using films that are sensitive to the infra-red rays, which are invisible to the human eye. If man can make instruments that make pictures of objects in darkness, what can not God do in seeing and discerning all things? There is no such thing as playing hide and seek with God, for "you cannot hide from God."

There is need for a revival of the consciousness of the fact that God sees and knows all. Every thought and word and deed of man is known to Him, and we cannot escape the scrutiny of His all-seeing eye. People in these days seem entirely too careless as to what they think, and say, and do. When planning to do something wrong they may look all about them on every side, to make sure that no one is watching them. But they should not forget to look up, for they "cannot hide from God." If people generally had the consciousness of God's omnipresence and omniscience, as was expressed by Hagar when she called the name of the Lord who spoke to her, "Thou God seest me," they would be more careful and watchful of what they do, and many sins and consequent sorrows, miseries, and heart-breaks would be averted.

Let us spread the truth and remember the fact, "You cannot hide from God."

The Christian Minister in Colossians 1

In a recent Bible Conference which we attended one of the speakers in his discussion of this chapter emphasized this theme. New truths came to us which we had not noticed before. Some of them remained with us. We want to pass them on, together with some thoughts that came to us as we meditated upon these various points.

1. **The Character of the Ministry.** The work of the minister is described in a threefold way: (1) He is a minister of Christ. Verse 7. He must never lose sight of the fact that he is a servant of the Lord Jesus. He is the one who gave the minister His call and commission, and to Him he is responsible. This gives us an idea of the greatness of the calling of the ministry; it is the greatest and most responsible task on earth. No one needs to look for a higher position. (2) He is a minister of the Gospel. Verse 23. This, then, is his work, to preach the glorious Gospel, the good news of salvation through Christ. This is a great task, and it includes much, for it means that the minister is to proclaim the whole body of revealed truth, "all the counsel of God." Such a task takes study, application, prayer, faithfulness, and diligence. (3) He is a minister of the Church. Verses 24, 25. The minister must remember that He has been called to his position and ordained by the Church of Christ on earth. Thus he has relationships with his fellow believers which he must recognize. He has responsibilities which he cannot evade. And so it is the duty of the minister to serve the Church of Christ on earth.

2. **The Work of the Ministry.** This is twofold. (1) To suffer for Christ. Verse 24. The atoning suffering is complete, but we must still share in the suffering which comes to all who faithfully declare the Word of God. It is stated at many different times that it is the lot of the Christian to suffer. By suffering we apply the redemptive work of Christ. Paul experienced that suffering to a great degree. We must be willing to share in it if we would be faithful ministers of Christ. "The Church has been built up by successive stages of suffering." (2) To fulfill the Word of God. Verse 25. Just as the suffering must be filled up from generation to generation so the Word of God must be proclaimed in its fullness from age to age. And Paul specially mentions the mystery which had been "hid from ages and generations," possibly the fact that Jews and Gentiles to-

gether should constitute one body in Christ. Eph. 3:1-6. There are "riches of glory" that are to be proclaimed to a weary and spiritually impoverished world. It is the duty of the minister to preach fully the Word.

3. **The Method of the Ministry.** Verse 28. Here we find that the theme of the minister's preaching is a person, the Lord Jesus Christ. We also find that in method the minister must both warn and teach. Let us recognize each of these functions. The warning part of the ministry of the Word may be more difficult and less popular than the teaching part, but it, too, must be performed. If we take the ministry of Jesus or of Paul, or of any of the other New Testament ministers, we find that these two methods are constantly used. Let us follow their example.

4. **The Might of the Ministry.** Verse 29. The power of the minister comes through Christ, who is in him "the hope of glory" and who works in him mightily. Unless the Spirit is dwelling within the heart of the minister and giving power to his words and his work, his ministry is vain. The minister must be sure that he is working in the power of the Holy Spirit.

5. **The Aim of the Ministry.** Verse 28. This is to "present every man perfect in Christ Jesus." It is a tremendous task that is thus set before the minister by the inspired apostle. To preach the Gospel, to win men to Christ, then to teach them and build them up in Christ, and to present them in the perfection of Christ is no small task, in fact, it is the greatest of all undertakings, and it presents a goal that should spur every minister to do his best in the service of his Master.

We have written these things as applying directly to the ordained ministers of the Gospel. They have their primary application here, but in another sense every Christian is a minister of Christ. These thoughts, then, apply to every believer.

The Harvest Time

As we travel over the country at this writing we are impressed that the harvest time is here. Much of the grain is cut and on the shock, or stored away in the barn or stack. Some is still waiting for the sharp blade of the sickle. It is a glad time for the thrifty husbandman, for he is now, after a period of much hard work, reaping the reward of his labors. And we all agree that the busy farmer, "partner with the sun and rain, . . . with the earth and sky," deserves all that the harvest yields for his long hours of arduous toil.

The Bible is full of references to the harvest, usually drawing from it some spiritual lessons. Jesus warned us that we should not think that the harvest comes only at a certain season of the year. It is an admonition that we all need. The spiritual harvest is continually with us, and often white and overripe, because of a lack of faithful workers. Let us pray the Lord of the harvest that He will send forth laborers to gather in the golden grain before it is lost. But in order to have a harvest we must sow. Let us, then, sow the seed of the Gospel bountifully and beside all waters, resting upon the promise that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6).

CHRISTIAN MONITOR PULPIT

SONS OF GOD

By Henry F. Garber

TEXT: But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—John 1:12.

Our relationship as sons and daughters to God, as our Heavenly Father, is a very precious teaching of the New Testament. God is seldom spoken of as a father in the Old Testament.

There are a few such allusions in the Old Testament, however. One of them is in Malachi 3:17, "And I will spare them, as a man spareth his own son that serveth him."

But the New Testament is full of the teaching that Christian people are the sons and daughters of God and that they constitute the family of God. This relationship is established at conversion or the new birth. The word "father," as applied to God, occurs about 270 times in the New Testament. And of this large number it occurs 122 times in John's gospel. We need not be surprised at this, for the relationship between John, "the disciple whom Jesus loved," and Jesus was especially intimate.

This does not teach the universal brotherhood of man, as some would say. The Bible speaks of two families upon the earth: children of God and children of the devil. I John 3:10; Matt. 13:38. Each one of us belongs to one or the other of these families. There is no neutral ground. The only way we may become members or children of the family of God is by way of the new birth. This is a work of the Holy Spirit. John 3:3, 7.

Our text speaks of the twice born ones who have the privileges of the sons of God. The word "power" may be translated privilege. And indeed such it is. None of us can merit sonship by anything we may be able to do. This is a gift of God. Simon the sorcerer sought to obtain some of the privileges of sonship with money, but Peter had to tell him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Acts 8:20). Isaiah writes, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1). This is figurative language, alluding to the gift of salvation.

In one sense, the privileges of sonship are absolutely free. But our text says, "As many as received him [that is, Christ], to them gave he the power to become the sons of God, even to them that believe on his name."

Receiving Christ and believing on His name implies more than a mental and formal confession of Jesus Christ. The implications of this touch life and conduct. Jesus said, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despite-

fully use you and persecute you; that ye may be the **children** of your Father which is in heaven" (Matt. 5:44, 45).

Paul writes, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters" (II Cor. 6:17, 18).

Too many seem to be satisfied with a formal profession of a faith in Christ and then go on living an unhappy and unsatisfied life. The secret of a happy family in a natural sense is love, sacrifice, and obedience. It does not depend on a fine home, many luxuries, and outside pleasures.

It is just as true in the spiritual family of God. In the heart where love reigns, where the desire to serve for Christ's sake and a willing obedience to His Word is found; there you will find happy, joyful Christian living.

These qualities of heart are not according to human nature, but are the result of being "partakers of the divine nature" (II Peter 1:4). The man was right who said he did not believe any one could love his enemies "because it was 'agin' human nature." The nature that can love enemies is born from above.

But what are some of the blessings and privileges of sonship? In the first place, **sonship assures us of God's care for us.** The Father who said, "Every beast of the forest is mine, and the cattle upon a thousand hills" (Psalm 50:10), certainly has enough in store to provide for His own child. "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary . . . he giveth power to the faint; and to them that have no might he increaseth strength" (Isa. 40:28, 29).

Why should we worry and fear for the future when our Father so tenderly tells us, "Fear ye not therefore, ye are of more value than many sparrows" (Matt. 10:31). The hymn writer had the same thought in mind.

"My Father is rich in houses and lands.
He holdeth the wealth of the world in His hands.
Of rubies and diamonds, of silver and gold
His coffers are full,—He has riches untold.
I'm the child of a King, the child of a King.
With Jesus my Savior, I'm the child of a King.

We pity the child who grows up in this world as an orphan. Why? Because he has no one to care for him, no bread-winner to provide his daily needs, no father who can give counsel out of a loving heart.

Sometimes I think many of us professing Christians rush about and worry as if we were spiritual orphans and had no Heavenly

Father who is concerned about us and can care for us. The poet wrote these lines:

"Said the robin to the sparrow,
'I would really like to know
Why these anxious human beings
Rush about and worry so.'

"Said the sparrow to the robin,
'I am sure that it must be
That they have no Heavenly Father,
Such as cares for you and me.'

Sonship assures us of the Father's love for us. What parent has not a solicitude and compassion for his child? "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1). "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psalm 103:13). The joy that comes from walking in the sunshine of God's love none but the child of God can know. Even God's chastening hand upon the child of God is recognized as a token of His love. A young man whose body is racked with the pains of arthritis gave me this testimony, "There are many things in my life I would change if I had my life to live over; but this experience of pain and suffering for years I would not want to give up because it brought me close to the Lord." He recognized that God's love for His child was proved in this experience.

"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not" (Heb. 12:7)? Perhaps if all of us appreciated our relationship to God as sons and daughters of His, we would rejoice and not complain under the chastening rod.

Sonship assures us of an eternal inheritance. Sons according to the flesh expect to share in the father's estate. So, too, the scriptures remind us of our heavenly inheritance. In I John 3:2, 3, the apostle reminds us that "now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like him; for we shall see him as he is."

When we shall sit down with Abraham and Isaac and Jacob and the redeemed of all ages in the glory world, what a time of rejoicing that will be! No pain there! No tears there! No sorrow there! But there we shall see Him who loved us and gave Himself for us. Paul writes, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Rom. 8:18). "For now we see through a glass darkly." We will never in this life grasp the fullness of the meaning of being an heir of God and joint-heir with Christ. Eternity alone will reveal everything that is in store for the faithful son of God. Let us walk as worthy sons of God.

Mount Joy, Pa.

"Whosoever will lose his life for my sake, the same shall save it" (Luke 9:24).

Christian Life

THE PROPHETIC WORD

VIII. Signs of the Times—Continued

By John Thut

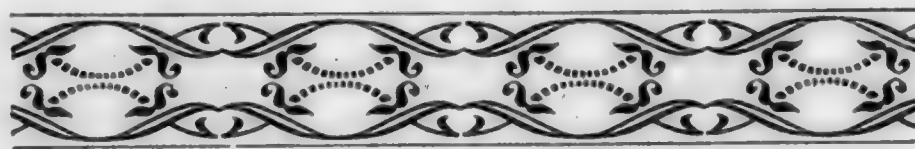
5. The Development and Consummation of Democracy. King Nebuchadnezzar in his dream of the manlike image had revealed to him the succession of world empire throughout this Gentile age. Daniel 2; also 7. Only the fourth one represented by the two iron legs, symbolizing the Roman Empire, shall engage our attention here. From the time it succeeded to world power by the exploits of its well organized and disciplined army it governs the world's nationalities till it will be suddenly and supernaturally destroyed. A force operating within the kingdom changed the iron into a brittle mixture of iron and clay,—turned iron monarchism into the clay of democracy. Some type of monarchism or autocracy had been the universally recognized form of government in world history, but because they so readily degenerate into tyranny, democracy, or the right of people to rule, was elaborated and propagated as a form of government more favorable to the best interests of humanity. Authority in the former was invested in a king, but under the latter those to whom authority has been entrusted, for the sake of popularity, "shall mingle themselves with the seed of men" (Dan. 2:43). The propagation of this new type of government met with determined resistance and passed through many crises. The World War was fought to "make the world safe for democracy;" it deposed many kings, and democracy became the ascendant form of government. In secular history this has been one of the most beneficent movements, having relieved man of the oppressive restraints of tyranny and restored him to his rights. The countries that have enjoyed political freedom for over a century are now the most progressive and prosperous nations.

But this beneficent influence of democracy is passing; democracy is degenerating into various forms of radical political propaganda—anarchism, communism, lawlessness, terrorism. European statesmen declare it to be a failure and are substituting for it dictators, communism, fascism, nazism, etc. The factionalism, the lack of unity and the ineffectiveness in the world's parliaments and legislative halls, is preparing this discordant world for the rise of dictators. An attitude is developing in which every man does that which is right in his own eyes. Not only does this characterize the political world but the same spirit asserts itself in the home, the school, and the church. Everywhere there is this chafing under restraint, of insubmission to authority. Man in asserting his rights, is ignoring the laws and authority of God, is defying God, is beginning to make vigorous assaults upon God.

That democracy should thus culminate and

develop such undesirable phases while the Jew is returning to Palestine (the Jew, who is himself a chief instigator, both in and out of Palestine, of radical political doctrines) is a matter of momentous significance.

6. The Formation of a League of Nations or the Federation of the World. The iron legs of this manlike image terminated in ten toes, which represents the final state of world empire. The fourth beast of Daniel 7 in its last stage of metamorphosis has ten horns, and these ten horns or ten kingdoms are a very prominent feature in the federation of nations of the last times as described by Daniel and in Revelation. This in its relations to the Roman Empire is too difficult to explain here;



"A LITTLE WHILE"

John 16:18

"A little while" to wear the robe of sadness,
And toil with weary step through miry ways;
Then to pour forth the fragrant oil of gladness,
And clasp the girdle round the robe of praise.

"A little while," midst shadow and illusion,
To strive, by faith, love's mysteries to spell;
Then read each dark enigma's bright solution,
And hail sight's verdict, "He doth all things well."

"A little while" the earthen pitcher taking
To wayside brooks, from far-off fountains fed;
Then the cool lip its thirst forever slaking,
Beside the fulness of the fountain-head.

"A little while" to keep the oil from failing,
"A little while" faith's flickering lamp to trim,
And then the Bridegroom's coming footsteps hailing,
To haste to meet Him with the bridal hymn.

Thus He who is Himself the gift and giver,
The future glory, and the present smile,
With the bright promise of the glad "for ever,"
Can light the shadows of the "little while."

Oh! for the peace which floweth as a river,
Making life's desert places bloom and smile!
Oh! for the faith to grasp heaven's bright "for ever,"
Amid the shadows of that "little while!"

"A little while" for patient vigil-keeping,
To face the storm, to wrestle with the strong;
"A little while" to sow the seed with weeping,
Then bind the sheaves and sing the harvest song.

—Selected.

a few simple facts of world history must suffice.

When the Roman Empire became disorganized, it resolved itself into the simplest political units. Europe became divided into several hundred small independent cities, kingdoms, dukedoms, principalities, etc. Throughout the centuries these tiny kingdoms became, by conquest, commerce, etc., unified and organized into our modern nations. Italy was for many centuries subjected to political disintegration but during the last century, especially in the decade 1850-60 it was unified into greater Italy, a powerful political unit in Europe ever since. Germany also was a loose federation of nationalities for many generations, but in 1871 they were centralized and unified into the massive German Empire. This tendency toward federation (shall we say it is a law governing human events?), which has unified hundreds of kingdoms, principalities, etc., into a few sovereign empires and republics is functioning at present to form these remaining independent states into a huge League of Nations. A reactionary patriotism or spirit of nationalism at present permeates the nations, and retards the functioning of this principle, but to obstruct is to struggle against the inevitable, as in the past so in the present. The federation of the world into ten great massive states is the predicted destiny of the world's political order in the prophetic word, and it may require the superhuman activities and diplomacy of the superman, the antichrist, to remove these national prejudices and complete this titanic task. And it will be in the days of those ten toes—ten kingdoms—that the God of heaven shall set up a kingdom that shall never be destroyed; the statement is explicit. Daniel 2:44.

Not only does this principle of federation function in the world's political order but also in other pursuits and enterprises of men. Independent industries are organized into mergers and supermergers; individual stores into chain stores, banks into international banking systems, etc.

And it is a matter of profound importance that this League of Nations, the federation of the world, should be in process of formation while the Jew is returning to Palestine, and is himself a leader in internationalism.

7. The dominating influence of capital will be a powerful factor in directing human affairs during the closing years of this age. Unscrupulous adventurers in finance will succeed through fraud, embezzlement and profiteering in amassing colossal fortunes—heaping "treasure together for the last days" (Jas. 5:3). Real money, gold and silver coin—"reserves" or "securities"—will be controlled and hoarded by a few banking wizards, allowing it to be cankered and rusted, as James says, and issuing as a substitute and exchange medium some currency or slips of paper, which is in fact a restricted form of inflation. By thus controlling capital, the international financiers can govern the world's political rulers, cause depressions and eras of prosperity, regulate the production and distribution of life's necessities for the masses, while they themselves are wanton in luxury and pleasure. The rulers of the nations, kings and presidents, must seek the favor and support of the promoters

of commercialism—of capitalism—for by their tolerance of this system of lust for gold, of greed for gain—of harlotry—they live deliciously and in fornication (Rev. 18:7 and 9); for it is the merchants, the industrialists, the capitalists who are the great men of the earth. Rev. 18:23. These men of wealth and power will succeed in building up an empire of exploiting, capitalism, of extortionate profiteering, utterly conscienceless in its oppression; an empire of moral corruption, of racketeering, of organized vice, and all the abominations of the underworld; but in outward appearance it will be matchless in material splendor and unrivaled in financial prosperity; and its operations will eventually be centralized in a city that will be the political and commercial capital of the world, the center of all the abominations of the earth. Rev. 17:18. Arbitrary restrictions on international trade, imposed by a spirit of nationalism, preventing the mutual and liberal exchange of commodities, will be removed and commerce will flow unobstructedly among the nations of the world. Commercialism will be a common bond amongst a so-called universal "brotherhood of man," overcoming national prejudices, and will be a powerful factor in effecting the solidarity of the human race. Business will be well organized and must be conducted along well regulated channels, for men can neither buy nor sell unless they have the mark of the beast.

What a gorgeous system of seductions, of allurements, and of blandishments; of sorceries, of harlotries and fornication is described in Revelation 17 and 18. This is usually applied to an apostate ecclesiastical organization or to some form of idolatrous worship. But if these chapters describe a system of worship it is worship of the dollar, the shekel and the pound, etc.; the idolatrous devotions of the covetous, the frenzied activities of the avaricious. This becomes clear in chapter 18 where commercial language is used—"buy," "sell," "ships," "merchandise," "merchants," etc., and in verses 12 and 13 the articles of commerce are named. Every com-

modity is included in this list of general terms,—"chariots" a general term for all conveyances, and "souls of men" may have reference to insurance. Everything that can be forced into the channels of commerce, from gold to "souls of men," is commercialized; everything must yield its percent of profit. John, the Revelator, looked on this gilded system embodied by men with their money, the alluring, enchanting empire of finance, and says, Spirit-filled though he was, "I wondered with great admiration" (Rev. 17:6).

We are witnessing the progressive unfolding of this system to its fullness, and it is occurring while the Jew is returning to Palestine and is beginning to gather together the wealth of all the heathen round about; gold and silver and apparel in great abundance (Zech. 14:14), and this is of momentous importance.

That these signs or historical developments should all culminate at the time that the Jew is returning to Palestine is not a mere coincidence. Here is design in history. The course of human events, determined, as men think, by their own self-will and self-assertion, their activities and machinations, is overruled and directed by an omniscient Providence to a predetermined end. As revealed to Habakkuk God's plan for the ages is to be long tolerant with the supremacy of evil in the world, but when it has ripened for the harvest, His plan will be executed speedily and the course of evil brought to an abrupt close. These events of world-wide importance happening so rapidly are the premonitory occurrences or evidences that the Lord is marshaling the world's forces in such a manner that "he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9:28).

"But ye brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, . . . Therefore let us not sleep, as do others; but let us watch and be sober. I Thess. 5:4-6.

Harper, Kans.

MODERN SIN

VIII. Evils of the Tongue

By John H. Mosemann

The tongue! What an unruly member of almost every man and woman in the world. It is indeed a small member of the body and one of the hardest to control, a member that can be used for much good, or much evil, depending upon which way it is turned. The Psalmist says, "Keep thy tongue from evil, and thy lips from speaking guile" (34:13). May we call attention to a number of evils of the tongue that we do well to avoid.

1. **False witness.**—"Thou shalt not bear false witness against thy neighbour." Here is a plain and definite command of the Lord, not to bear false witness against our neighbor. To wilfully say things that we know are not true is **slander**. Thou shalt not do so!

2. **Lying.**—This evil and the former one walk hand in hand. But it is written, "Lying lips are abomination to the Lord" (Prov. 12:

22). The man telling white lies will soon find himself to be a black liar. All such who persist in such a course have but one thing to expect and look for, and that is the lake of fire and brimstone, for "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie." Let men and women repent of their evil deeds and wicked falsehoods or find themselves in the lake of fire and brimstone which is the second death. Therefore "Keep thy tongue from evil, and thy lips from speaking guile."

3. **Swearing.**—Years ago I lived with a man who was not a Christian. He had one very bad habit. It was the habit of swearing. It was one of the easiest things in the world for him to do. But I am glad to say he became a Christian, and that he put forth noble

efforts to refrain from it. On one occasion, however, he did forget himself, much to his discomfort and chagrin. I do not recall of ever hearing him swearing afterward. Like Peter, he must have felt very badly about it, and this helped to effect a permanent cure. It is written, "Thou shalt not take the name of the Lord thy God in vain for the Lord will not hold him guiltless that taketh his name in vain" (Ex. 20:7).

4. **Cursing.**—What a vile and sinful habit it is to curse! It seems strange that people acquire such an unusually detestable habit. When God curses any one, it abides upon him; when man curses, God is able to turn it into a blessing. Deut. 23:5. God's curse is in the house of the wicked. Prov. 3:33. Years ago, probably forty or so, I was working for a man who was the most habitual cursing man I believe I ever met. One day his cursing became so intolerable to me that I simply left the job. He was very desirous to have me remain, but leave I did. God's people are to bless and curse not. It is sinful, indeed, to curse another and to wish him evil. James says, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (James 3:10).

5. **Flattering.**—People who flatter say one thing to you and another to some one else. This is often noticed among men of all shades. How they flatter to gain a point, this way or that way! Some in business, and others in religious work, use flattery for selfish purposes. Bad women use flattery to gain their objects, and bad men likewise. It is only too true that in the flatterer's mouth is deceit. Beware of him, for he spreads a net for your feet. Prov. 29:5. "A flattering mouth worketh ruin" (Prov. 26:28). Beware of the flatterer. He surely has something up his sleeve!

6. **Gossiping.**—Who are gossipers? Those who tattle, and tell things that are unfounded. A gossip is one given to too much talk, a loose-tongued person with plenty to say, whether there is any foundation to it or not. When you get in contact with persons given to gossip, it is well to let their stories go in one ear and out the other and not repeat what they have to say. This is often engaged in by women over the backyard fence, and sometimes by so-called respectable persons who tell their yarns in the presence of their friends and neighbors.

7. **Evil Surmising.**—This affliction is usually among those of a very strong imagination. They think it is so, and believe it is so, and soon say it is so. The whole thing is founded on imagination only. They remind you of the story told about a lawyer and his client. His lawyer won his case for him, and after court, when they were returning to the attorney's office, the lawyer asked him how he felt. The client answered, "I always did feel guilty, until you made that speech to the jury." In a similar way people may allow their imagination to run in a wrong channel and think and say a thing is true, when they have nothing more than their imagination to confirm it.

8. **Defaming.**—Here is another evil of the tongue we need to beware of. We need to be careful lest we defame a person, when we have no intention of doing so. There are times

when it is necessary to tell the truth about a person to protect the interests of another. This may have the appearance of making defaming remarks, but in this case the truth must be told in the interest of the person making inquiry. To make remarks that are reflective on the character of another without ground for so doing is defaming and should not be indulged in by God's people. There are those who have no compunction of conscience in defaming another. Should any of us be guilty of this sin, let us by God's help get rid of it at once. On the other hand it is proper to name persons of evil design and influence among us, as did the great Apostle Paul. He mentioned people by name who were evil workers, such as Hymenaeus and Alexander the coppersmith.

Other evils of the tongue that might be mentioned are backbiting, talebearing, needless contention, meddling in other people's affairs, indulging in filthy communication. An old adage says, "No man sees the wallet on his own back," alluding to the fable of the traveler with two packs, the one hanging before stuffed with the faults of his neighbors, and the other hanging behind with his own.

Tacitus has said, "There is no more pestilent fellow than a malevolent praiser."

May our prayer be like that of the Psalmist when he said, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

Lancaster, Pa.

EDUCATION—TO GOD'S GLORY

By Sadie A. Hartzler

The whole question of getting an education may be adding still more confusion to the perplexities you are facing. You may be asking, "What do I want with an education when every line of work seems to be over supplied already?"

These are days that call for a "coming apart" and thinking the question through with God, who directs into paths that will bring the greatest yield in blessings to others and glory to Him. Let me hasten to say that I would not imply that God would direct all to seeking an education—on the other hand there are those whom God would so direct if He were given a chance. Unyielded lives limit God.

Last Sunday in driving to the county south of us we passed fields of wheat abundantly ripe for the harvest, which surely the farmer entered the next day. And now a few days later I imagine I see it cut and standing in shocks all over the field. The reapers were sufficient. If we as a church could only say the same thing about that other harvest field of which the Savior spoke!

It is ripe; it is dying; it is uncared for, un-gathered. No reapers? It seems impossible! If the souls of men were of no more value than the wheat field, the matter would need no special attention. But each one is a man or a woman for whom Christ left glory, for whom He died, for whom He carried sin and suffered as if those sins were His own. Each one is a soul who, unless saved will be eternally separated from God.

The rich man in Christ's time was suffering the pangs of hell; he then already begged for water—he is still suffering; he is still thirsty. For him it will be so through eternity, and the people about us who do not know the Lord, who make up the harvest, will join him in woe and despair, unless they find Christ. God needs you intelligent, well-born, gifted young men and women; He needs you equipped, trained, consecrated, so that the work you do will be the most efficient and successful.

The young man or woman who does not see anything to do in the Church—let me say the Mennonite Church—needs to be educated on that point to begin with. He does not need to go to school to get the information. We have enough in our periodicals, enough in

books, enough in our own neighborhoods, if we look around, to show us that there is so much to do that the task itself becomes baffling. It is for this task that we believe many should equip themselves with a knowledge of His Word, with ways and means to work, that are gotten most quickly and efficiently in the class-rooms of our church schools.

Let me refer again to the point mentioned earlier. We know there are men and women who are in the work of the Church to-day who know definitely that it was God's leading that they received the education they did for better doing the work they were called to do. At the time they may have been unconscious of the work God might ask them to enter. When God did want them they were ready.

Then in the light of these facts one must wonder how many more there would have been, how many more would be bringing in sheaves if advantage had been taken of opportunities available. Surely with so much to do, God wants more workers than He has at present. We might hesitate to speak of the necessity of an education in doing God's work if we had not so often heard older men who have done great things for God, urge young people to equip themselves and to take advantage of the opportunities afforded them.

The professions are full to overflowing; there are too many teachers, too many nurses, too many of almost everybody—but, as some one has said, there are never too many good workers in any profession. And let me emphasize again—there is never a depression in the Lord's work. There are never too many well-equipped, efficient, consecrated men and women. Could you see hundreds of towns in our own country without a church, could you see city streets and alleys full of untaught people, could you see children in mountain sections without Sunday school and whole neighborhoods without regular preaching appointments, could you see the need for Summer Bible Schools, cottage meetings, evangelistic efforts, house-to-house visitation—then you would know why we say there is no depression in this high calling. Then you would realize why we urge you to get an education for entering the great harvest field that is always ripe.

Have you ever wondered why it is that our

first thought is to make money, and then what time is left over we will give to the Lord in teaching a Sunday school class or something that some think does not take very much time? Is it too much to say that this is almost a church-wide condition? Is it true that in some communities people have become too rich? God has taught us a lesson in the past few years. You whom God is calling to make a definite study of His Word, heed His call. Only then will life and service be worth while and satisfactory. Why should we not give God of our best time rather than our leisure? And alas! with many there never is any leisure!

Not only need we be equipped for helping others, but also for the championing of the Holy Word of God. In these days of individualism in which men make their own wills the final judge, and in which teachings diametrically opposed to the laws of God are held and taught by so-called learned men of worldly wisdom, we need to know whereon our faith stands and be ready by His Spirit "to give an answer" for the faith we hold. Is it not true that men have been given the right to think Christianity weak because we have been such weak defenders—to say nothing of being champions. We ought to have figures to stir us because of the loss Christianity must have sustained in this way. We need to study to show ourselves approved unto God, workmen that need not be ashamed.

Then there is the loss that has come because men and women have not been settled and grounded and have gone down themselves—carried away with "winds of doctrine," which winds carry men to destruction.

I have written mostly from the angle of religious education for use in Christian work. There are other angles. God is calling for consecrated men and women in every field. He needs witnesses in every nook of the world's work, which has taken on such huge dimensions. The help a few years at school can give you, regardless of the occupation you follow, is something again for which it is impossible to gather statistics.

Then again, youth comes but once. If the Lord tarries, we wish to be ready for work. A few, at least, have advantages now, since work is scarce, that would not be taken under other circumstances. There is some work that can be laid aside to be done later. The work of youth that must be done in the days of youth cannot be laid aside.

It seems to me the vital side of the issue hangs around our finding what God's will is for our lives. That is the duty of every Christian, and how immeasurably vital it is for our Christian young men and women. To live in middle age and old age and be continually conscious of the fact that life has not been spent as the individual felt God was leading, must be a regret that is almost intolerable. But to come to old age having God's benediction on all our ways, how unspeakably satisfying must be the peace! The plea of Jesus Himself, of church leaders, of God-fearing men and women is that youth let God direct. If He does not direct to obtain an education, we should not want you in school; if He does, we intreat you to follow that direction, so that your life may through the years be lived "to the praise of His glory."

Harrisonburg, Va.

Educational

ENJOYING SCHOOL LIFE IN OUR CHURCH SCHOOLS

By Milo Kauffman

"How I have enjoyed this school year! It has been worth many times what it cost. I have experienced a definite growth in my Christian life." Many such expressions are heard each year by leaders in our church schools. But expressions like the following are not unknown. "I don't like this school. The money I spent here was wasted. I might as well have gone to some high school or university." These expressions, however, generally come to the leaders indirectly. The question at once arises, Why will one student be richly blessed and enjoy the school, while another does not enjoy it and feels it was a waste of money and time? There must be a reason. Is the fault with the institution or with the pupil?

Should you hear one of the leaders of the institution speaking about these students you would likely hear him say something like this of the first one: "There is a loyal young person. He has made a real contribution to the school. He always enters whole-heartedly into the activities and program of the school. We could nearly afford to let him come back to school without charge. He will make good in life." Of the second student he might say: "Somehow he just did not make good. He did not seem to enter into the spirit of the school. I am sorry, but if he does not change his attitude his contribution in life will not be much."

It is not surprising, however, that we find these different attitudes in the same school. The same thing is found in the Church. Some enjoy the fellowship of the Church, while others take no interest and make no contribution. This is true in any institution or organization.

A number of things are necessary if you would enjoy yourself in one of our schools, and if you would make a worth while contribution:

1. **You must be able wholeheartedly to support the program of the school and enter into its activities.** To do this you must choose a school whose ideals you can support. To enjoy a Christian institution with a spiritual atmosphere you must be a Christian yourself. You must enjoy, and take part in, religious activities. One cannot really enjoy and appreciate an institution in which one cannot, or does not, take part in its major activities, or where one cannot enter sympathetically into the class discussions.

2. **You must be loyal to the institution.** Oftentimes the ones who are not enjoying school life are among those whose loyalty to the school is not what it might be. If you are planning to attend one of our schools go with the intention of being a loyal citizen. Last year at Hesston a representative of a group of students came to my office and said,

in essence: "A group of us were together and were talking about the school and its activities. We want you to know that we are back of you and are going to support the school and do all we can to make it a success." This group of students were among those who seemed to get the greatest blessings from the school, and seemed to enjoy the year a great deal. They were also the ones who made the greatest contributions to the life of the school.

3. **You must desire to make a definite contribution yourself.** Last year while I was soliciting students one young person said, "I am planning on going, and if I do I am going to do all I can to make it a better school." She did, and was richly blessed. Many students go to school only for what they will receive themselves, and make no effort to make a contribution to the school. Such are invariably disappointed. We are not made happy by what we receive, but by what we give. The one who makes a contribution generally enjoys the life of the school.

If you are planning to enter one of our church schools next year, and wish to get the most out of it, be sure that your relationship with the Lord is what it should be before you go. Decide that, by the help of God, you are going to be a loyal student and that you are going to make some contribution to the work. You are going to do what you can to

make it a better school. Choose a school that you can loyally support, and then enter enthusiastically into its program and activities. Master the courses that you are taking. Begin praying earnestly that God may bless the school and make it a blessing. When you get to school you may be disappointed in some way in the school. Pray about it and do what you can to better conditions. Avoid the mistake of knocking, faultfinding, and broadcasting what you consider faults in the institution. You would not want people to take this attitude toward you. Furthermore, it will mar your own happiness and usefulness, and will not help the school.

I wish to take this opportunity of inviting you to attend Hesston College and Bible School. We will again give four years of high-school work, one year of college, and a two-year Christian worker's course.

The prospects point to another successful year. We wish to see again a deepening of spiritual life among our students. If you are interested in attending, write for information, even if it seems impossible for you to come. We try to make it possible for our young people to attend. If you cannot come for the full year, perhaps you can come for our six-weeks Bible Term during the winter. We are expecting another large class, and a good time of fellowship with our Lord and with Christian young people.

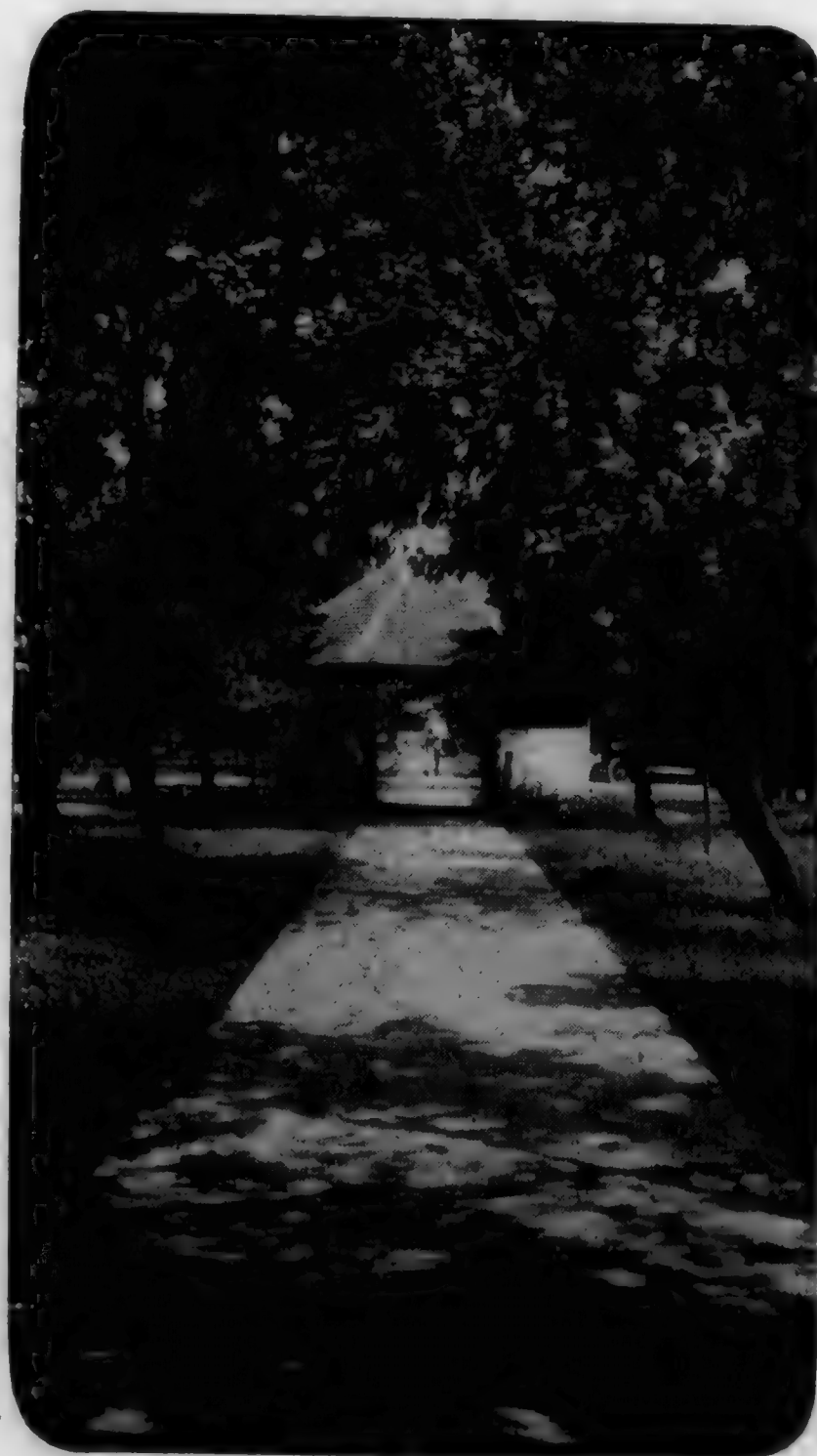
For information write to the writer.

Hesston, Kansas.

THE VOCABULARY OF THE ALMIGHTY

Dr. W. W. Campbell, president, University of California, said it is possible that the number of stellar images recorded with long-exposure photographs secured with the 100-inch reflecting telescope of Mt. Wilson Observatory might even be as large as 30,000,000,000. If scientists are positive they have numbered all the stars of heaven, which they have discovered, upon the authority of God's Word, we say there are still more. The Lord taught Jeremiah enough astronomy that he could say by inspiration, the hosts of heaven cannot be numbered. The interesting thing of the innumerable hosts of heaven is as David said, "He telleth the number of the stars; He calleth them all by their names. Great is our Lord, and of great power; His understanding is infinite" (Psa. 147:4, 5). If there are more than 30,000,000,000 stars and God knows and calls each one by name, what must be the vocabulary of the Almighty? It is computed that there are 500,000 vocabulary terms in the English language. If we would take the most complete dictionary and start with the first word and use every term in the dictionary in naming the stars, we would of necessity go through the dictionary sixty thousand times or name sixty thousand stars by the same word. Truly our God is great and infinite in understanding.—The Gospel Minister.

The more we realize our own weakness and insufficiency, the more we will depend upon the **One** who is our unfailing resource.—A. E. Mills.



Scene on Hesston College Campus

THE EXTENSION WORK OF GOSHEN COLLEGE

By Levi C. Hartzler

In introducing this part of our school life it will be necessary first to discuss the organization back of the work. It is planned and carried on by the Extension Committee of the Y. P. C. A. This committee is composed of the members of the Y. M. C. A. and the Y. W. C. A. committees which have been appointed by the presidents of their respective cabinets in cooperation with the faculty. It is the duty of the Extension Committee to take care of all requests for religious programs sent in by the various churches. It also has charge of a jail service at the county jail every Sunday afternoon and sends out groups to the homes of the sick and aged.

In order to guide its activities the Committee keeps several definite aims in mind. The first and most important is to "preach Christ crucified." All other aims must be subordinated to this one. As an organization representing a Christian institution the Extension Committee feels it a privilege and a duty to serve the Lord Christ with all the faculties it has at its command. Those who are sent out feel the same urge to do their best for the Master. Should we fail in this one thing the activities for which we are responsible would soon become more or less fruitless. Therefore, like Paul, we endeavor to present the whole Gospel in all the programs which are given and to place Christ and His cause first in every activity. Christ has promised to support us in such endeavors, and we have implicit faith that He will carry us through the difficulties that assail us.

Another aim which is upheld is that of carrying the spirit of Christian fellowship wherever we go, and sharing with others our joyous Christian experiences. In turn we secure the inspiration which radiates from the lives of those whom we serve. Thus a mutual benefit may be had from our fellowship with one another.

We also endeavor to cooperate with our church leaders and church workers by sending out groups to give programs when a need arises or when a request is made. We feel that in this manner we can best serve the constituency which is so loyally supporting the school during these times of economic stringency.

The last aim, but not the least, is the aim we strive for at all times, in everything which we do. That is to live upright Christian lives so that we will not be a reproach to the cause for which we labor. Should we fail in this aim our work would again suffer for God could not bless it. Here again we put our confidence in Christ to help us live lives that are above reproach before the world. With these aims in mind let us consider the activities for which the Extension Committee is responsible.

There are three activities carried on by the Committee: jail services, singing for the sick

and aged, and sending out groups to give programs. The jail service is conducted every Sunday afternoon at the county jail in Goshen. Groups of young men or young men and women bring messages in song, scripture, and testimony to the prisoners. An effort is made to make these services evangelistic so that the prisoners will have every opportunity to find Christ. Personal work is done by various members of the group with the result that many of the men ask an interest in our prayers and express the desire to live better lives.

The jail is very clean and the prisoners are compelled to keep it clean. More than that, they are expected to keep their own persons tidy, which they do. The jailer is very kind to us and always does everything he can for us. He urges the prisoners to come down from their cells and listen to us.

Sometimes after a jail service the group goes to the homes of the sick or aged. These visits are also greatly appreciated, especially the singing. One dear old pilgrim said she could keep us singing all afternoon if we would only stay. After a men's quartet had sung, "We'll All Be There," she remarked,



Administration Building, Goshen College

"Oh, I wish I was there! The nearer you come to that time, the more you want to pass over into the other life." This testimony given by an old sister to a group of young workers made us want to be faithful in what we have to do, so that we will eagerly await the summons, and also hear the "Well done, good and faithful servant."

The work for which the Extension Committee is best known is the Gospel Team work or the sending out of groups to give programs. During the last year fifty-seven programs were given, including those given by the two Gospel Teams sent out during Christmas and Easter vacations. All programs were based upon Scripture or upon Christian ideals as set down in the Scriptures. The expense of sending out the groups was cared for by offerings given by the communities which the groups visited. Any money left over from the extension trips was turned in to the Administration of the College to be used as they saw fit. In case no offering could be given, as in

the case of some of our city missions, the money was taken from the Y. P. C. A. treasury, where a special fund is kept for such purposes.

The groups sent out have always brought back reports of being hospitably received and of enjoying warm Christian fellowship. The spiritual life of the school itself has been strengthened through these activities. A closer tie between the students and constituency has been formed—the tie of Christian friendship and brotherhood.

The results of our labors this year may not be so outstanding, but eternity alone will reveal the good that has been done. We do not say this boastfully, for we realize keenly that nothing can be done without the help of God. We merely have for a witness the testimony of others who have said that they have been uplifted spiritually through the programs given. Sinners have asked for the prayers of God's people. The sick and aged have been cheered by song and testimony. Those who have labored are healthier Christians to-day, better prepared to meet future problems, and more concerned about the cause of Christ. Young people have been interested in doing their duty and doing it well. We feel that we have not labored in vain, and for our failures we crave the forgiveness of God and desire His Spirit to direct us more definitely in the future.

Just as the backward look gives confidence in the work, so the outlook for next year brings hope. We depend upon each other to do their part of the work but each one must realize responsibility to God and the Church in order to make the work prosper. The effort has been made to use as many of the students as possible. However, next year we hope to be able to use more. Loyalty to God and His Church is required by God for effective service, and since we are engaged in that service we must serve according to the will of God.

We hope that through the work of the Extension Committee we shall be able to interest more of our young people in the work of the Church and acquaint them with the problems which the Church is facing. We hope to bring about a better understanding between our young people and our church leaders. We hope to provide the proper contacts between the student body and other young people of the Church so that we can work together unitedly and effectively. We pray God for grace to help us serve Him and the Church to the best of our ability and in the way that will bring the most glory to Him. We desire the prayers and cooperation of our brethren and sisters in carrying on this work. May God not only send us more workers but open wider the doors of service.

Chicago, Ill.

It takes a first-class preacher and a first-class hearer to get up a first-class sermon.—Sam Jones.

FROM THE HOLY LAND TO THE HEART OF EUROPE

XXXII. Seeking Repose in the Heart of the Black Forest

By Anis Ch. Haddad

We arrived at Freudenstadt, appropriately named the "Town of joy." And so it had been, with no worries but to chase the little lizards from behind the pictures and read the newspapers, and watch the continual procession of clouds across the Black Forest. The early settlers of Bavaria who fled from the heat to this cooler part, named it with good reason, and so pleasant did it seem that they established their center of commerce here.

We came upon this city after a delightful experience. For when we enter the main gate, our eyes are uplifted a hundred feet to the overreaching arch of that lane of kanar's trees whose tall straight trunks, flecked with green and pink lichen, tower to leafy crowns to meet overhead like Gothic windows. This town is completely surrounded by pine woods rich in ozone, its subalpine climate being particularly favorable to convalescents. The church contains two naves, one for men and the other for women. Both sexes can see the altar and pulpit but are invisible to each other, and the result is most curious! We walked in a long green tunnel, a cool tunnel where the sun only falls in little jagged pieces of light. Here, as there, we shrink to a physical insignificance and rise to a mental grandeur beyond mere size. What does it matter, except to the student, that these poems in trees are labelled with their tongue-twisting names and that the vines twining up their gnarled trunks are also correctly classified? The trees are beautiful and the vines are lace ornaments fastened to them by the golden arrows of the sun. That is enough.

The streets have lost little of their medieval savor. Within the limits of the original wall, the streets and alleys—some so narrow that only thin people, a German rarity, can pass in them—twist and bulge and bend with startling abandon and a rakish disregard for right angles. A river meanders through the gardens, and there are little bridges over it, and pools in secluded spots, and fountains, and lily ponds; sweet-smelling trees, and trees with clusters of pink blossom-like mountain laurel, and trees with priceless necklaces of orchids hanging from them. A few of the streamlets have been covered with gratings, and only the broken purl of water tells of their existence. But in most of the lesser streets they hurtle along, open and clean and sparkling, exquisite expanses for small boys to use to sail boats, delicious places for youthful paddling when the hot days come.

The odd thing about many of these old

places, however, is that we must really know Freudenstadt before we discover it. Let us stand at the fountain on the reputed site of the hunting lodge, for instance, and cast our eyes up and down the interesting streets on a level with the pavement. We see windows full of furniture, or sausages, or hats, or flowers, or rows of those extraordinary wax figures, whose marked family resemblance and abandoned poses are peculiar to Germany.

But let us raise our eyes above the shop windows and we are back in the days of old when knights were bold. No two houses are the same height or width or color; no two roofs are the same shape or tilt. Steep gables mount dizzily, high-peaked roofs lurch skyward, dormer windows stand out like staring, inquisitive eyes. Faded religious pictures—the Holy Family, the Bleeding Heart, the Annunciation—decorate the bent or bulged



Wildbad Is One of the Many Bright Corners of Time-mellowed Germany

fronts of the buildings. Beautifully carved and colored coats of arms surmount deep, wide doorways, and in the niches in the walls are painted and gilded statues of the Virgin and the saints.

Architects, painters, woodcarvers, sculptors, and masons, came from every part of Europe to contribute to its beauty, and the long, low-roofed, heavily beamed dwelling that housed the architects and master builders during its construction still remains.

The Cathedral bells are almost as important a part of Freudenstadt life as the Cathedral itself. Back in the dim past, when enemies had a way of suddenly appearing at the city gates, the oldest bell sounded the tocsin; now she rings only on very special occasions. The Silver Bell, smallest of the bells, still jangles out its thin, silvery peal at eight o'clock, a quarter-of-an-hour peal intended as a guide to travelers who, after darkness fell, were trying to locate the city.

Christ booms out the hours, Maria tells the quarters, Konrad, Michael, and the Pro-

tecting Angel are the little vesper bells. Peter at nine o'clock warns householders to look to fires and lights. Paul at ten announces bedtime, Alexander and Lambert ring the Salve and the Vigil, and John tolls Freudenstadt's farewell to its dead.

Forests made lumbering, clock-making, and wood-carving possible. Even in the Middle Ages, Black Forest timber-drivers delivered their log rafts as far away as Rotterdam. Sheep led to hat-making and weaving, willows to basket-making; and the Schwarzwald peddler, carrying hats and cloth, baskets and clocks, glassware and silver ornaments, was known at every door in Europe. Even now handwork goes quietly along on a small scale in the Forest, as if there had been no industrial revolution. In their own houses, men and women make clocks, and music boxes, and furniture, as well as funny little wooden toys that delight the heart of the most blasé and hardened child. They weave, too, and stamp the cloth with wooden-block patterns, some of which have been in the same families for generations. I saw one piece of linen blocked with alarmingly realistic scenes from the Resurrection, and a friend showed me a tablecloth used only at Christmas, on which the whole lovely Christmas tale—Infant, Shepherds, Wise Men, camels, and everything—was all handblocked.

Before leaving Freudenstadt I must mention a few of the things that make it so homelike, comfortable, cozy, and liveable. Take Freudenstadt markets. Nothing could be more homelike than the city market that has assembled in the Cathedral-place ever since there was a Freudenstadt. On Wednesdays and Saturdays, the best market days, the cobbled square is covered with stalls protected by cotton umbrellas or makeshift awnings, on

which are piled crisp, newly picked vegetables, delicious fresh fruit, fish that might be improved by a bit of ice, tripe, poultry, rich dark-brown Schwarzwald honey, and mountains of flowers.

With a familiarity born of long acquaintance, the butchers set up their stalls in the shelter of the Cathedral buttresses, under the beautiful rose window. The old woman who sells healing herbs has established herself inside the magnificent porch, along with the "Twelve Apostles" and the "Wise and Foolish Virgins," and girls in charming costumes, which are different in almost every village, rest on the steps in the shadow of the Last Judgment.

Then consider Freudenstadt bakeshops. There's individuality, there's character, in these bakeshops. Bread is made from recipes that go back to the days when the Baker's Guild was one of the city's most important organizations. Each baker has his specialties, for Freudenstadt people are great breadeat-

ers, taking it, unbuttered, even with their coffee.

The policemen and tram conductors, contrary to the usual opinion of German officials, are the most polite, I almost said the most courtly, of their species I have ever encountered.

Next morning on leaving Freudenstadt, we went farther into the heart of the Black Forest. The exquisite foliage sprang in luxuriant greenness from either side of the road; the mountain sprang up to touch the clouds on the far horizon; the villages sprang to view in a jungle of pine trees. The road was under repair, men and women were cracking stones by hand and carrying them about in small flat baskets that necessitated endless trips. The road now rises. We are in the mountains. The terraced fields clamber in irregular little areas up the sloping mountain sides. The hills are jewelled with the waterfalls that slip from the terrace in a system of irrigation that manages to be extremely efficient.

We drove on with light hearts; we began to believe there would be a Forest, and that it would be black. The hills gathered about in delightful old-world intimacy as if they had kept company with the neighboring cities for centuries. There were shaded roads to all manners of pleasant places; there were enchanting paths through dark pine groves. A beautiful place is the Black Forest and quite worth the admiration which it has evoked. We went farther on to find the very heart of the Forest, if there were a forest and not a mere succession of lovely woods. We climbed some hills and caught glimpses of deep ravines and boisterous brooks and hillsides somber with pines. We breathed the fresh mountain air with joy and were glad that the world was so fair and that we reached the "Heart of the Black Forest."

Here is a small green glade. A stream goes down under the wild damsons to the lake. What do you need more? Here is water to drink, water to dive into, the blackberries to pound in your tin pan, mushrooms to fry, and near at hand, beyond the brow of this excluding hill, goodly folk to provide you with bread and milk and eggs. Now suddenly the glade is lifted upon the shoulders of highland; it is a plateau now.

A new road, evidently, has been cut through the hills, curving and steep. It is a story. Pines and fields, please turn; tree and huts, please turn; wild flowers, mountain walls, sun-dazzled green, to be continued in our next; and so on, avidly following the unfolding tale, we come to the top of the mountain, and, as in any good story, we find that the world has dropped away. They have built a little platform where we may stand and look out over what has gone before. Now there is nothing hidden and exciting; it all lies spread out before our eyes—hills and valleys and fields and the winding, tortuous way we have come. Three women stand in the rotunda, in absolute silence, gazing into the distance. Is it possible that they walked this far? They look so immaculate, so cool. But

there is no car anywhere near, so they must have come on foot.

Not even the inexorable laws of nature have decreed that what goes up one way must come down the same way. So the other half of the adventure still lay down the twice-as-winding road on the other side of the mountain. But only a thousand feet down, for there we came to Wildbad.

The brown and white hotel crowning a little hill, is somewhat Alpine in appearance. Great open verandas run around the two-story building on all four sides, with open stairways at the corners; and, as usual, each room had its own section of the veranda bounded by partitions. Below the main house cluster the various pavilions; beyond them are astounding fern trees waving in the cool air. The air is so pure and fresh, so clean and sun-drenched; the linen smells perfumed with ozone; the quiet is sleep-provoking; the wide bed is inviting.

In the late afternoon we walked down the road to see what we could discover. We found a gemlike little lake, apparently once a river bed, where a woman was bathing her child and a man was washing his ponies. We found a photographer's hut where we saw the lovely views he had taken of the neighborhood. And then still farther down the road, we found the florist's gardens, that stretched for acres in neatly hilled rows of dahlias and asters, carnations and gladioli, chrysanthemums and lilies, all jumbled together without regard to season. A girl paddled along the dry crumbly earth as if she loved the feel of it between her toes. She cut a dozen long-stemmed carnations which we admired from their unusual color. The dusk was deepening into dark, and suddenly lightning forks ripped open the sky above us. But she shrugged her shoulders and smiled, indicating her opinion that it would amount to nothing; it is almost daily raining in the Black Forest. We climb the crest of a cliff. Enticing is the air about us, loud with wings. Even now the sun is declining upon the village.

The next morning we ran along the edge of a wood. The brook keeps one bank free for meadow land. And here, in April, I am told, the dainty cuckoo flowers blow, nodding across the water to primroses. Today there are neither cuckoo flowers nor primroses, but in one of the little grassy bays which the brook has carved out of the meadow is the butt of an oak, sawn off just above the ground. It is pleasant in the midday heat to sit here among the springing willow wands and flowering September grasses, watching and listening to the murmur of the water as it slips over the gravelly shallows. It is pleasant to close one's eyes and listen to the eager little wood sounds. The tiny hum of insects, the lazy drone of bees, make a network of drowsy sound in which the song of the water is caught and tangled. And how the birds call!

Where the brook enters the pond, it is spanned by a bridge. Here the water spiders vanish like shadows when one leans over the sun-splashed depths and the water boatmen paddle lazily with their heads turned upstream. Here the water flows swiftly in a deep clear-cut channel; there it scoops out

a basin or splashes over dark stones into a pool; now thunders over a ledge of sandstone. Yes, there is joy in a brook.

It is so quiet that we can hear the unborn wheat whispering below the ground; we can hear the towers of the city rising from the dusk, gracefully, unwaveringly like fountains which no wind stirs. Yet it is so full of sound, the evening in the beautiful Black Forest, that we can hear cavaliers cracking jokes, . . . I delight in many sounds, but am very fond of silence, and would never wish to have silence taken from me.

Next month: **Titisee In Wintertime Is The Land of Snow Carnival.**

Jerusalem, Palestine.

SERMONOGRAMS

To-day is a better day than yesterday. Do not let deceptions destroy confidence in real honest goodness.

The man who does not learn by his mistakes turns his best schoolmaster out of doors.

Life is full of endings, but every ending is a new beginning; we can start a better chapter.

When you get to the end of your rope, tie a knot in it and hang on.

Forget yourself for others, and you will never be forgotten by others.

Sin remains the same in essence and results no matter what label you place upon it.

When it is finally settled that a thing is impossible watch some fellow do it.

Be on the level and you're not likely to go down hill.

Never bear more than one kind of trouble at a time. Some people bear three—all they have had, all they have now, and all they expect to have.

You cannot push people up to a higher plane of living, you must lift them up; and to lift them up you must first climb up yourself.

Christianity is not just a theory, to be discussed and believed, but a way of life.

Never borrow trouble; the interest on the loan is entirely too high for wise investors.

Don't nose around too much; you are your brother's keeper but not his bookkeeper.

You can't tell by the honk of the horn how much gasoline there is in the tank.

Some Christians are like canned fruit—sealed tight to keep from working.

A little thing is a little thing but faithfulness in little things is a great big thing.

Live as if Christ died yesterday, rose this morning, and is coming back to-morrow.

Play the game fair. If you win, don't boast. If you lose, don't complain.

No apologies are necessary for failure if one has done his best.

Analyze the trouble you have on your hands and you will find that most of it is borrowed.

Some people are so insistent on having their rights that they do not find time to think of their duties.

God provides food for every little bird, but He doesn't throw it in the nest.

A cleverly argued theory is a beautiful thing, until it bumps into a half-open fact in the dark.

As a man grows older and wiser he talks less and says more.

—D. Carl Yoder.

MISSIONS

OUR CHURCH IN INDIA

IV. The Period of Formation—Continued

By Geo. J. Lapp

It may seem to the reader that we are dwelling at considerable length on the formation of the Church and Christian community in India, but there is so much involved in a program of formation when working in virgin soil that, to do justice to the subject of giving the background, a whole book should be written instead of three chapters.

7. **Intensive Bible Teaching.** At first such methods had to be used as would familiarize the people with the Bible. Public preaching according to good orthodox tradition just would not have been understood. In Hinduism the *guru*, religious teacher, sits on a rug in a home, a temple, or other public places day after day and goes through a book or a certain part of it from beginning to end, singing the verses and pausing to explain the meaning. Practically all the comments have been committed to memory with the text.

Our missionaries exhorted much after the same manner except that they did not commit the comments to memory or sing the verses. They followed the light as the Holy Spirit shed it on the Holy Scriptures. They took up the Gospels first and went through them with groups in the orphanages and in public meetings. They stressed those vital teachings that related themselves to personal Christian faith and experience, to conduct and character, and to relations with others. We cannot tell you how, little by little, this teaching had to be given and how often repeated. One Christian worker had a group of people repeat after him the story of the prodigal son several dozen times before any one was able to give it correctly.

So in Bible teaching. It was the story often repeated that finally took root in the understanding of the people and found expression in their lives. How happy the missionaries were when they saw some expression of this comprehension in some deed or work of the new converts! Some one was convicted regarding card playing and brought the cards to be burnt. Some one else was convicted about the use of tobacco and announced his intention to quit. In some special series of meetings sins would be confessed and definite evidence given of victory. People who had been at enmity were reconciled. Stolen goods were restored. Hidden idols were produced and destroyed. Ornaments were stripped off the body and sold for cash, and the cash invested in some productive manner. Some act of kindness out of a newly created heart of love and in a manner contrary to caste, custom, or tradition was performed. All these signs and many more were evidences that the teachings of the Word were taking root in the hearts and lives of the people. When texts were used for sermons they were generally those most familiar to the people, and the sermons were

kept down to the level of the intelligence of the people and made applicable to their everyday lives.

The Oriental soon comes to understand the teachings of the Word, for, while it is universal in its application, there is much that is Oriental in its setting. Their primitive habits of work and living brought them very near to many of the illustrations and parables found in Holy Writ, and they readily understood their meaning. It was very difficult for them, however, to come to understand the application of the Bible teachings to character, for character had meant nothing to them. If they observed caste rules and worshiped their gods and kept holiday festivals they were safe, regardless of the kind of life they lived. Lying, theft, incest, and many other kinds of evil were often interpreted as expressions of the beautiful and the lofty and justified on the ground of practicability. A Robin Hood was a hero. An expert liar in time of trouble was ideal. Drunkenness and the attendant orgies might be an overpowering of the gods aided by the stimulating juices of the palm tree or the Mohua fruit. They simply aided inspiration.

Sunday schools were organized and conducted from the beginning. The more apt students were soon placed as leaders of the classes. Teachers' Meetings were held to help the teacher to understand the meanings and applications of the lessons.

Thus the teaching of the Word found entrance into the hearts of the early believers of the Indian Church. We remember that when we arrived on the field we attended every public service and group meeting possible, and it was a delight to sit in an evening group conducted by Bro. Burkhart and to listen to his careful teaching of one chapter after another to the young men. He had them read portions in turn, and he would by the question and answer method help them to an understanding of the Scriptures. Many an Indian brother points to those times as very helpful in laying the foundation for Christian growth and development in active service. In

THE BIBLE

O blessed Book—God's holy Book!
Whene'er upon thy words I look,
I see the way from earth to heaven
And read of strength for service given.

When sorrows come and tempests rage,
I find on each unsullied page
A thought to prove a healing balm;
A safe retreat, a peaceful balm.

O, help me, Lord, this Book to prize,
On which I often feast my eyes!
Help me Thy purposes fulfill,
And grant me grace to do Thy will!
—George W. Van Hoose in Verse-Land.

both Dhamtari and Rudri the same care was exercised among the boys and the girls, as well as in the newly forming Christian communities.

A little Indian girl was standing at the window when the rain started to come down in torrents. Realizing the need of such a refreshing shower she just looked up at the sky and said, "Thank you, Jesus." What more beautiful expression of Christian faith could have been given? A dear old Indian sister, young in her Christian faith, was sick nigh unto death. She realized that her time was short, and she gave herself to simple but earnest prayer. Christian doctrine was Greek to her but not Jesus. He was very real. One day she said, "Jesus came to me last night and told me He would soon call for me." When He did come for her she joyfully left this earth, happy that she could be saved from the fear of becoming a snake, a jackal, or some old mangy dog.

Did Christianity mean anything to these poor, ignorant, superstitious people? It meant everything! Although we regretted the remnants and rags of old beliefs and superstitions, yet how we rejoiced that, in spite of them, there was a living faith in a living Christ that would bring them out into the clear light of full reality in Christ and the old things would most certainly pass away. By now for the most part they have passed out of the lives of the Christian community. The younger generation knows very little of those early struggles, and in experience they more closely resemble the young people of our own homeland or other older Christian communities.

8. **Manner of Discipline.** This is perhaps the most interesting and sometimes the most distressing phase of church and community building. But discipline was highly essential. Just how to exercise firmness in keeping the people up to the Bible standard of living, just where to be reasonably lenient, and just when to take little or no notice of slips were matters of great concern to those who had the responsibilities of leading the people in the way of life. Bringing the people to a confession of Christ and into the first joys of their eternal inheritance was one thing and to nurture them into a healthy spiritual growth was another.

"Everybody go to divine service" was the slogan of the first days. The old railroad iron was hung in a frame and when the ringer tapped — — —, — — —, — — — it meant that the church or Sunday school or evening meeting would soon start and every one was supposed to be present. The missionary would take account of the absent ones and perhaps while one or two hymns were being sung he would go through the orphanage and chase out the drones and go from house to house and call those who might be getting the vegetables ready for the noon meal, bathing the baby, washing their faces and teeth, or just sitting. Strange to say they took this discipline as a matter of course and came straggling to Church. When they realized that trying to sit at home at such times was useless they formed the habit of coming to Church. True, some of them were dull of comprehension, but they got something from

some form of the service that helped them spiritually.

The wearing of jewelry was forbidden from the beginning. But they insisted on wearing something somewhere. When the missionary would see the forbidden thing on the fingers, toes, around the neck or in the ears he or she would say, "What do you have here? You know that the Bible forbids this. Did you not understand the teaching of the other evening? Let me remove it." To object did little good. It was removed. Oftentimes when the offending member met the missionary on the road or in some home and had something forbidden on his or her person it would be either removed and kept in the pocket for the time being or hidden under the clothing. This, of course, would be overlooked.

It was distasteful for the missionary to have to serve continually as a detective for the Church, but such service was essential until such time as their own consciences would dictate voluntary submission to the teachings of the Word. Not all submission is voluntary to this day, and each generation presents its problems, and the parents who never were reconciled to such stringent regulations encourage their children to violate them. But is this true only of India?

With the years and growth in understanding the community as a whole yielded more whole-heartedly to Scriptural regulation and governed their lives and conduct accordingly.

In the matter of such sins as adultery, drunkenness, actual crime, or deliberate defiance of Scriptural teaching the only thing to do was to sever such an one's communicant relationship. In this the missionaries had to exercise every care that they carried with them the sentiment of the community as a whole. There were some things in which the community conscience was very keen. In other things it seemed as if the community had little or no conscience. Very gradually the community conscience was built up, whereupon discipline became easier and Indian leadership could be more and more relied upon for definite help.

9. **Developing Community Consciousness.** "I am a Christian," or "I belong to the Christian Community," should be said without apology, but this could not be said of the new and growing Christian community. When asked if they were Christians they would often say, "Yes, my caste was spoiled by coming here, and now what is there to do but remain in this community?" This would not be said to the missionary but to an outsider. The word, "**Bigar Gaya**" (spoiled), is still in vogue among non-Christians to-day, and some of the weak Christian professors are prone to accept this verdict.

The community meal, the community prayer meeting, the community council, community victories when common difficulties had to be overcome, community help for some one in difficulty, a community movement in some direction, and the realization dawning upon them that there are thousands of others in this land who are followers of Christ and that they are not alone, developed community reliance, conviction and community loyalty. Here and there were those who could say, "Yes I am a Christian and belong to this

community," without blushing or showing an attitude of apology.

The formation of the community was really a reconstruction of the lives and relations of the people. Regeneration as a result of a living faith in Christ had been an inward work, but the expression of it had to be the process of the years of teaching, discipline, and the growing of a community consciousness.

All praise to God for the faithful service of the pioneers in this great field. The Lord has greatly blessed and honored their efforts. All but one of them are off the field now. Some are in their heavenly home, but their labors have not gone unrewarded. We shall have more to say about this in the personal references in a later chapter.

Dhamtari, C. P., India.

HANDCUFFED

By N. A. Lind

(The following poem was penned by the author after seeing a handcuffed young man being taken from the train at Salem, Oregon, the site of Oregon State Prison.)

The day was dawning, a beautiful day,
As the train at the station halted on its way
In the city of Salem, capital of the state,
With folks coming and going—early and late.

Among the passengers who went and came
A young man alighted, of stalwart frame.
His coming to Salem would unnoticed have been
Had not his companion drawn attention to him.

Hopeful and happy one thinks he should be.
When just beyond youth, entering manhood was he!
But ah! What has happened to bring on this scene,
For to him there is chained an officer, keen!

How woeful this scene, this beautiful day,
As out through the traffic they're making their way!
Then soon to a taxi together they go
Rushing away to a prison and woe.

Somewhere within this beautiful land
This young man has erred, hence handcuffed his hands,
The sentence was given, the law has decreed
That he must be punished because of his deed.

In Salem is the prison maintained by the state,
Where this erring young man is destined to wait;
For whatever the crime that is charged against him,
We wonder what the cause of his erring has been.

Of what is he guilty, this young man, once pure?
Why is he handcuffed to keep him secure?
What cost him his freedom to walk in life's way?
Are some of the questions that come to us to-day.

Oh, that youth would take warning as they gaze on this scene
And determine at all times to live pure and clean!

Remember that God will keep you each hour,
If you shun every evil and trust in His power.

What a trust here is ours, God's way to proclaim,
That youth in right paths may ever remain!
That from sin and its fetters they may ever be free
And the way to the prison forgotten may be.
Tangent, Oreg.

WE NEED THE BIBLE

By Charles G. Trumbull

Men need life. Therefore men need the Bible. It is the only book this world has ever had that brings spiritual and eternal life to men; and it is the only book that is itself living—alive; "For the word of God is living, and active." "The word of God . . . liveth and abideth for ever."

Men need a book like this, and they could not write it for themselves; so God provided it, and "holy men of God spake as they were moved by the Holy Ghost." Men, to-day, are working busily at reorganizing the world, re-adjusting human society, doing everything in their power for the recovery of normal and prosperous economic conditions. It is right that they should; and all hearts are hoping for a lifting of the heavy burdens that are bearing humanity down. But, in the midst of these earnest and sincere efforts, let us remember that we have a book that shows the way of deliverance.

In fear and distress, men have been asking, "What shall we eat? or, 'What shall we drink? or, 'Wherewithal shall we be clothed?' These questions are not new; the Lord Jesus quoted them from men in the Sermon on the Mount. And He gave the answer: "Your heavenly Father knoweth that ye have need of all these things," He said; and He continued: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The Bible is the only book that tells us just how we may seek first God's kingdom and His righteousness. It is the all-sufficient way—the sure and infallible way. Every one who reads the Bible with open heart and mind can say, as did a man who lived some three thousand years ago, "Thy word is a lamp unto my feet, and a light unto my path."

It shows the only way of salvation; the only way of life; the only way of safe guidance; the only way of real strength; the only way of true comfort.

It reveals what men could never discover for themselves.

It is written, that "ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

SLIGHTLY SOILED

Walking along a business district an observer noticed a suit of clothes hanging in the breeze at the side of a window. They were marked, "Slightly soiled, greatly reduced in price." "What a text for the young people!" he thought. A young man or woman's mind becomes "slightly soiled" by reading a coarse book, by seeing a vulgar show in a theater, by allowing little indulgences in dishonest or lustful thoughts. Just slightly soiled! But in course of time it will be found that these young people are greatly reduced in value. Their charm, their strength, their influence has vanished.—War Cry.

As a rule, self-sufficiency is followed by humiliation, but self-abnegation prepares the way for exaltation.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

What a marvelous thing is demonstrated before our eyes when we look out upon nature and behold the transformation of earth in the springtime! The naked trees and shrubs put forth their leaves; the seeds that have fallen into the ground spring forth and make a plant after the nature of the plant which dropped the seed or from which the farmer secured it to plant. The Author of all life has hidden this secret power in all nature about us and the wisdom of man cannot fathom its mystery. He may only look on and marvel, and if truly wise, he will remember the Creator and worship.

Marvelous as nature is, we may also take a look at the wonders of God in His dealing with the human family. His Word, which went forth and spoke worlds into existence from His mouth, has been made known to us by the Scripture. Its message has been shaped for the understanding of men so that those who earnestly meditate upon it will receive a life-giving germ within their soul which will work a marvelous transformation. "The law of the Lord is perfect, converting the soul." But before this can take place in our souls, there must be a condition by which it may enter. The wayside, the stony places, the thorny places, do not have favorable results from the Word. It is the good and honest heart that brings forth fruit with patience. This is the kind of conditions that we seek to have in our dealing with the young in our Young People's Meetings. Watchful and prayerful as we may be to have the conditions favorable, there is always a responsibility resting upon each individual to allow his own heart to be made fit for the Word of God to do its work in it. God not only provides seed to make natural vegetation, but has His sunshine and rain to do their share of the preparation which, with the cultivation of man, brings forth a bountiful harvest. So God provides the power of His Spirit and the influences of Christian surroundings and the prayers and works of His children to bring about fruitfulness of the Holy Word in the lives of the youth.

Will each of us do our share in bringing about the transformation of the Divine Seed in the lives of those who study the lessons and exercise the mind upon the Bible topics provided for the young people?

The topics for the month will offer a field of thought that should be very profitable. We should be thrilled with the possibilities much more than we are thrilled with the approach of spring, because the results are to be so much more worth while. Now look over the list of topics for this issue: Industry; The Indestructible Word; Our Great High Priest; Studies in Romans. Make plans now to make the most of the opportunities for yourselves and for the encouragement of those whom you may reach. What can you do in the way of intercession? What in the way of influence? What in the way of a word of encouragement? What by faithfulness to any duty assigned to you? What by meditation on the Word yourself? Do you have as much feeling of unabashed confidence in the Gospel as did Paul when he wrote to the Romans? Then be of good cheer and let the Lord use you.

BIBLE PRECEPTS AND EXAMPLES—

INDUSTRY (Jr.).—Prov. 6:

6-11; 31:10-31

Topic for August 12

MOTTO

"The hand of the diligent maketh rich."

MEDITATIONS ON THE TOPIC

I. Industry.—It is honorable to be busy with a worthy task. God gave us bodies that they might be used in activities that are good and that bring glory to His name. God has made many things for our pleasure and benefit. But in all His creation He has left something to be done by the hand of man that he might fully enjoy the things which God has provided for him. Our food grows out of the earth by the providence of God. But God has left it to us to increase the fruit of the field by planting and cultivation. After the food has grown, it is our part to gather and care for it. If we would provide against a day of need we should learn to store food away that it might be safe from the ravages of storm and from destructive vermin.

God has given us intelligence to make our clothing and to provide for the protection of our bodies from heat and cold. We build our houses and warm ourselves by fires made possible by industry in the use of means God has provided.

There are many things that are good and

serviceable to men which we may occupy our time in making, and so keep busy to the glory of God. But there are also many things with which men occupy their time that are either an encouragement to dissipation or to positive evil doing and wickedness, things that it is a shame for any one to waste his precious moments in doing. We should strive to encourage the higher ideals of life in the business in which we engage. The great army of men and women who are employed for the satisfying of vanity and lust and ungodly pleasure is not only a sin against man but a dishonor to the Creator. "Rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth."

II. The Text.—Prov. 6:6-11—The ant is given as a pattern of industry and to teach the sluggard the shame of slothfulness.

Prov. 31:10-31.—Here the wise man calls attention to the industry of the virtuous woman and the blessings to her home because of it.

III. Suggestions for Junior Programs.—Let the girls and boys relate some of the work to be done in providing food: First-hand information of industry in raising garden truck, in farming to provide corn and wheat and oats and other articles of food for man and beast; caring for animals that are used for meat or that produce food or clothing. Tell of industries that provide

for the conveniences of our homes and in working farms and gardens. List a number of honorable occupations classified under the head of "Useful to men." Also list a number of occupations that would classify under the head of "Detrimental to men." Let the consciences of the girls and boys be trained to respond to their understanding of what is right and wrong as a business. Why should a merchant sell or not sell certain kinds of merchandise? Why should a manufacturer make or not make certain kinds of things? Why should we buy or not buy certain kinds of merchandise? There are so many useful things to be done that there is no time for doing the unworthy kind. Even if we need a job ever so badly we cannot afford to engage in any business that does harm to fellow men or encourages them in sin or idleness. Good uses for money cannot atone for having made it in a bad business. Why should I put a bottle of strong drink in my neighbor's hands for the money I can make? Why should I provide cigarettes and other harmful things for men because they will buy them and I need the money? Use illustrations of Bible characters as a pattern of industry. Suggest the business that does most for the souls of men like making Bibles, teaching the Word of God, bearing the message to those who do not have it, using our gifts to build up the heart and mind of fellow men that they may live to the glory of God.

OUTLINE STUDY

I. Industry is a Duty.

1. God's plan in Eden.—Gen. 2:15.
2. Required after the fall.—Gen. 3:23.
3. Commanded to Christians.—Eph. 4:28; I Thess. 4:11, 12.
4. For our own supply of food.—Prov. 12:11; 16:26.
5. For our own integrity.—Prov. 22:29.

II. Idleness is a Shame.

1. Brings needless poverty.—Prov. 19:15.
2. Causes shame.—Prov. 10:5.
3. Leads to mischief.—I Tim. 3:10; II Thess. 3:10.
4. The surroundings show it.—Prov. 24:30, 31.

III. Examples of Industry:

1. Ruth.—Ruth 2:2, 3.
2. Nehemiah.—Neh. 4:21-23.
3. Jewish elders.—Ezra 6:14, 15.
4. Dorcas.—Acts 9:39.
5. Paul.—Acts 18:3; I Cor. 4:12.
6. The ant.—Prov. 6:6-8.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Diligence," "Labour."
2. What Industry Can Accomplish—
 - a. For our temporal needs.
 - b. For the needs of those who are weak.
 - c. For our health.
 - d. For our reputation.
 - e. For home comforts.
3. Examples of Industrious Men and Women:
 - a. The virtuous woman of Prov. 31.
 - b. Ruth.
 - c. Dorcas.
 - d. Nehemiah.
 - e. Paul.
 - f. Others I have known.

For Seniors.

1. The Virtue of Industry.
2. The Danger of Idleness and Sloth.
3. The Need of Diligence in Work both Temporal and Spiritual.

PERSONAL THOUGHT

Have I fully engaged my powers of mind and body so that they are productive of the greatest possible good to the glory of God and the welfare of men?

SEED THOUGHTS

Industry doth not consist merely in action; for that is incessant in all persons, our mind being a restless thing, never abiding in a total cessation from thought or design; being like a ship in the sea, if not steered to some good purpose by reason, yet tossed by the waves of fancy, or driven by the winds of temptation somewhither. But the direction of our minds to some good end, without roving or flinching, in a straight steady course, drawing after it our active powers in the execution thereof, doth constitute industry.—E. L. Magoon.

The Gospel does not abolish industry, but changes its nature and chief design. It dignifies toil, mitigates the evils connected therewith, and creates new motives to diligence.—E. L. Magoon.

Great eaters and great sleepers are incapable of anything else that is great.—Henry IV. of France.

God calls men when they are busy, Satan when they are idle.—Sel.

There are not many parking spaces on the road to heaven.—Sel.

Be something in this throbbing day
Of busy hands and feet,
A spring beside some dusty way,
A shadow from the heat.
Be found upon the workman's roll;
Go sow, go reap, or plow;
Bend to some task with heart and soul,
Be something, somewhere, now.
—Anon.

THE INDESTRUCTIBLE WORD.—

Jer. 36; Isa. 40:8

Topic for August 19

MOTTO

"The word of the Lord endureth forever."

MEDITATIONS ON THE TOPIC

I. The Word of God is Indestructible.—It is more than the ink on the page of a book that can be burned. It is the expression of the will and purpose of the living God who is just as able to have the same word written and spoken again as He did in the first place. Men do not like the Word because it searches them out and makes them conscious of their sin. But it would be just as reasonable to break a looking-glass because it shows how dirty our faces are, as to destroy the book because it is God's Word showing how sinful we are. We ought to be glad for a looking-glass so that we can see how much we need washing. We ought to be glad for the Word of God because it shows our need of a Savior.

God is eternal in His being. He lives forever. Every truth spoken, every promise given, every threatened punishment for sin revealed, the plan of salvation as set forth in the Word, are as sure as God is eternal and almighty. Men may destroy all the Bibles in the world; they may kill every believer in the truth of the Bible; they may seek to stamp out every reminder of God under heaven; yet God could restore it all and fulfill His Word to the very letter. God's Word is "forever settled in heaven." The pages of heaven's record are not marred by

the fires kindled upon the pages of a combustible book on earth. The words written in the language and understanding of men are not dependent on any tongue of man to read them in heaven. God can rehearse the same truth and make revelation of the same will in any tongue of any man that ever walked upon the earth. It would be as impossible to destroy the Word of God as for a man to blow out the light of the sun.

II. The Text—Jer. 36. This gives an account of how Jehoiakim tried to get rid of the words written from God by burning them and how God replaced them with the same words with others added to them.

Isa. 40:8.—A statement of the eternity of the Word of God.

III. Suggestions for Junior Programs.—Many illustrations can be made plain how an everliving God stands back of every word of the Bible. I might write a letter and you might burn it. But as sure as I live and have my memory I can write it over again in substantially the same words. How much surer are the words of the Bible when the living God has inspired it to be written! His memory is unfailing. He ever liveth to make it sure. "Heaven and earth shall pass away." But the Word of God shall not be changed one jot from its purpose and meaning. "They shall perish; but thou remainest; they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same and thy years shall not fail." Can not such a God write His Word whenever and wherever He will, and as often as He will? Even if there were no book in which to write it, God would have it still settled in His heart ready to make it known to men who need it.

These thoughts will impress on our minds how we get our Bible through men whom God inspires with His Spirit. It will impress us with the thought that we ought to reverence the words of the Bible just as though God's own voice were speaking in our ears. Just as surely as the Word endures forever, so surely will men have to meet it in a day of judgment. They may shut their ears and run from it or burn the book in which it is written, but they can not escape from it. They must meet it again at the judgment when it will no longer give them time to repent but will send them to eternal torment.

Use the story of Jehoiakim as the background of the lesson. Assign such points as the boys and girls are able to prepare from the lesson assignments and from the Scripture reference in the Outline Study.

OUTLINE STUDY

- I. Attempts to Destroy the Word of God.**
 1. Satan in the serpent deceives the woman.—Gen. 3.
 2. Jehoiakim burns the roll written from the mouth of God.—Jer. 36:20-32.
 3. The Incarnate Word put to death.—Jno. 2:18-22.
 4. The messengers of the Word persecuted.—Acts 4:16-31; Acts 7:51-53.
 5. An Attempt to wipe out Christianity.—Acts 8:1-4.
 6. Shutting it out of the heart.—Zech. 7:11-14.
 7. Modernism.—II Tim. 4:1-4.
- II. The Eternal Word.**
 1. Forever settled in heaven.—Psa. 119:89, 152.
 2. Endures forever.—Isa. 40:8.
 3. Will be fulfilled.—Matt. 5:18.
 4. Shall not pass away.—Matt. 24:35.
 5. Is living and powerful.—Heb. 4:12.
 6. A powerful defense.—Eph. 6:17.
 7. A saving power.—Rom. 1:16.
 8. The judge of men in the "last day."—Jno. 12:46-50.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Word of God."

2. The Word of God Stands Forever.

- a. God is the author.
 - b. God speaks and writes it through holy men.
 - c. God can replace what is burned.
 - d. God can make the Word good.
 - e. God will use the Word in the judgment.
 - f. It will be our security in eternity.
3. How Men Fought against the Word—
 - a. In days of old.
 - b. When Jesus was among men.
 - c. To-day.

For Seniors.

1. The Source of the Word.
2. The Nature and Character of the Word.
3. Futile Attempts to Destroy the Word.
4. The Final Triumph of the Word.

PERSONAL THOUGHT

Is the Word of God a joy or a dread? Let us prepare to make it a joy.

SEED THOUGHTS

There is nothing in the appearance and behavior (so to speak) of the Bible to show that it has a characteristic, even divine life, which other books have not. It bears the same resemblance to other writings that Jesus, the Son of Mary, bore to other men. It is given in human language just as He came in human flesh. Yet there is between it and all other books the same difference as between Him and all other men, namely, the difference between the living and the dying. "The Word of God is living."—Mauro.

The Bible is always fresh and thoroughly up-to-date. Indeed it is far, far ahead of human science. Progress cannot overtake it, or get beyond it. Generation succeeds generation, but each finds the Bible waiting for it with ever fresh and never failing stores of information touching matters of highest concern, touching **everything** that affects the welfare of human beings.—Mauro.

We have called attention to the strange fact that, of all the millions of books that have existed, the Bible is the only one that has excited deep and persistent hatred, the only Book which men have sought to get rid of, and that by every conceivable means. We have further called attention to the still stranger fact that, in this attempt to destroy the Bible, the powers of state, of religion, and of learning, have all been enlisted, and that, nevertheless, the number of copies of the Bible goes on steadily increasing. How can these facts be explained except by the statement that "the Word of God is LIVING," and the source of its life is beyond the reach of man—in the very Being of the Living God.—Mauro.

Whether therefore we are regarding the Written Word or the Incarnate Word, it is true (as has been well said) that "the Word" is the whole matter or substance of what God has revealed; but it is also true that any portion of that matter or substance which enters into the human heart, and which as a seed germinates and performs there the stupendous miracle of reproduction, is also the Word, imparting life "after his kind"—life incorruptible and everlasting as the Word itself.—Mauro.

OUR GREAT HIGH PRIEST.—

Heb. 4:14-5:14

Topic for August 26

MOTTO

"A merciful and faithful high priest."

MEDITATIONS ON THE TOPIC

I. The High Priesthood of Jesus.—Human experience has learned the way of accepting the value in one person for the deficiency of value in another. Kings accept men

who bring them presents, and give them an audience. One person accepts another if that one is accompanied by a favorite of the one accepting. God taught Israel by the law of offerings. He also taught them to consecrate priests to serve the offerings. When these served in accord with God's instruction, they were acceptable before God. All these things have been used of God to bring us to the thought of the Great High Priest, Christ Jesus, who brings an acceptable sacrifice into the presence of God, and through whom we may approach the throne of grace and be sure of being received.

Our Great High Priest occupies a unique position. He appears in the presence of God with the virtues of the beloved Son in His own being. He brings the sacrifice of His own blood which He has shed in behalf of sinners. The sacrifice is acceptable because of His perfect character as the Son of God and because of His position as the representative of man. If He were not partaker of flesh and blood as we are He could never have been the representative of man. But now having been made in the likeness of men, and as a man having stood the test of temptations that assail men and lived a life satisfactory to God, He is qualified to be our Redeemer. Thus He stands before God, bearing our griefs and sorrows, and receives the approval of God not only for what He is and has done, but this is propitiatory with reference to our sin and imperfection making us "accepted in the beloved."

II. **The Text.**—Heb. 4:14-5:14.—Here we have a discussion of how our Great High Priest became fitted to take up the priesthood in our behalf and of whom there are many things to say for our profit if we are capable to receive them.

III. **Suggestions for Junior Programs.**—In order to present the subject most clearly to the Juniors it will be necessary to have a clear conception of the work of the high priest in Israel. Other priests served in various offerings but the high priest entered into the holy place as none other did where God's presence was manifested. He went into this holy place with such things as blood and incense and there interceded before God in behalf of all the people of Israel. Jesus also goes into heaven where the sacrifice of His own blood is received as a means of satisfaction for our sin. He abides there before God continually and His presence makes it possible for us to come at any moment of need and present our prayers. God, for Jesus' sake, hears and answers them. If we should come in our own goodness and without the faith in His blood as an atonement for sin, we could receive no favor before God. Our sin and imperfection would be against us. All our goodness could not satisfy for what we are and have done that is evil.

Having presented fully the work of Jesus as a Great High Priest, it should stir up such a love in us as the recipients of His mercy that we would greatly love our High Priest and seek to serve Him in His great work of bringing men into a place where they receive Him as their Savior also and live lives to His glory. We become priests unto God also and in the merits of Jesus may pray for others and receive for them the blessings God gladly bestows through Jesus Christ.

OUTLINE STUDY

I. Christ Appointed a High Priest by the Father.

1. The call.—Heb. 5:5, 6, 10.
2. The fitness.
 - a. Superior to the Levitical.—Heb. 7:11-25.
 - b. Holy and sinless.—Heb. 7:26-28.
 - c. Like His brethren.—Heb. 2:16-18; 4:15.
 - d. Like God.—Heb. 5:8-10; 1:1-3.
 - e. Faithful.—Heb. 3:2.

II. The Work of Our High Priest.

1. Needs no sacrifice for Himself.—Heb. 7:27.

2. Sacrificed Himself.—Heb. 9:14, 26.
3. His sacrifice superior and perfect.—Heb. 10:11-14; 9:13, 14, 23.
4. Makes intercession.—Heb. 7:25; Rom. 8:34.
5. Ministers in heaven.—Heb. 8:1, 2; 9:1-12.
6. To bless.—Acts 3:26; cf. Num. 6:23-27; Deut. 21:1-9.
7. A throne-priest like Melchizedek.—Heb. 6:20-7:3, 14-17; cf. Zech. 6:11-13; Psa. 110:1-7.

III. Encouragements for Us through Our High Priest.

1. To be steadfast at the throne of grace.—Heb. 4:14-16; 10:19-25.
2. Run our race with patience.—Heb. 12:1, 2.
3. See that ye refuse not.—Heb. 12:24, 25.
4. Suffer reproach with Him.—Heb. 13:8-13.
5. Offer up spiritual sacrifices.—Heb. 13:15, 16; 1 Pet. 2:5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "High Priest."
2. The High Priest in Israel and His Work.
3. Jesus, Our Great High Priest.
 - a. Made in the likeness of men.
 - b. A merciful High Priest.
 - c. The offering Jesus made.
 - d. Where Jesus stands to-day.
 - e. Why our prayers are heard.
 - f. How our sins are put away.
4. Our Duty toward Our High Priest.
 - a. The duty to hear.
 - b. The duty to obey.
 - c. The duty to suffer.
 - d. The duty to serve.

For Seniors.

1. The Fitness of Jesus as a Great High Priest.
2. The Service Jesus Renders as a High Priest.
3. Our Opportunities and Responsibilities before Him.

PERSONAL THOUGHT

Do we appreciate our Great High Priest? What would we be without Him? How shall we show our appreciation for Him?

SEED THOUGHTS

The Name I love

There is a name I love to hear;
I love to sing its worth;
It sounds like music in mine ear—
The sweetest Name on earth.

It tells me of a Savior's love
Who died to set me free;
It tells me of His precious blood—
The sinner's perfect plea.

It tells of One whose loving heart
Can feel my smallest woe—
Who in each sorrow bears a part
That none can bear below.

It bids my trembling soul rejoice,
And dries each rising tear;
It tells me in "a still small voice,"
To trust and not to fear.—F. Whitfield.

Christ by His intercession is able to save thee beyond the horizon and largest compass of thy thoughts, even to the uttermost.—Sel.

A man may go to heaven without health, without riches, without honors, without learning, without friends; but he can never go there without Christ.—Jno. Dyer.

The fact that God identifies us with the Man at His right hand, and that we are "accepted in the beloved," should have power to detach us completely from the world and

its affairs, and impel us with all our hearts to "seek those things which are above, where Christ sitteth on the right hand of God."—Sel.

STUDIES IN ROMANS (Lesson I).—Rom. 1:1-2:19

Topic for September 2

MOTTO

"I am not ashamed of the Gospel of Christ."

MEDITATIONS ON THE LESSON

I. **"The Gospel of God."**—The lesson to-day is the beginning of Paul's letter in which he expounds first of all the nature of the Gospel which he is preaching. He calls himself "a servant of Jesus Christ." He has been set apart to preach the "Gospel of God." This is good tidings concerning His Son, Jesus Christ which has been set forth by the prophets. He occupies a place in the kingdom of Israel as foretold by the prophets—"made of the seed of David." He has attained a place in the annals of history greater than any one else, through the resurrection. This declares Him to be "the Son of God with power." He also calls this the "gospel of His Son" and the "gospel of Christ" (Messiah). It is all the same gospel—"of God," because of God's purposes; "of His Son" because the Son is the great theme of it and sustains such a relation to God the Father; "of Christ," because He is the Promised Messiah of Scripture.

It is not an exclusive Gospel. It was first preached to the Jews because they were chosen people to care for the oracles of God. But it is a Gospel that includes both Greeks and barbarians, wise and unwise. It is given to every people upon the same condition—"to every one that believeth."

It is a Gospel designed for imperfect sinful men. While it does not compromise with sin, nor represent God as tolerating sin, it does present a plan by which men may become righteous before God so as to be acceptable to Him in His holiness. This is why it is a **gospel** (good news). For without it man would be hopeless. But now he has "good hope through grace."

He enlarges upon the fact that wrath rests upon all sinners. The Gentile world is under wrath. The Jews in spite of their enlightenment, are also under the same wrath. Ability to point out the sin of another does not excuse one of the same sin in their own lives. It is God's mercy and goodness that spares the Jew and gives him special privileges. But this should lead to repentance instead of boasting against fellow men who are more ignorant. God respects no man's person above another. The keeping of ordinances do not constitute one righteous, if they do not have within them that quality of spirit by which they are acceptable to God.

II. **The Text.** Rom. 1:1-2:16.—This has already been discussed in the "Meditations on the Lesson" above.

III. **Suggestions for Junior Programs.**—The digest of the message needs to be given to the juniors. The message is easily simplified for every one. The deeper portions of the discussion may be reserved for those who are more mature in their minds. Take up the suggestions in the outline suggestions for Juniors, getting the story of Paul and of his letter to the Romans before them and then a discussion of what the Gospel means and why Paul was not ashamed to bring it to the great city of Rome.

The point which Paul impressed needs to be impressed upon all—sin brings wrath and wrath executes judgment. For a man under God's wrath to have a way of being under His favor is good news. Men are liable to boast of how much better they are than others because they are doing some things differently. There needs to be an impression made that if we have sin, whether great or small in men's sight, we have wrath and

danger of judgment from God. If we would escape wrath, we must follow the plan of God for such an escape. That plan is based upon the work of Jesus Christ alone. No other way has been found. God has provided no other.

The sin that brings greatest condemnation is that which refuses to know God and receive His plan of salvation which He provides—"This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

OUTLINE STUDY

I. Introduction.—1:1-17.

1. Address:
 - a. Name of the writer, his office and his calling.—1:1-6.
 - b. Persons addressed.—1:7.
 - c. Greeting.—1:7.
2. Thanksgiving.—1:8.
3. Prayer and desire for the Roman brethren.—1:9-15.
4. Not ashamed of the Gospel and why.—1:16.
5. Theme: "The righteousness of God revealed from faith to faith."—1:17.

II. Righteousness is Needed and Provided.—1:18-3:25.

1. God has revealed His wrath against all sin and ungodliness.—1:18-2:16.
 - a. They could know better and have no excuse.—1:19-23.
 - b. God punished them with their own willing ignorance.—1:24-27.
 - c. God gave them over to a reprobate mind.—1:28-32.
 - d. There is no excuse for the man who judges another because he is guilty of like things.—2:1.
 - e. God's judgment is according to truth.—2:2.
 - f. He will judge both the judger and the judged alike.—2:3.
 - g. His goodness toward sinners should lead to repentance.—2:4.
 - h. Hardness of heart increases wrath.—2:5.
 - i. Jew and Gentile are judged according to their deeds.—2:6-11.
 - j. The law written in the heart and on the statutes condemns all that violate it.—2:12-16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Gospel."
2. Give a Brief Story of Paul.
3. Why was Paul Interested in the Romans?
4. What Message Did Paul Have to Bring to Them?
5. Why was Paul Not Ashamed of the Gospel?
6. What Plan of Salvation is Given?
7. Who Is in Danger without the Plan of the Gospel?
8. What Sin Brings Many Other Sins and Miseries?

For Seniors.

1. The Purpose of the Epistle to the Romans.
2. What Did Paul Consider His Calling?
3. What Was the Substance of the Gospel Which Paul Delivered?
4. What Makes Man Inexcusable for Sin?

PERSONAL THOUGHT

To refuse a good thing when it is offered to us is to sin against our souls and to insult the giver. May God give us wisdom to see the sin of rejecting the Gospel.

SEED THOUGHTS

The Gospel of the infinite pity of Jesus is more than sufficient for the infinite needs of human life.—Jowett.

Naught have I gotten but what I received;
Grace hath bestowed since I believed;
Boasting excluded, pride I abase;
I'm only a sinner saved by grace.

—Jas. M. Gray.

Salvation is free for you because someone else paid.—Sel.

Glorious transformation! glorious translation! I seem already to behold the wondrous scene. The sea and the land have given up their dead! the quickened myriads have been judged according to their works. And now, an innumerable company, out of all nations and tribes and tongues, ascend with the Mediator towards the kingdom of His Father. Can it be that these, who were born children of earth, who were long enemies of God by wicked works, are to enter the bright scenes of paradise? Yes, He who leads them has washed them in His blood; He who leads them has sanctified them by His spirit.—H. Melville.

When God comes to us in judgment, if we are not in Christ, all will be alike. Learned or unlearned, high or low, priest or scribe—there will be no difference.—Sel.

PERSONAL STANDARD

By Grenville Kleiser

Let simplicity govern your life. The habit of constantly reaching out for something just beyond your grasp will tend to bring discontent rather than happiness. It is destructive to your tranquility of mind to envy others what you have not, to want too many of the things you see around you, and to dwell overmuch upon your own desires. Use and enjoy what you now have, be grateful for present opportunities and blessings, and trust your ability and the future to bring what is good and best for you. True happiness does not depend upon great material possessions, but emanates largely from the mental qualities of contentment, confidence, serenity, and beneficence. Simplicity of life always tends to happiness.

Set yourself a high standard of personal dignity, and resolve to adhere to it strictly. There are imprudent people who descend to foolishness, empty joking, undue familiarity, and airy persiflage, usually to their own serious undoing. Politeness and pleasantness are not incompatible with dignity. The deplorable habits of contentious argument, aimless talking, and pretentiousness should be carefully guarded against. In every sphere of life it is the man of dignity who gains the greatest respect and confidence. Set a high standard for yourself, and compel other men to come up at least to yours—never descend to theirs. So will you surely develop a character that will stand the test of time.

Work with enthusiasm. Cultivate good cheer. Be tolerant of other people's opinions. Constantly apply the Golden Rule. Breathe deeply. Be systematic and orderly in the details of your work. Aim to influence other lives for good by the force of your example. Have a definite daily program. Avoid waste movements, such as foot and finger tapping, rocking, and nervous clearing of the throat. Keep your mind constantly filled with wholesome, uplifting, healthful thoughts. Be ready to adapt yourself to the unexpected and uncongenial. Form good habits and let them work for you automatically.

New York City, N. Y.

THE FLOOD TIDE OF POWER

(Continued from page 226)

plans were laid before him. He was glad to know that there was a prospect of his daughter achieving her ambition, but he did not like the heretical teachings of the college.

On Thursday they went to Holmesville. A course of study was outlined and Mary found a place to work where she would receive three dollars a week besides her room and board. The school was entirely different from Chesterton. But Mary planned to stand aloof from the parties and lectures.

She could not forget Chesterton, and her friends there. When she reached her home she found a special delivery letter waiting for her. It had been sent by the dean of Chesterton. It contained two typewritten pages. He had heard about her plans for going to Holmesville and was most anxious that she continue her work with them.

"Below are listed six offers we will give you," the letter read. "Choose the one that suits you best. Enclosed is a special delivery envelope. Tell us about any other obstacles that confront you so that we can help you in every possible way. Registration will begin next Tuesday. We hope to see you at that time."

Mary was so happy that she was speechless. The letter was read the second time before she fully grasped the opportunity offered her. Mr. and Mrs. Jones were too excited to speak, until her father said, "Better answer immediately. I'll take the letter to the postoffice as soon as you have it ready."

It was hard for Mary to express herself adequately. But she laid her problem open to the dean, and the letter was soon on its way. They were not sure about the decision, for the expenses at Chesterton were higher than at Holmesville, and furthermore Mary had made no plans for Chesterton. They had to wait a reply from the dean.

Saturday a night letter came for Mary from Chesterton stating their anxiety to grant a scholarship and find work for her. "Come," it said. "Tuesday will be registration. We'll be looking for you."

The decision was made—the greatest Mary had ever made. She thanked God and with radiant face quoted these lines to her parents:

"... I too have tried
My finger skill in vain. But opening now
My window, like wise Daniel. I will set
My little harp therein, and, listening, wait
The breath of heaven, the Spirit of our God."

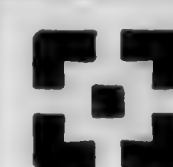
"That is what I did. I gave my problem and myself too, to God. See how He has answered my prayer."

West Liberty, Ohio.

Our bodies are temples of the Holy Spirit. Our work has a lasting significance if rightly done. Even our trials when met with patience have to do with our eternal character. But the things eternal are also about us—our true affections, our belief in Christ's presence, our spiritual aspirations, and our thoughts of God. At last they will assume their rightful place and we shall rejoice in the blessings which will be so real as we enter the life eternal.—Floyd W. Tomkins.



BIBLE STUDY



TABERNACLE STUDIES

XXIX. The Consecration of the Priesthood—Leviticus 8

By the Bible Study Editor

The induction of Aaron and his sons into the ministry of the priesthood consisted of a ceremony every part of which was divinely ordained. Aaron and his sons had been chosen by the Lord to minister in the priest's office. After their consecration to the services appointed for them all priestly ministry was left to them. But, in the service of consecration, another was required to officiate in acts that were distinctly priestly. This was the duty of Moses.

Moses was appointed over God's house.—Heb. 3:1-9. In connection with the comparison between Moses and Christ who were appointed over the house of God, Moses over Israel and Christ over us, Christ is called an apostle and high priest. In somewhat similar manner Moses was both an apostle and high priest for Israel in establishing the covenants of that house. Moses was never inducted into the priesthood. Only Aaron's family were consecrated to this ministry, while Moses, his brother, occupied a special office in his appointment over the whole house of Israel, including Aaron and his sons. This priestly appointment agrees somewhat with the Melchisedek priesthood, in that it had no priestly ancestry and no priestly descendants. Every Kohathite, including the descendants of Moses, served in the tabernacle as a Levite, and not as a priest. From the family of Kohath only Aaron's family was chosen for the priestly ministry.

The service of Moses, then, was one of special appointment, as was also the service of Christ, our Great High Priest. He was not anointed with the holy oil of consecration. God had endowed Him with His Spirit which was manifested by the miracles which He did before Pharaoh and all Israel. God honored Him with His presence and help in every time of need and in every time of testing. He came from the presence of God with a glory upon His countenance that had to be veiled before the people. With authority tried and undisputed, Moses, as head over the house of Israel, performed a special priestly ministry in making Aaron and his sons priests in God's household. So Christ, as a priest after the order of Melchisedek, makes us priests in God's new household. While Moses acted as a priest over Aaron without a priestly consecration and anointing, Aaron became a priest by special consecration and anointing, which typified Christ even in all of its ceremonial service. Then, whether with or without the ceremonial functions of the law, both Moses and

Aaron are typical examples of Christ in priestly service for the sins of the world.

As Melchisedek was the greater in blessing Abraham and Levi (Heb. 7), so Moses blessed Aaron and his sons, and Christ blessed the world in His specially appointed priestly ministry. The blessing of God rested upon Abraham through Melchisedek, upon Aaron through Moses, and upon all men through Christ, for Christ was the last appointed and the highest of all appointed priests of God among men. Moses, in the spirit of Christ and at the commandment of God, ministered for Aaron and his sons and for all Israel, those sacrifices by which men are initiated into the family and priesthood of God. They pointed to the better sacrifices which are not made by men with infirmity. The sacrifices which made nothing perfect have been removed, and the bringing in of a better hope through the ministry of Christ is now fulfilled and is now in effect. Heb. 7:18-28.

Let us notice the ministry of Moses in preparing Aaron and his sons for their sacred office, which ministry was in effect from that time until the offering of Jesus Christ on the cross of Calvary. By the word of the Lord he was told to take Aaron and his sons with all of the ordained garments and offerings and bring them before the assembled congregation before the door of the tabernacle. Before God and man they were called upon to make the good profession and vow of faithfulness.

Presentation unto the Lord

The thing was ordained by the Lord. Lev. 8:5. The ceremony of consecration was a public one. It was performed at the door of the tabernacle of the congregation, inside the court. The priesthood belonged to the tabernacle, and the service was performed in connection with the tabernacle. It was performed at the door, in the presence of the Lord, as well as in the presence of the congregation.

This public congregation would indicate the publicity with which the Lord has always carried on His testimony. The apostle said to Festus concerning Christ, "This thing was not done in a corner." Jesus was "set forth" as the Savior of men. Angels heralded His birth. John the Baptist proclaimed Him as the "Lamb of God" in the most public manner. His work was of the most public character, and He was condemned to death and crucified with the greatest possible publicity on the occasion of the greatest public gathering in Jerusalem.

There are many who say that Jesus has

already come in secret to set up His kingdom, that He is now in the world, that He waits for a time of public declaration to accomplish His purpose. Jesus said, "If any man shall say unto you, Lo, here is Christ, or there; believe it not" (Matt. 24:23). His coming will be like the lightning shining from the east to the west. He shall come with power and great glory. The great High Priest of God is set forth before God and man. His work is for man and shall be accomplished in the presence of men and not in any secret sense or manner. Nor need the priesthood of Christ be seclusive in their testimony and their service for the Lord. We need to confess our relationship with Christ in a public manner.

Preparation for Consecration

Moses washed Aaron and his sons with water at the door of the tabernacle. Ex. 8:6. This part of the consecration was not performed in the sense of being a baptism. It was one of those services in which the thought of purity and holiness was emphasized. It was a cleansing on the same basis as that which the priests performed before approaching the altar or entering into the holy place. It belonged to the same class of purification as that of the high priest after offering the sacrifice of atonement. The bodies of Aaron and his sons were washed in the court of the tabernacle, at the door of the tabernacle, and with water from the laver which stood between the brazen altar and the door of the tabernacle. It was a priestly cleansing and not one which was performed as a purification from some specific defilement or the result of some act of sin.

Every approach unto God should be with a sense of preparation, and a purging from the affairs of the world in preparation for the special service of the Lord. This was the spirit of the Lord, who, in His prayer said, "And for their sakes I sanctify myself, that they also might be sanctified through the truth" (Jno. 17:19). Jesus was holy, yet He sanctified, or set apart, Himself unto the service of God. It was the washing of preparation which He thus accomplished as the High Priest of God, and with His sanctification our priesthood is also thus set apart for a holy service, through the truth of the Word.

This washing in preparation was, then, a token of the separation of the priesthood from all past defilements and from the impurities of a common life unto the holiness of the Lord and to the virtues of a new life of service for the Lord. This washing was not a final one. As we have previously noted, there were other washings required of every priest after he was initiated into the priesthood of the sanctuary. The washings were repeated, the washing of the hands and feet, and the cleansings of a ceremonial nature in connec-

tion with the ministry of the priest's office. The priest who bore away the sin offering was required to wash himself. The man who led away the scapegoat must wash. The high priest who made atonement must wash and be purified after offering the blood of the sacrifices of atonement. It may be said that the washing in preparation of the consecration stood for the separation of the life unto a holiness which must be maintained throughout the continuation of the priestly service. Christian experience finds many occasions for purification, even as the beginning of the Christian life was an experience of purging out and washing away the old life of sinful contacts and associations. As Christ set Himself apart for the Lord so should the follower of Christ set Himself apart and continually wash himself by the Word in maintaining a fitting holiness in Christian life and testimony.

The Anointing of the High Priest

In preparation for the anointing of the high priest, Moses first clothed him with all of the garments of his priestly office. Moses clothed him. Aaron did not assume to put upon himself those garments of high distinction. The nether garments are not mentioned as having been put on by Moses. There are personal sanctities which every individual should respect and preserve. It is this fact which is being so far lost sight of in this generation. Any one who has no regard for personal sanctity is unfit to be clothed with the garments of divine virtues. The body is holy, for God made it, and its holiness should be regarded with a sense of obligation to keep it thus and to shield it from lustful and impious exposure. The washing of the body would have been of little value if its holiness would not be conserved with common decency and godly concern from defiling exposure to the gaze of men and preserved from such defilement with garments sufficient to accomplish that end. No ceremony of the tabernacle permitted or suggested any unholy exposure of the body. God's priests were holy in every act of their ministry, yet so human that offerings for sin were required for them as for all others.

Moses put on Aaron the coat, a linen coat of white material. He put on him a girdle which belonged to the linen coat. Thus far the garments were similar to those to be worn by Aaron's sons. Cf. Lev. 8:7, 13. The second garment was the robe, of blue material. This was the garment all of one piece, which had the golden bells and the variegated balls of pomegranates around the lower border of it. The next garment was the ephod, which was bound to the high priest by means of the embroidered girdle to which was attached the lower part of the breastplate. The breastplate was then placed upon Aaron, and the Urim and Thummim were placed with the fold of it. The mitre was the last article of clothing placed upon Aaron. When he had finished his work he was crowned with glory and honor.

Much might be said regarding the significance of the apparel of the high priest as it represented the character and ministry of Jesus Christ. The linen coat related Him to the priests who were under His direction and

of which He was the head. In His human relationships He was holy as indicated by the bleached material of the linen coats. The linen garments also represented the holiness which belongs first to Him and which He imparts to His servants and household. We have no such virtues, but we are clothed upon with His holiness when we become joined to Him in faith and service.

The blue coat, called at times the robe of the ephod, represents the heavenly source and nature of our Savior. It was all of one piece, and completely covered the coat and girdle of the coat. It was constantly worn by the high priest when ministering in the sanctuary, and was put off only when, on the day of atonement, he went into the most holy place to offer the blood of the bullock and of the goat before the altar and upon the mercy seat. The golden bells were not upon him when he made the atonement, but were again put on when he came out of the most holy place, and had washed himself in the holy place, and they were upon him when he came forth to bless the people for whom he had made the atonement. Thus Christ wears the garment of one piece. He was distinctly of a heavenly nature while He was in the world. He called Himself the Son of God who came down from heaven. His priestly intercession was constantly manifested as He prayed for men and appealed to God on behalf of men. The golden bells of His heavenly ministry were continually ringing, with the mild sweet tones of intercession and of loving appeal for men to look to Him and to come to Him. For a while the bells were silent. The thunders of judgment were heard, and the darkness and terror of chaos shrouded and obliterated the Sonship of Christ while He went into the most holy presence of God at Calvary. But after Calvary and the tomb He came forth with the same appeal and the same divine grace of the robe of the ephod and the same loving call of the golden bells, which tell us that He lives and is alive forevermore.

Of the breastplate and golden mitre we shall tell in the following issue, praying that God may give us a fuller appreciation of our great High Priest, Jesus Christ, who ever appears in the presence of His Father and our God for us.

A PRAYER FOR INVALIDS

By Grenville Kleiser

For those on beds of sickness,
Or fettered by dread fear,
We ask Thee, loving God,
Our meek petition hear.

We pray that Thou wilt help
All those bowed down by grief,
That Thou in tender love
Wilt send them swift relief.

Give courage to the frail,
And strength unto the weak;
Hear those afflicted ones
Who peace and respite seek.

Dear God, we humbly pray,
That Thou good health wilt give,
To all Thy children dear,
And show them how to live.

THE PERNICIOUS HABIT OF SELF-PITY

"Verily I have cleansed my heart in vain and washed my hands in innocency," said the Psalmist, as he recounted the prosperity of the wicked. He was pitying himself. He was recounting his troubles. He was doing what so many do, who start with some disagreeable phase of their life and magnify it and seek to pile up more of the same kind and conclude that they are the most unfortunate and abused of all mankind. The more they look at themselves the more they shut out the light of day and plunge themselves into the shadows of their own making and consider themselves the most abused of mankind. How many thus spoil life for themselves and everybody around them.

Self-pity is a product of unbelief. We are told that "all things work together for good to them that love God." The self-pitier does not believe it. Jesus says that God cares more for His children than He does for the sparrows.

But self-pity looks at circumstances, as if they are not adverse enough, only to manufacture more and turns all things into gall.

Self-pity is discontent. It is a refusal to believe that God either sends or permits all adverse things; that nothing comes to us except in His will and for our good.

Self-pity shows a want of real consecration. Entire consecration means that we are in the hands of our God; we are in His keeping; we are ready to be or not to be, to do or not to do, to suffer or not to suffer as he sees fit. We are in our Father's keeping. We are so in His keeping that His grace will make us conquerors. He, who is entirely consecrated, never whines. He does not show his sores to the world. The more we whine the less we trust.

Self-pity is self-idolatry. We want the whole world to bow down and worship us. We want men to join us in our idolatry. We think that no one else has such a hard lot as we. We think other people ought to be interested in our sores and wounds. It is self puffedness to be always dragging our idol into the gaze of men.

Self-pity is weakness. It saps the strength, it weakens our courage. It unfits us to meet the ills of life. It blunts our courage and weakens our faith and enervates our will. Self-pity really shows weakness and results in defeat. Get rid of self-pity and you will have half the battle against the situation already.

"Only be thou strong and very courageous," said God to Joshua. God can do nothing with a coward. Had little David given way to self-pity he had never defeated Goliath. Any little David can overcome, if he has faith in the God who says, "No weapon formed against thee shall prosper."

Let us refuse to give way in the least to the enervating, unbelieving, God-dishonoring practice of self-pity. David said he got cured when he went into the sanctuary of the Lord, when he retreated into God, his refuge.—Christian Witness.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

ELISHA HELPS THE NEEDY.—II Kings 4:1-44

Lesson for August 5

Golden Text.—Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.—Matt. 25:40.

Phil. 4:19; Jer. 49:11. The prophet's family. One time, having had my wife at the doctor's, I inquired about my bill. The doctor answered that he never charged preachers anything; that he never knew a preacher yet who got rich through his preaching. This man recognized a great truth,—the ministry is not a money-making profession, and the man who enters it for the sake of making a living had better seek another job. The faithful minister and his family have to give and give. Does he get nothing? Indeed he does. Isa. 33:16; I Tim. 6:8. But the material side of his wealth is often so limited that his must be a life of faith, and when he dies his family becomes dependent upon the benevolence of God's people. In the case with which our lesson opens the creditors, although of God's people, were not benevolent. The widow owed them a debt, and they were going to collect their pound of flesh, represented in this case by her two sons. But God has promised to supply, and if help does not come from the benevolence of the brethren, it will come by divine interposition. The family of the righteous shall not suffer. Psal. 37:25.

Matt. 9:29. This woman had faith. She called upon the man of God for help; she obeyed his commands without questioning. Whether she secured all the available vessels we do not know, but we do know that the Lord filled all that she secured. Result—her debts were paid, and some was left over for daily food.

A great woman. Vs. 8-37. Greatness is found as often in the lowly stations of life as it is in the highest. In fact, God does not judge greatness according to wealth or station. Eccl. 10:6, 7. She was great in simple goodness of heart. Pride of place was not in her (I Tim. 6:6), but a queenly mother in the home is greater than the queen of a kingdom. Prov. 31:10-31. Love of home, love of husband, love of children, love of God, and thoughtful loving service to all—such a woman is greatest in the kingdom.

Isa. 59:18. God does not allow a wicked deed to remain unpunished; much more does He not fail in abundantly rewarding the righteous for their deeds of kindness. Psal. 91:14-16. Sickness and death come into the

homes of the godly as well as into the homes of others but God comes into the home at such a time and in some way reveals His loving sympathy so that His children can thank God and be comforted.

Vs. 38-41. A few years since I saw a cartoon in a religious magazine of a big kettle with a lot of men in it, each labeled by name and supposed to be a false teacher, with these words underneath, "There is death in the pot." Whether the teaching of those men was any more deadly than that of the cartoonist I am not able to say, but one thing I know, that as we search far and near for food to give to our congregations it is easily possible to pick up in our ignorance that which we think is good, but which will be rank poison to the soul. These gourds were put into the common pot and all cooked together. It made all the food poisonous. So a little error mixed with truth is worse than no food at all. What can we do? Study the Word of God more and the interpretations of men less. Meal is the product of many grains ground together. I am subject to error; so are you. Let us cry mightily to God that He will so enlighten us through the mutual interchange of thoughts that our errors may be so corrected that no harm and only good will come from our teaching.

Vs. 42-44. This was a time of famine, but one man took of his little and gave of that to God just the same as if it had been a time of plenty. But the portion was so small that it seemed not worth while to the servant. God requires of us according to that we have and not according to that we have not. But may it not be that God rewards according to what we would do, rather than according to what we are able to do? Little is much when God's blessing is upon it.

AMOS PLEADS FOR JUSTICE.—Amos, Chapters 5 and 7

Lesson for August 12

Golden Text.—Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.—Rom. 13:10.

Amos is spoken of as being an ignorant countryman, but as having a masterly way of telling the truth. Gilding speech makes it lose its potency. Clear thinking, with a terse presentation of those thoughts, is much more powerful speech than a multitude of words that sound pretty but becloud sense. Whether spoken by Amos, or the Lord, or by an Abraham Lincoln, simple speech is the greatest eloquence.

Prov. 26:2, 3. God never sends judgment without warning. In fact He sends repeated warnings. But there comes a time when He gives His last warning; then beware. Prov. 29:1. Amos still pleads with the people to repent.

"The day of the Lord." 5:17. These are the days when many people speak of the day of the Lord as something to be much desired. If they really believed in the imminence of His return they would prepare to meet their God. Amos 4:12. And how? Read vs. 4, 5, 6, 8, 14, 15. Among the delusions abroad there are these: After death the Lord causes you to pass through purifying fires to prepare you for the glory world; after this time everybody will get another chance. As I read my Bible the time to get ready is now by seeking the Lord, forsaking and hating sin, and being zealous in works of righteousness (Jas. 1:27; I Jno. 3:3), and if you are not ready when He comes you will find the door permanently shut. Don't just talk about the day of the Lord get ready for it. How? Matt. 25:31-46; Amos 5:24.

Verse 11. Riches acquired by violating the Golden Rule are a curse rather than a blessing and will not stay long in the hands of those who get it thus. It is far better to stay poor than to acquire wealth by oppression and extortion.

Chapter 7. The prayers of a good man will to a certain extent avert the judgments of God upon sinful communities. Abraham's prayer for Sodom and Gomorrah would have saved those cities if ten righteous men had been found there; Amos's prayers stayed the plague of locusts and the devouring fire, but neither could avert the plumbline judgment. God is more merciful than man. If Abraham had seen the sin of Sodom as God saw it would he have prayed that it should be spared? In the history of the race is there a record of any man whose long suffering and forbearance in the face of disobedience and bitter hatred of all that is good is comparable to that of God and Jesus Christ? Until you can find such a one, do not criticize God's judgments.

Amaziah. See 7:10. Just to be good wins even the approval of the ungodly but to be aggressively good meets their bitter opposition. If Amos had remained a good man in the fields of Tekoa, the idolaters of Bethel would have spoken his praises; but when he came to Bethel and boldly denounced its evil and pronounced evil upon those who could have changed these things for the better and did not, then their wrath broke forth.

It is easy to condemn sin when the sinner is not there to hear it. In our churches we condemn dancing and card playing, and the audience gives its amen, for not one of them

is guilty in those things. Great is our boldness of speech, and gracious does it sound to the ears of the congregation; but when I tell you to your face of your unbelief, and uncharitableness, and lying, and the many things of which you are individually at fault, then your choler rises and you would cast me headlong from your midst. Rebuke the evil where it is and don't talk about it where it is not. In that way you can show whether you are a faithful prophet.

If the man who hears the messages of warning and is heedless must suffer for not heeding, the man who would stop the mouths of the messengers of truth will be under much greater condemnation. God pity the community which allows its preachers to teach only pleasant things and will not countenance the rebuking of their sins. II Tim. 4:3, 4.

AMOS DENOUNCES SELF-INDULGENCE.—Amos, Chapter 6

Lesson for August 19

Golden Text.—For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

Zion. This name was first and primarily applied to the temple hill in Jerusalem. It soon was applied to the worshipers of the true God, and later under the new covenant the term is applied to the Church. Heb. 12:22; Gal. 4:24-31. In this chapter it seems to be applied to the people of the ten tribes, who though politically separated from Judah, were always considered a unit with Judah religiously. He that is joined to the Lord is one spirit. I Cor. 6:17. And the body of believers is always only one body; never many. This message is not for Israel, nor for Jerusalem only, but to the professed believers in all ages.

Ease. Water always runs down hill, seeking the lowest level, and there it becomes stagnant. Mankind does likewise. For man's own good God ordained that fallen man should earn his bread by the sweat of his face, but in every generation man has been trying to escape that necessity. By one means or another many have succeeded in living by the sweat of other's faces, while they have lived in luxury and idleness. Upon such God pronounces His bitterest woes. See Isa. 5. Such may be called chief of the nation, but in reality they are but drones in the hive of human industry, but malignant parasites that destroy the health of the body. When men seek self-gratification above the common good, they become slaves. Before Israel went into captivity to Assyria she had first become a captive to base passions. It is always so. Spiritual debasement precedes public humiliation.

Verse 2. It is useless to imagine that you will be an exception to the rule. When ants make prisoners of other ants whom they force to do their labor that group soon become weak and perish; when the jackal ceases to hunt for a living but follows the killeron and eats the remnants of the lion's feast he rapidly degenerates below his fellows; and when men imitate their example they soon become as worthless as the poodle dogs they nurse.

Verse 3. God made one animal without sense. Job 39:13-17. But those people who cannot see danger when the multitude takes to drunkenness and debauchery are no better. No nation can drink itself into prosperity, nor regain it by working less. Ezek. 16:49; Amos 4:11.

Verse 4. When I have more than my share somebody else has less than his; when I eat the choicest foods somebody else must eat my leavings. Magnificent houses with costly furniture and tables spread with costly foods ill become the followers of Him who had not where to lay His head. "Ye have the poor with you always, and whosoever ye will ye may do them good," and your argument that you do much good does not change the fact that you could do much more.

Verse 5. They had crooners in the time of Amos. And they took instruments of music such as David used to aid in the praise of God and used them in singing the songs of the drunkard, the harlot, and the philanderer. Crooning the praise of wine and women—thus they entertained in their voluptuous feasts.

David used the sword of Goliath to fight the battles of the Lord; but these take the instruments of David to serve the devil. The ninety per cent misuse of the cinema, the radio, the newspaper, etc., shows that we are no better to-day than Israel was then.

Verse 6. Drinking in moderation soon gives way to drinking to excess. The few dollars that were spent in grandmother's time for cosmetics have multiplied into many millions. The money spent for these two items would feed and clothe America's needy without a cent of governmental aid and would be much better spent. Nero fiddled while Rome burned. Are we any better than he?

There are two classes of people in the world—the servants and the served. The first class should comprise all those who are well and strong; the second should comprise only small children, aged persons, and invalids. When Christ died upon Calvary He left the world better for having sojourned upon it. Let us follow His example. Mark 10:45.

HOSEA PREACHES GOD'S LOVE.—

Hosea, Chapters 6, 11, 14

Lesson for August 26

Golden Text.—Seek good, and not evil, that ye may live.—Amos 5:14.

Hosea's married life was an able illustration of the spiritual relation of Israel and the Lord. After their marriage she was faithful for a season, then followed after strange lovers. Finally she sank so low that no one would have her. Hosea's love for her during all this time had never died. He now buys her as he would a common slave; so she becomes his property. He provides for her, but does not live with her, and will not until such time as she shall repent of her past unfaithfulness, when he will again take her to his bosom and love her freely. Such is God's love to man. He changes not. Mal. 3:6. There can be no fellowship between a righteous God and an unrighteous sinner. II Cor. 6:14. But He does love us. Jer. 31:3. To

bring us to repentance He sends affliction. Hos. 5:15; Isa. 26:9, but when we repent he will heal our wounds. But repentance means a change of heart, as well as of outward life. Israel can not be healed as long as sin is covered.

Hos. 6:7. Like Adam. The Hebrew word for fallen man is Adam. Job 31:33. Ever since the Fall it has been natural for man to transgress and then to cover his sin. When men mistreat God they will also mistreat their fellow men. When the marital vows between men and women are lightly regarded it is but outward evidence of national spiritual adultery. There is no unfaithfulness in the marriage life where there is not first unfaithfulness to God.

Hosea 11:1; Ezek. 16:1-44. God found Israel as an EXPOSED child which on the day of its birth was cast out by evil parents to die. He loved it and cared for it until it grew to womanhood's estate. But when He had espoused her to Himself she went after strange lovers and forgot all that God had done for her. God speaks in figure of two beautiful relationships. He is a husband to us, and also a Father. As a Father He calls Israel His firstborn. Ex. 4:22.

Isa. 1:2; Hos. 11:2. More painful than a serpent's tooth it is to have a thankless child. It often is true that the more you do for a child the less that child appreciates it. The more you love, the less you are loved. It is true in the family; it is doubly true in man's attitude towards the Father God.

Hosea 11:2. The prophets were God's schoolmasters to train and educate properly His children. God's people are destroyed for lack of knowledge. This is not because there is not sufficient instruction, but because they refuse to receive instruction. God provides teachers according to the need of the times. He has always sent His greatest prophets in times of great apostasy.

Verse 3. This verse with Ezek. 16 shows that God not only picked up and adopted the exposed infant Israel, but did shower upon it all the loving care that a parent could.

Verse 4. God loved that wayward cast-off. He took off the yoke from it and made life easy. Matt. 11:30. He fed him with milk and honey. Deut. 31:20. But he failed to see that God did it.

Verse 5. It is God's love to us that makes it so hard for Him to give us up; it is our lack of love to Him that makes it so easy for us to forsake and curse Him.

Verse 9. Although God must severely punish backsliding Israel, yet His love makes it impossible to destroy him; but after the exile the ten tribes shall be again merged with Judah and return to their own land. Chap. 1:11.

Chap. 14:4-6. Although children often trample underfoot a father's love, yet nothing but unfailing love will ever bring them home again after their years of prodigalism. When once the consciousness of God's love finds a response in the prodigal's heart, his life shall become as beautiful as the lily, and his character as firm as the roots of the mighty trees. Such shall grow and still bring forth fruit in old age (Psa. 92:14) and those that come under their sweet influence shall be greatly blessed.

Verse 8. Happy and fruitful is that people who are permanently weaned from idolatry and gladly walk in the ways of the Lord; but

transgressors shall fall and rise no more. Matt. 7:24-28. Lancaster, Pa.

SUMMER BIBLE SCHOOL WORK

By Nellie Coffman

"Teach them diligently unto thy children" (Deut. 6:7). If all parents obeyed this injunction possibly Summer Bible Schools would need no discussion. Either they would be generally known and eagerly attended or there would be no necessity for them. Very likely the former would be true, for those who are most familiar with God's Word find greater delight in it as they continue to study it. The Psalmist declares: "O how love I thy law! it is my meditation all the day." "Thy word is very pure: therefore thy servant loveth it." "Thy law is my delight."

The study of the Bible has been sadly neglected in Christian homes. Too few teach as God says: "Talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. . . . And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:7,9). The host of children from worldly homes seldom hear of the Bible. In public schools the Bible has a very small place. While it seems sad that a Christian nation should not recognize it there, yet it is fortunate, I think, when we consider the teaching force of to-day. Even if the teacher has a knowledge of the Bible, he may be unsympathetic or even critical. He may be guilty of planting distrust instead of faith in the youthful mind.

When so much attention is being paid to secular education, when so much stress is being put on the accumulation of wealth, when so much conversation is being directed to experimentation as practiced by executive officials to-day; it is time for the people of God to put forth some effort to bring the Bible anew to the minds of the people. In it we find the solution to all our problems. In it our ultimate destiny is secured.

It would be surprising to know the rating of the average child, or even adult, in a test of simple Bible facts. While many have had training in the home, it is seldom systematic. Many facts are overlooked, and many important points unemphasized. In early childhood is the time to give every opportunity to learn the beautiful stories and teachings of His Word.

In order to supplement the teaching of the home, the church service, and the Sunday school, Summer Bible Schools have been organized by some of the congregations of our church. A large number have been in connection with the mission work of our cities and rural sections. Their evident helpfulness and real worth should win for them a place in every congregation.

My experiences in this work have been in the mountains of West Virginia near Roaring. Some of the children in that section had not been taught the Bible at home. Some homes did not possess a Bible. For many generations there had been a dearth of spiritual influence. There were some who did

not attend Sunday school regularly. The workers felt that some special effort should be made to get the children and young people interested in something real and enduring. Consequently in the summer of 1927 we launched our first Summer Bible School. We canvassed the community in advance to create interest and obtain promises to attend. Some of the older sisters seemed disappointed that they were not included in the invitation, so we made it general, and all who desired to come were welcome. The attendance was gratifying. For three weeks they came regularly, and eagerly studied the immortal stories and their practical applications. As a special urge to bring them out we offered Bibles for perfect attendance. In this way we placed Bibles in almost every home. They also proved a blessing in succeeding Bible schools.

A neighboring community seemed anxious for our mission to do some work for them. We decided to give them the opportunity of having a Bible School. When we went to make arrangements they asked us to have our sessions early in the evening. A surprising number gathered at the little one-room schoolhouse. Eighty or ninety were present from evening to evening. Although the room was taxed to capacity there was splendid order. In every way they tried to show their appreciation of our efforts. Respectful, even eager, attention does much to help the teacher. The time was joyfully and, we trust, profitably spent.

The work continues to grow. This year Roaring and its surrounding territory plans were made for four schools. The children seem eager to come. Surely it has paid.

Many results have been evident, and we hope some, if not recognized here, may bear fruit in eternity. In the Sunday school there is a difference. Those who studied in Bible School have a better grasp of the lesson. They are acquainted with the characters and know to some extent where to place them in the chronology of Bible events. They have as a background some of the outstanding characteristics not given in the immediate Sunday school lesson. By learning the books of the Bible they know something of its outline. The Old and New Testaments stand out more clearly in their minds. Drills in finding references also familiarize them with the arrangement of content. Scriptural memory work gives them a storehouse from which to draw in time of need. Responses are more readily given when verses are asked for. The period of song service has been a pleasant feature. The knowledge of songs and singing has been enriched.

Summer Bible Schools have also proved themselves a good forerunner of revivals. In such instances the teaching can turn somewhat to the evangelistic. The message of the Book is, "Repent, and believe the gos-

pel." The interest which is sometimes lacking at the beginning of a meeting is already present. The Spirit is already at work.

Surely the Word of God brings results. It is everlasting. "Heaven and earth shall pass away: but my words shall not pass away" (Mark 13:31). They are imperishable, and God promises that they shall not return unto Him void. Every effort we make to impart His Word, to instill it into the hearts of the children will bring forth its fruit in its season. As we teach may we pray that those who learn may heed the advice of Paul to Timothy, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:14, 15).

Dayton, Va.

SOME "DON'T EXPECT'S" FOR SUNDAY SCHOOL TEACHERS

Don't expect to serve the Lord as a Sunday school teacher unless He has called you into that work.

Don't expect to be an efficient teacher, if you have made no effort to acquire efficiency.

Don't expect to accomplish anything, if you consider the work of little importance.

Don't expect to teach the "smallest children," if you think they require the smallest talents and the least preparation.

Don't expect to teach the lesson unless you know it.

Don't expect a "Sunday morning glance" to brush off the whole week's dust from the lesson,—or your mind either.

Don't expect to teach the Word without being much in communion with the Author.

Don't expect a two-minute Sunday morning prayer to patch up a week of neglect.

Don't expect your class to be on time if you are not punctual.

Don't expect your class to respond to the lesson if you have not.

Don't expect your pupils to "grow in grace" if they have not been born again.

Don't expect your pupils to be saved unless you make the way of salvation plain.

Don't expect them to be saved if you very seldom and very weakly invite them to come to the Lord, so that they get the impression that you consider it of little importance.

Don't expect to win them if you do not love them and show that you do.

Don't expect them to believe very strongly in a Sunday show of interest that is not seen between Sundays.

Don't expect harmony in the class if you are not in harmony with the rest of the teachers and superintendent, and above all, the Lord.—Paul W. Nelson in the Evangelical Beacon.

Right in the midst of what some people call drudgery is the very best place to get the transformed, transfigured life. The doing of common tasks patiently, promptly, faithfully, cheerfully, makes the character beautiful and bright.—Miller.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

AN ADVENTURE IN DEFEATING DIVORCE

What God has joined together, let no man put asunder.—Jesus Christ.

One of the amazing indexes to the breaking down of our American civilization is the breaking up of millions of homes. The divorce courts of the land are but indicators of an inner moral and spiritual breakdown. The courts but mirror the evil. The magazines which are being read by the masses and the movies which they attend, are contributors to this crime. The sex dance is also a culprit, when it comes to producing situations in which divorce seems desirable. The Christian Church at large has given way to the evil by allowing its membership fellowship at the Lord's table, while they are living in a state of adultery. Personally, we believe there is no absolute remedy, except in evangelical conversion, and a pious life, produced by the indwelling of the Spirit of Christ. Nevertheless, we believe there are some things that can be done to help. Thus we insert the experience of Dr. Bernard C. Clausen, whose work took him into a hard field, where matrimonial shipwrecks are the order of the day:

A big downtown church, which is open day and night, becomes a magnet for weddings. Moving into such a church from the quiet atmosphere of a country town like Hamilton, N. Y., my first vivid realization was a sense of responsibility concerning the weddings which were mine to perform.

Half of these weddings came out of the congregation itself, the boys and girls of my own church whom I could watch growing up and in whose lives I could have a continuous interest. But the other half came to me off the street,—brought to me by the most superficial contacts, the genial wave of a hand from the City Clerk in the license bureau, or the mere factor of convenience. I felt that I could deny none of them. If a legal license had been issued, that license meant that they were certainly about to be married, and it served as an opportunity for me to sanctify the service by as much solemnity and religious sanction as I could muster.

So I began to fight divorce with the first word of my conversation when the couple first approached me. I have steadily resisted any temptation to take their desire as anything less worthy than the beautiful hope I wanted it to be. Every word of the marriage ceremony meant much to me every time I said it. I tried to make the occasion each time beautifully memorable. I obtained the right from our church trustees to unite each couple, however casual, in the impressive auditorium. . . . We spent effort and taste and much money producing a beautiful wedding certificate.

After the Service

But after the service, I always delayed the parting long enough for a quiet word about the knowledge that was so important in the building of happy home life, and about the sources where that knowledge might be obtained. Often I confronted young people who were wholly ignorant, completely uninformed by their parents, bewildered by the implications of their wedding, and uncertain as to their future course. With what relief and joy such brides and grooms re-

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

ceived from my hand the copy of Helena Wright's excellent pamphlet, "The Sex Factor in Marriage," which I always added to the wedding certificate before I let them go. I cannot speak too highly of the influence of Doctor Wright's little book. Scores of young people have come back to thank me fervently for it. Scores of others have heard of it from friends and have sought for copies. It has been one of my chief allies in defeating divorce.

Was my duty done then? I could not believe it. I had assumed, in many cases, very little responsibility for the romance up to that point. But I felt I was intimately concerned with it thereafter. Before the licenses were sent back to the clerk's office, the facts were carefully recorded in a card index file for my office. Not a year went by without at least one letter to every couple I have ever married. Always that letter called for a reply from the young people themselves. Every baby born to them was greeted with a personal note from me. Every move they made, promotion they achieved, sorrow they suffered, became a part of my interest.

In the "Month of Marriages"

Every year in June, I gave over one of my Sunday morning services to what we called our "Wedding Bells Reunion." To this, I invited all my brides and grooms. I fell into the habit of warning them about it when they were married. And a month or so before the event, I would send out written invitations. The sermon would always deal with some of the spiritual problems of married life. And those who could not come always received through the mail, subsequently, a copy of the sermon outline so that they could test out the truth in the application to their own lives.

How they came! Hundreds of them, from all parts of the country, at the expense of wearisome effort, bringing their children with them to play in our nursery or overflow into our Sunday-school rooms, while the service was held. And each year they would say to me, "It helped us to realize that you remembered! Sometimes we were tempted to give it all up,—a fit of temper brought us into a quarrel,—and then we recalled that you remembered us. It helped!"

Thus have I tried to fight divorce. I began by refusing to countenance indifference on their part or mine. I sealed the mood with a little book guaranteed to dispel their ignorance. And all through the months thereafter, through personal contacts, I tried to counteract the tendency toward irresponsibility. I held them responsible to me, if to no one else.

Have there been any results except casual pleasant remarks? I have married in the course of the last fourteen years 722 couples. Half of these had only the most superficial contact with me before the wedding. The average divorce rate would have given my group a total of 123 broken homes. Up to date, less than a dozen of these homes have been shattered by dissension, and less than half a dozen of them have been ruined by divorce. And the experience has been one of the most rewarding things in my life.

THE COUNSEL OF A CANADIAN MEMBER OF PARLIAMENT TO CONSCIENTIOUS OBJECTORS OF THE FUTURE

Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine; I will repay, saith the Lord. . . . Overcome evil with good. . . . The powers that be are ordained of God. . . . For he is the minister of God . . . a revenger to execute wrath upon him that doeth evil.—The Apostle Paul.

Lately, it was my good fortune to have a personal talk with one of the Canadian members of the Dominion Parliament. This talk extended past midnight, and involved a question of momentous interest to all conscientious objectors. It may be in order to say that this same M. P. was once a minister of the Gospel in the Brethren in Christ Church, a nonresistant body of believers. His wife is still a communicant member of the same Church. To her credit let me say, that she is not ashamed to wear her devotional covering and bonnet in the capital at Ottawa, on all occasions. This minister engaged in politics, then was elected to Parliament, where he is serving his thirteenth year. For this breach of the Discipline of the Church, he was requested to cease his fellowship with the Church, until he saw the wrong attitude, and would again walk the separated life. He acceded to request, without bitterness to his church.

About midnight Bishop Ernest Swalm, Duntroon, Ont., a personal friend, asked, "Mr. C. —, what is the best attitude for us conscientious objectors to take, so that in the event of another war we may have the same exemption by the government as we enjoyed during the World War?" He replied, "By doing the work commanded by the Lord Jesus Christ and keeping yourself a non-political body of Christian people, and by that I mean, a non-voting body of Christians." This from the lips of a man, who himself was disciplined for his own violation, of this attitude of the Brethren in Christ Church, is certainly a counsel **THAT THE MENNONITE CHURCH DARE NOT LIGHTLY SET ASIDE.** This was further discussed into the gray of the morning. He said that this was the feeling of all higher government officials. To become entangled in politics, lose our separation, lightly set aside our true task of "evangelism," may involve us more than we now know, in the event of the next war.

Those of us who are interested in peace cannot but appreciate the world-wide interest, investigation, and change of attitude by many. The Christian Herald has selected a "Two-foot Shelf of Books Promoting Peace," among which the following books are found:

1. All Quiet on the Western Front, Erich Remarque.
2. Causes of War, Sir Arthur Salter.
3. Christ or Mars, Will Irwin.
4. Cross of Peace, Sir Philip Gibbs.
5. Cry Havoc! Beverley Nichols.
6. Disarmament, Salvador De Madariaga.
7. Merchants of Death, H. C. Engelbrecht and F. C. Hanighen.

8. Nationalism—Man's Other Religion, Edward Shillito.
9. Red Harvest—an anthology, Compiled by V. G. Burns.
10. The Fight for Peace, Devere Allen.
11. The First World War, Laurence, Stallings.
12. The Great Illusion, 1933, Norman Angell.
13. Testament of Youth, Vera Brittain.
14. Turn Toward Peace, Florence, Brewer Boechel.
15. The Character of the Next War, Eighteen Experts.

We do not endorse all these books, we merely name them.

The Atlantic Conference of the Evangelical Church at its annual session recently took a firm stand in regard to the rights of conscientious objectors to military service. Through its committee on public morals it said: "We believe it to be the duty of the churches to give moral support to those individuals who hold conscientious scruples against participation in military training or military service." This conference also asked that the government of the United States grant to this denomination the same exemption from military service which has historically been granted to the members of the Society of Friends.

Carrying banners inscribed, "Refuse to Cooperate in War," thousands of college students recently participated in a country-wide strike against armed conflict. In New York more than 15,000 strikers marched and in Los Angeles 2,000 University of California students held a mass meeting in protest against the growing menace of international strife. Harvard University students organized deputation terms which visited communities in the interest of peace.

One of the 13,000 preachers, and one of the most influential, who signed the pledge never to take part, or bless another war, enlarged upon the same pledge and said, "I'll see you in jail first." To this statement came a flood of letters, 99 per cent of which approved his stand.

The President of the United States added his influence in the direction of peace by putting an embargo on arms to be shipped into the six-year war over the Gran Chaco, between Paraguay and Bolivia. These and many other powerful influences for peace are at work, for which we should all be glad.

Withal, our attitude is somewhat different from that of many others, who could only be termed pacifists. Nevertheless, many of these pacifists are fertile ground for the presentation of the **Biblical Teaching of Non-resistance**, or better still, **Overcoming Evil With Good**.

CANADA'S FOUR HUNDRED YEARS

Righteousness exalteth a nation, but sin is a reproach to any people.—The Bible.

The nation of the Dominion of Canada is celebrating its quadricentennial of the arrival of Jacques Cartier (pronounced Jack Car-she-a) before the Island of Orleans, although John Cabot first landed at Labrador, 1497. The Hon. Richard B. Bennett, Prime Minister of Canada, issued the following proclamation:

In commemorating the four-hundredth anniversary of the discovery of Canada, all Canadians unite to honor the memory of a brave discoverer. It was on the twenty-first day of June, A. D. 1534, that the gallant Breton sea-captain, Jacques Cartier, first landed at Esquimaux Bay, and thus began the history of the French regime in Canada.

The voyages of Jacques Cartier led to the establishment of a small colony, and from these slender beginnings four centuries ago liberty and justice have made possible the union of French and Anglo-Saxon genius and culture to form the premier Dominion of the present British Commonwealth of Nations.

By doing honor to the memory of Jacques Car-

tier, we pay tribute to his countrymen and their descendants, who, as Canadians, have played a great and honorable part in the development of our Dominion.

French and English Canadians alike, are loyal subjects of the nation of Great Britain, with the freedom to make, pass, and repeal all laws. The calendar of the nation of Canada reads from 1534 to 1934. During this time Canada has risen to a high position among the nations of the world. Commercially, through the development of minerals, the production of wheat, the harnessing of gigantic water powers, and the marvels of transportation, she has become a first class power. But, above all, the character of her people stands out, for they are largely, God-fearing, church-going, and quite peaceably inclined. Looking back over the years, mistakes have been made, and follies committed. And yet there is reason to thank God that these were not more numerous and fatal. At several periods, and those critical in her history—for instance, when the vision of confederation came upon the horizon, and the call for the opening of the West was made—Canada has shown a fine faculty of courage and hopeful adventuring; and her history might have been much different had it not been for this quality. It is to be hoped that she has not grown old with the centuries, and that she is still capable of youthful virtue and adventure. As one of the youngest peoples of the earth, we trust that the future history of the nation will be exemplary to other nations of the world.

This is the year 1934. Yet it was but yesterday, in 1534, when those two ships sailed into the French port of St. Malo, with 126 men on a voyage to the "Northwest." It was a lovely day when Cartier reached the shores of a land named Nova Scotia and New Brunswick, when he saw the richness of the forest and beauty of the stream all resplendent with sunshine, so restful after the long heavings of the billows of the Atlantic. During the hot days of June and July he continued his explorations. Then he went back to France. Returning in the spring, he sailed up the St. Lawrence. There before him stood the heights of Quebec, around him the broad river, flowing from where? The luxurious land occupied by tribes of Indians under Chief Donacona—the unknown meeting the unknown. They were unready for the winter. Many died. In spring he sailed for France, leaving behind him a great cross, which was to mark the place where the dead were buried. Then came other expeditions. Thus the **Sixteenth Century** was the **Century of Explorations**, the **Seventeenth** one of **Colonization**, the **Eighteenth** one of **Organization**, the **Nineteenth** one of **Immigration**.

It was rather a friendly gesture on the part of the United States and President Roosevelt, to return to Canada a captured mace, the symbol of the democratic ideals of Upper Canada, in the year of its Four Hundredth Anniversary:

Whilst the United States of America was celebrating, on July 4, the one hundred and fifty-eighth anniversary of that country's break with British rule, representatives of the nation were taking part in two ceremonies of quite a different kind at Old Fort York, which is now the City of Toronto. There, in the enclosure of the old fort, under a cloudless summer sky, two bronze tablets were unveiled in memory of the American and British soldiers who fell in the siege of 1813. His Honor Lieutenant-Governor Bruce, represented his Majesty the King, and Hon. W. D. Ribbins, United States Minister to Canada, represented President Roosevelt, at the dedication of these tablets, "in tribute to the dead, as a symbol of peace and an example to a fear-shattered world." Augmenting this ceremony was another gesture of friendship which is worth recording. It was the return into the custody of the province of the mace, "symbol of the democratic ideals of Upper Canada," which had been taken to the United States after the

capture of Fort York in 1813. The mace, borne to the city on the United States gunboat "Wilmington," was graciously returned, "at the express desire of the President and Congress," by Rear-Admiral Leahy, of the United States Navy. Both ceremonies were expressive of a new unity and a better kind of patriotism on the part of the two nations concerned.

It may interest our American cousins as to how Canada became a Dominion.

Previous to 1867 Canada was a number of divided provinces and territories under British protection. To unite these colonies into one great consolidated group was the desire of many for some years previous to 1867. The co-operation of the leaders of various provinces finally resulted in a splendid harmonious federation which formed the Dominion of Canada. The original provinces in this confederation were Upper Canada, or now Ontario, Lower Canada, now Quebec, Nova Scotia and New Brunswick. Those responsible for the final accomplishment of this great work are known in Canadian history as "The Fathers of Confederation." It was somewhat difficult after the uniting of these provinces had been accomplished to find a satisfactory name by which this confederation should be known. That it should be called "Canada" was generally agreed upon. But an additional distinctive appellation was desired. "Republic" it could not be, and "Kingdom" seemed inappropriate. All being puzzled, one afternoon they suddenly adjourned, holding the adoption of the complete name in abeyance.

The next morning, Sir Leonard Tilley, at family worship read Psalm 72. When he came to the eighth verse he halted saying to himself, "This is a fine word, **Dominion**." When submitted it was approved without much debate and this vast territory was called "The Dominion of Canada." Psalm 72:8 thus forms the basis of naming our beloved country comprising a large part of the North American Continent and beautifully describes the boundaries of the Dominion: "He shall have dominion also from sea to sea, and from the river to the ends of the earth." The vast expanse of "The Dominion of Canada" is bounded on the east by the Atlantic Ocean, on the west by the Pacific Ocean and Alaska, on the south by the United States of America (rivers and capes forming considerable of the boundary line) and on the north by the Arctic Ocean! The area of the Dominion of Canada is nearly equal to that of all Europe. Its population is steadily growing and is capable of furnishing support for many millions more.

Long may the happy relations continue. May the God of heaven keep us in such ways, that He can smile on us.

IS SOVIET RUSSIA CHANGING HER POLICY?

The children of this world are in their generation wiser than the children of light.—Luke 16:8.

There is no question about the fact that the leaders of the present Russian Soviet are children of this world. They even profess not to believe in another world. They are seeking to make this world a "Utopia" for a select few. It may be well for them that they are, for it may be that it will be the only heaven they will ever see. At least this is true, unless they repent of their crimes, infidelity, godlessness, and sins in common with all men. Let this be what it may, there are indications that there is a change of front in Russia. Not that the leaders are converted or have experienced a change of heart, but they are finding out that their Communistic atheism is doomed; that it is this, more than their political philosophy, that is getting them in bad all over the world. The world at large, is not saintly, but it hates to go as far down the road of infidelity as the Soviet regime has gone.

Here are some of the indications which show a change of front. (1) There are not so many killings of Christians as formerly.

(2) There are not as many banishments to Siberia as formerly. (3) The G. P. U., the Secret Police of Russia, have been shorn of some of their power and terror. (4) The fact that 700,000 were ousted, by their pitiless public inquiry in 1933, out of but 3,000,000 members of the ruling party shows that they are weakening. They call this purging the "Chista." (5) The constant appeal of Russia for nations to make treaties with them, to leave each other alone, shows that they are not too sure of world-wide turning to communism. (6) It is a matter of record that atheistic preaching among their youth has awakened the spirit of inquiry among many, and thus they have been brought to know God. (7) The fact that man is incurably religious, and the Russians among the most devout people in the earth. (8) That in spite of all opposition, there are at least 10,000,000 evangelical Christians in Russia to-day. Wait till the tide turns. (9) The first apostles of revolution were ardent, but the present group are jobholders who are looking for a soft place in which to land. (10) The constant appeal and desire of the Soviets to get into the good graces of other nations. (11) That interesting twenty-four hours when Litvinoff came to America and found out that religion counted; when he wired back for instructions concerning the words he was to use about his nation's stand on religion. (12) The late appeal to the Westminster Choir of London, England, to come over to Russia to sing to them. (13) The absence of official action against the celebration of Easter this last spring.

Other indications might be given, but these must suffice. May we Christians pray that the nightmare in Russia may be the dawn preceding a work of grace in that land. **"God is still on the throne."** God has had greater victories to His credit than the taming of the Atheistic Communistic Russian Bear. The meek Nazarene overthrew the mighty iron rule of the Roman Empire. Small snowflakes conquered Napoleon, and ended his career. Russia needs friends, for the wily Jap stands at the Russian back door, and he has an ugly look on his face. The leaders may be sinners in Russia, but they are not fools. They are children of this world, and wise in their generation. That generation is, however, shortlived. May we, who expect to outlast this generation, we, who expect to live with God through the ages pray, as never before, for the end of this bloody regime and the dawn of a better day. May God send a **REVIVAL** through Russia and Siberia, **TO HIS OWN ETERNAL GLORY AND TO THE GOOD OF THE SOUL OF RUSSIA.**

THE CRUSADE AGAINST THE FILTHY MOVIES

There is in all our modern life no greater menace to the moral character of our youth than the motion pictures as at present conducted and exploited.—By one who knows.

The fury of the storm which has struck the movies is especially severe because it has been a long time gathering, and because the producers have ignored all protests, and have manifested a scornful attitude to their critics. Besides, increasing rottenness has characterized the films. This can be known by us, who attend none, by the smell of the advertisements. The signs outside smell to heaven, with the stench of Sodom upon them. It is strange that this revolt, and the present crusade against their filth did not come sooner.

The editor of the Hollywood Spectator asked Ward Marsh, Cleveland motion-picture editor, to write an article for The Spectator. Mr. Marsh did. In the course of the article he said: "Within the year the movies are certain to find themselves in the most furious and best organized censorship fight they have ever had, and they have got it coming to them."

The films on this continent have been running well-nigh wide open, and at last, and none too soon, there is **wide-spread rebellion**. The Churches of the United States, Protestant, Roman Catholic and Jewish, are all up in arms against immoral films, and the Roman Catholic authorities have actually asked their people to boycott the films entirely until the matter is settled. So far as we know the situation is a **little better in Canada**, and yet only the other day Miss Margaret Gould told the Ontario Council of Women that a survey of **250 films** showed that they contained 51 cases of adultery, 19 seductions, 22 abductions, 176 thieves, 35 drunkards, 41 suicides and 25 prostitutes. There is no question that the films are educating our young people; are we satisfied to have them educated in such fashion? If the protest against degrading films is strong enough it will mean the clean up of the industry, but it will require **eternal vigilance** to keep it clean.

The movie industry, like a little boy caught using dirty words, is getting its mouth scrubbed with soap and water. They do not like the soap, but Ma Public is aroused, and they are submitting to some cleaning up. But many of us know this tribe too well and just as soon as Ma Public turns her back, this tribe of the pit will put across its slush to the public. There are some better type of movies, but they are greatly in the minority, and are but a sop to that portion of the public that demands it. They are used as bait to get the better class of people inside. Their method is to wring out of the pockets of the public every nickel they can possibly get.

They have thrown on the silver screen some of the most salacious, flippant, dirt-for-dirt's sake pictures—love affairs outside of matrimony; triangles, divorces; callous cheating along with sex films, in which sex is thrown on the screen for no purpose whatever but to arouse the baser passions; musical films, presenting girls with the scantiest of clothing; the degradation of doctors, nurses, ministers, and all types of men, as though they lived in the fashion of Sodom. A Cleveland newspaper writer said, "One writer for the movies read nothing for one year but literature about prostitutes." Dr. Dale analyzed 1,500 films, 500 each from the years of 1920-1925 and 1930. He found that 82 percent dealt with three themes, crime, sex, and love. In another test he chose 115 at random. This is what he found, 66% showed drinking, 43% showed intoxication, 78% showed liquor situations, 43% bedroom settings. Only 15% of the men and 21% of the women had entered the bonds of matrimony. In 22 Dr. Dale found that illicit love appears as the goal of 35 of the leading characters, including heroes and heroines.

The movies have also glorified the criminal and the gangster. Plenty of guilt lies at their door for the present crime wave. We are now seeing what has been turned out by our **"Movie-made Generation."** Very few movies are made for children, but for sophisticated adults, trained to put out of their minds what they dislike. Not so the children. What they see makes indelible impressions upon their plastic minds. They learn the technique of crime in the motion pictures.

Some idea of the storm stirred up can be seen from the clippings that lie before the average editor. In the writer's experience of some fifteen years, no such **storm of protest** came to his desk at any time. We hope that it is more than wind. But that torrents of rain may help to cleanse, to some extent, this institution, and will at least check it in its nefarious business. The motion picture firms have made their bed, now let them lie in it. I think that Will Hays, as head of the industry, will have a most uneasy time lying in it from now on. It is too late now to do anything but to watch the harvest.

The Catholic Church deserves credit for bringing the storm to its present tempo. The Protestant Church has raised its voice here and there, but it was all too feeble. Now

with the huge membership of the Roman Catholic Church on the warpath, more seems to be stirring. If the usual Catholic loyalty to their leaders will be manifest in this crusade, Hollywood will have more of a scare than they have ever had. The Catholic Church urges boycott, that is, they request their members to stay away. In other words, they want to hit the business in the cash register. This is the only place where you can make the movie producers wince. Their conscience has been dead for a long time. We agree with the Catholic Church in calling for a boycott, but would urge them to take the position that all true Evangelical Christians take, who are **"born anew,"** that is **STAY OUT ALTOGETHER**. The boycott is a weapon of the weak against the strong; but the "terrible meek" always overcome the strong. Weak China's boycott of Japanese goods did more harm to Japan than Japanese guns did to China. But the most effective boycott proceeds from the heart and conscience. When we begin to boycott evil persons and evil things, the heavens will begin to smile on us.

The worldly minded want filth. They want thrilling stuff. They do not want plays in harmony with the "Standards of the Bible." The only thing to do is to refuse to patronize them. You can never bring a clean thing out of an unclean thing. The producers and the actors need heart cleansing and changing—not merely the washing out of their mouths by the soap of reformers. No decent movies will be forthcoming from the Hollywood crowd of actors. The whole bunch needs conversion. After such an experience with God they would engage in another business. We are not looking for a real clean-up, but we are always glad for a return to decency and righteousness, anything that may save some boys and girls, men and women, from the wickedness of the times. The least that can be said about the whole matter is that we are glad that Hollywood is scared. For once we are partly on the side of the pope. But let us as evangelical Christians, **stay out**, reach others through the Gospel, and urge our friends to stay out.

THE SOUL OF RUSSIA STILL LIVES

Soviet Russia began by ordering the authors and artists to leave their ivory towers and get down to proletariat levels, and get on with some work that would be of use to the world. The classics were discarded as a matter of course. And now it seems that the young people of that country are in revolt against the strictly utilitarian nature of the Communist educational system. They are thirsting for knowledge of things that are not directly related to the machinery of farm and factory. They are hungry for culture of poetry, as well as potatoes. They want to study their heritage from Greece and Rome. They want to know about Dante and Goethe and Shakespeare, about Byron and Beethoven and Chopin. They want to learn the history of human development. And it looks as though the leaders have really made the discovery for themselves that man cannot live by bread alone. Even Stalin is said to have admitted that he grows tired of the "Soviet art which concentrates on tractor lubrication and fertilizer plants." He recently handed back a book to its proud author, with the suggestion that he should read Shakespeare. One of these days we shall have another surprise from Russia, though to most of us it will scarcely be a surprise. We shall hear that Russian youth are demanding a return to religion. Not a return to the caricature of religion of pre-Soviet days, but a return to that spiritual interpretation of life, without which all existence is barrenness and slavery.—The New Outlook.

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again. You are going to the land of cannibals and sleeping sickness.' Yet here I am, back from that country to tell you that they are becoming Christians there in large numbers. You say you can't go there to spread the Gospel because of sleeping sickness? Many traders, both black and white, go thither for money. When the disciples suggested building three tabernacles on the mountain where the glory was, Christ told them to go down where the needy people were. We must leave the glory of our towns, the glory of cocoa and the money it brings, and go where the sleeping sickness is and where they are calling for the Gospel."

These hundreds of volunteer workers constitute the strength of the Cameron Mission. They are literally laying down their lives for Christ. Last year one Bulu catechist died of sleeping sickness in the Makae field and the wife of another in Bafia. Thirty-two of the 138 teachers and catechists at Abong Mbong are infected with the dread disease. "If there are thousands who have found Christ in the last year, and thousands who have learned to read the Bible in their own tongue, and large numbers more who have found relief from bodily suffering, it is largely due to the heroic self-sacrifice of these young men and women."—S. S. Times.

**CECILE, YVONNE, MARIE, EMILY,
ANNETTE**

Parents who have a great deal of difficulty in finding a name for a baby might have been driven to distraction had they been called upon to find names all at once for five babies. That is the situation which confronted Ernest Dionne and wife of Corbeil, Ont., into whose home quintuplets were born recently. Not only did the medical world manifest the keenest of interest, but the non-professional world as well. Everyone is hoping that the entire five children will survive, the largest of whom weighed only three pounds and four ounces. Every care possible is being given the babies, a graduate nurse, a practical nurse and two friends of the twenty-four-year-old mother being in attendance. At this writing they are well, and growing.—Adapted.

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A STRANGE INTOLERANCE

The province of Quebec has officially protested at a mass meeting against the treatment of Jews in Germany by the Hitlerites. The spokesman for the Prime Minister of the French-Canadian province said: "It is a historical fact that intolerance has never wrought anything but disorder, mischief, passion and national prejudice." We agree with this statement, but it is a great pity that it is not applied by the speaker to conditions nearer home in his own province. What is condemned is exactly what is practised by Roman Catholics towards Protestants wherever this may with comparative safety be done. The intolerance of the Roman Church towards Protestants in this same province of Quebec is notorious, and as this is being written a young man awaits trial in Quebec City because he dared to give

out a tract to a Roman Catholic which repudiated the idea of purgatory and some of the evils that are too often associated with it. And yet that crime renders him liable in that province to imprisonment up to seven years. And this too under the British flag. It is easy for the Province of Quebec to condemn the intolerance of others far away and yet be singularly blind to the equally glaring evidences of the same sin at her own front door.—Evangelical Christian.

**PRESENT-DAY MARTYRS FOR
THE CAUSE**

The martyrs of sleeping sickness have succeeded the martyrs of malaria. At a conference of the American Presbyterian Mission in the Cameroons an African Christian from the Makae field said: "When I left my two friends cried out, 'We'll never see you

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Aunt Sue's Textbook

By Ada M. Zimmerman

Elements of Success

By Sanford C. Yoder

Sermon—A Call to Service and the Response

By Homer F. North

The Modern Dance

By C. Warren Long

The Reign of the Antichrist

By John Thut

The Inquiring Mind

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Book Review—The Land of Saddle-bags

Reviewed by Wm. G. Detweiler

AUNT SUE'S TEXTBOOK

By Ada M. Zimmerman



TELL you I can't go another step," said Ruth.

"Not one more step?" questioned Mary, Ruth's companion. "We are almost at the top; then we can rest and look out across the mountain, instead of merely looking back over the trail."

Ruth hesitated. She glanced down the long winding trail which they had followed coming up the mountain. Then she looked up the mountain side to what lay before them. "Well, the trail doesn't seem so long anymore. I guess I can go a little farther." So saying the girls trudged up the steep mountain side.

"Ah, this is wonderful! I'd climb the mountain just for this view. What a picture!" breathed Ruth.

"I thought you would feel that way," put in Mary. Mary knew the trail, for it was a favorite climb of hers.

The panorama was indeed wonderful. Both girls stood entranced, forgetful of their tired, aching bodies as well as of each other's presence as they drank in the beauty of the valley below and beyond. The deep blue sky, the green rolling hills, the cattle grazing on a dozen crests with the entire valley mottled with red and white farmhouses, appeared like a vast Eden.

"Do you think," Ruth ventured, "that Canaan looked like this to Moses?"

Mary smiled, "Maybe—but I hope that we shall not be forbidden to enter here."

"Can you see Aunt Sue's house, here from the hills?"

"I am glad you asked. Do you see that cluster of houses way yonder? Well, that's Newton. Sometimes on a clear day like this we can see the sun shining on the tin roof of her garage."

"I see it! I see it!" exclaimed Ruth with pleasure.

"Nine miles to Newton; and it's two o'clock," said Mary. "We can rest an hour and reach Newton before dark if we walk briskly."

The girls sought a shady spot in a clearing not far from the top of the ridge they had just scaled. Wearily they dropped into the grass and shortly fell asleep. Occasionally, unknown to them, they were spied upon by chipmunks—once a cardinal came to pipe his clear song, then seeing them, he shortened his song and flew away. Twenty miles of mountain climbing since dawn had brought not a little weariness. All summer these girls had taken journeys which led them over the mountains, or to the hearts of isolated valleys—but always they had taken them to places where fathers needed warning, mothers needed comfort, and children needed instruction. A kind word here, a prayer there, or a Scripture verse had put new hope and courage into many a heart.

The work had been pleasant, rich in compensations but strenuous. Mary knew the ways of the hill folk by virtue of her five year's experience. For Ruth the work was new and touching. But they had served well

and were now on their way for a short vacation at the home of Aunt Sue, a saintly old lady in the big valley.

"Chug—chug—chug," and the sudden roar of an old Ford engine as it paused from its slow ascent from the big valley awoke the sleepers. Before they had time to collect their wits a coarse voice rang out,

"Wall, gals, I call this 'ere real luck." The owner of the voice was a tall, grisly, bronzed-faced man sitting at the wheel of a battered car.

"Jim Blake!" Mary exclaimed, still half awake.

"Yes'm, its Jim," and a grin spread over the great face.

Mary knew most of the hill folk, but she had not seen Jim for some time.

"Wherever have you folks been?" asked Mary.

"Wall, ma'am, Jen she's bin ahankerin after the ole ridge of her home. It kinder made her sick fer the east side of this 'ere trail, so we moved."

"You look happy, Jim. Do you ever go to church or hear a sermon?"

The bronze face dropped, and for a moment there was silence. "I hadn't bin since I left you good people on the west ridge. But I just now come from Aunt Sue's. She's a good woman and has bin good to us, givin' us clothes and things when the winter's hard. To-day she tole me I was an ole sinner tryin' to be good all by myself. An I reckon hits true." The man's voice broke and a tear trickled down his face. Then he straightened up, "But Jim's done with hisself forever. Ef Jesus can make a woman like Aunt Sue He can shore make a better man of me."



A WILD ROSE IN SEPTEMBER

O wild red rose, what spell has stayed
Till now thy summer of delights?
Where hid the south wind when he laid
His heart on thine these autumn nights?

O wild red rose! Two faces glow
At sight of thee, and two hearts share
All thou and thy south wind can know
Of sunshine in this autumn air.

O sweet wild rose! O strong south wind
The sunny roadside asks no reasons
Why we such secret summer find,
Forgetting calendars and seasons!

Alas! red rose, thy petals wilt;
Our loving hands tend thee in vain;
Our thoughtless touch seems like a guilt,
Ah, could we make thee live again!

Yet joy, wild rose! Be glad, south wind!
Immortal wind! Immortal rose!
Ye shall live on, in two hearts shrined,
With secrets which no words disclose.

—Helen Hunt Jackson.

"Praise God!" exclaimed Mary, "did you tell Aunt Sue?"

"Yes'm, and she was mos' awful glad. But I must mosey along. You gals better hurry fer the sun's touchin' yonder mountain. Aunt Sue tole me you gals was a-comin' this 'ere way. Says I, so will I ef it is five miles eroun'. I mus' see those gals. Perhaps you'll remember ole Jim when you pray."

"Yes, Jim, we shall be glad to," the girls responded.

When Jim had gone on the girls were silent, each busy with her own thoughts and impressions.

"Isn't it remarkable what Aunt Sue does with people?" said Ruth.

"I have often wondered," answered Mary, "how many lives have been made better because she lives."

"How do you think she happened to think of having us spend a week with her before we go back to school?" queried Ruth.

"I don't know except that she has made it a part of her life to find those who need help and then help them."

Ruth looked at her battered shoes and faded dress but said nothing. Mary smiled and said a bit teasingly, "Do you pity yourself or us?"

"No, not exactly Mary, but I was thinking how kind and thoughtful it was of Aunt Sue to invite us to her home to get ready for school. We would be rather sorry figures on the campus next week if there were no improvements made."

"I am glad too that she invited us to visit her—because we will not only be able to help ourselves but we will receive real heart and soul inspiration. Her life is a benediction. She has had some deep sorrows of which I have heard and they have given her life a charm and sweetness that helps all who know her. She never talks of her sorrows—it is only occasionally that one gets a glimpse of them."

"The letters she wrote us were always as cheerful as could be," said Ruth.

"Most people show traces of the sorrows they have felt in spite of brave efforts to hide them. That has always been a problem to me—Aunt Sue has always seemed so carefree and happy —"

"And sweet to every one," finished Ruth. "I'm so anxious to meet her, Mary. Please tell me some more about her."

"I don't know much," said Mary, "except that she is a great favorite in the valley and is especially benevolent to the hill folk—and has had many sad experiences. Once I heard her tell how she and her oldest brother fled to the north for protection, traveling by night and hiding by day, to escape capture. The Confederates at that time were making intensive drafts and her brother would have been included. They didn't return until after the close of the war."

"Why didn't you tell me this before?"

"It never occurred to me that you did not know it," replied Mary. "But we must hurry along now."

There was little opportunity for conversation. The hills they had left behind were turning blue in the August twilight. The little town of Newton seemed just around the bend

(Continued on page 287)

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STRENGTH

By Stella Kauffman



MARGARET turned the simple combination of the Henly mail box and opened the little door. Sometimes there was a magazine and often an advertisement, but to-day there was a letter. The stationery carried with it a delicate perfume, and the letter was addressed to Miss Polly Henly.

The slim envelope in Margaret's hands brought a certain sense of excitement to the girl. Who could be writing to Aunt Polly? She passed the postmaster with a smile and hurried out of the post office and up the main street of the little village. Already the letter had gained importance in Margaret's mind. She kept wondering about it as she walked on by the small shops along the street and on to the farther end of the village where the old brick house stood on a sloping lawn. Aunt Polly was digging in a nasturtium bed at the back of the house.

"Here I am, Margaret," she answered at her niece's call. "I wanted to weed this flower bed yet before I cleaned up for the afternoon." She was stooping over, pulling the weeds from among the tender nasturtium plants with her capable hands. When she stood up, her kind face, lined about her smiling eyes, seemed almost young, in spite of her fifty years.

"Oh, you got a letter?" she asked, brushing the dirt from her brown hands.

"Yes, Aunt Polly," Margaret exclaimed excitedly. "It's for you. Do open it. Who can it be from?"

"Why, child, my hands are too terribly dirty. You'll have to open it for me, dear, if you want me to read it now."

Margaret tore open the envelope neatly and handed the opened sheet to her aunt.

"Oh, it's from Eldora—your aunt," Aunt Polly was saying almost as excited as her niece. "She's coming—to-morrow. She's bringing Alice with her."

"But, Aunt Polly, after all these years?" Margaret asked incredulously.

Aunt Polly shook her head and sighed. "It sounds like she might be just a wee bit homesick, Margaret. Let's see. It's postmarked at Hamilton—she's at Lake Wabec. Maybe being so near made her think of us. She hasn't been here since your grandmother died—twenty years anyway—and then only for the funeral. Alice was born that year; she's about your age." Aunt Polly's thoughts went back to the time when Margaret had come to the

old home wrapped in tiny blankets. Her brother, Peter, had helplessly brought his small daughter to Polly when his young wife had died.

But Margaret's mind was racing ahead. "We'll have to get ready right away, won't we?" she asked enthusiastically.

"Well, we haven't a lot of time, my dear," Aunt Polly answered thoughtfully. "I'll do some baking, Margaret, if you'll open the spare room and dust it. You might go over the rest of the house, too, a little. I promised I'd help Mrs. Williams with some pies to-morrow morning. We're making them for the Children's Home."

It was like Aunt Polly to be doing something like that, Margaret thought. "But you've got to be here when they come," she said.

"I think I'll be back before they come, Margaret, but we'd better do what we can now, of course."

Margaret went upstairs and opened the door of the seldom-used guest room which faced the street. She ran the vacuum cleaner over the loose rugs, dusted the floor, and the old-fashioned bedroom furniture. The window curtains were still stiffly clean from the spring cleaning. The bed linens were immaculate. The room had held a particular charm for Margaret when she was a little girl. She had thought the old bedroom suite to be beautiful. But to-day she was looking at the room through disillusioned eyes. It would seem crude enough to the woman who had written on the expensively perfumed stationery. Margaret was already beginning to be half apologetic. She thought of the large Esterbrook home in Philadelphia, of which she had heard. There were private baths, many guest rooms, dressing rooms, spacious living rooms, servants. Here they had only one bath. Her father had it installed not so many years ago, at the end of the upstairs hall. But why should she be thinking of these things? After all, Mrs. George Esterbrook was coming back to her old home. She would probably be glad to be here and would expect it to be like it had always been.

And Mrs. Esterbrook was apparently quite happy to be there the next day. She held her sister Polly close, and her eyes were slightly moist. It was to Alice that Margaret felt like apologizing for the old home. Alice from the very first seemed irritated with the idea of their visit.

"Alice and I were almost ready to return

to Philadelphia," Mrs. Esterbrook explained. We were going to join a house party out of town early this week, but I insisted on her coming with me. You know, I was just out riding in the country the other day and I got a breath of the new clover that had just been cut. I began remembering how we used to help get in the hay, Polly, and pretty soon I was wondering about you, and it was so near I just had to come. Twenty years—and you don't look much more than five years older."

Peter Henly came in from the city near by with the Ford at noon. He and his sister had raised truck on their home place for years, making frequent early-morning trips to the city with their fresh produce. He told Margaret she might use the car that afternoon if she wished. Margaret asked Alice if she cared to come with her for a drive.

They drove out to the Cliffs, the only scenic spot near Logansville, and Margaret tried hard to keep up a conversation with her uninterested cousin. She found presently, however, that Alice loved to read and after that they seemed to understand each other better. At the Cliffs Alice was kind enough to be enthusiastic about the high cliffs and rocks which formed a rugged wall about a lovely grassy spot. They climbed to the top of a cliff and looked far out over the rolling country below them. When they were about to leave another car drove up, filled with picnic baskets and the Taylor family.

The Taylors greeted Margaret, and she in turn introduced Alice. Robert Taylor already claimed acquaintance.

"Well, who would have thought that I'd see you again so soon, Miss Esterbrook, and here?" he exclaimed.

"Why, Robert Taylor," Alice said, also recognizing him. "You see I met him not so long ago when I was up at State, visiting a girl friend," she explained to Margaret.

The Taylors asked the girls to stay and eat with them, but Margaret said they were expected for supper at home. She and Alice promised to spend the evening at their home, however.

Alice seemed to enjoy the evening at the Taylors. She talked and laughed, apparently very much at ease in their society. Margaret had never been in their home before—had merely known Robert and Hilda in high school and had never associated closely with them. She found herself slightly out of the conversation that Alice entered into so brilliantly, but Mrs. Taylor, a congenial hostess, put her at ease by engaging her in a conversation herself. Alice sang a few popular songs with Hilda. Robert and Hilda brought them

home quite late, insisting when they parted on seeing more of Alice while she was around.

Sunday morning was clear and sunny. Margaret arose refreshed and happy. She dressed quietly and went down stairs to help with breakfast. Aunt Polly was setting the table. Aunt Eldora came down at eight-thirty.

"You needn't wait breakfast for Alice," she said smiling. "I'll take her something on a tray if you don't mind."

"But isn't she going to church with us?" Margaret asked hopefully.

"Get her up for Sunday school if you can, Margaret," Mrs. Esterbrook said, "It's more than I can do any more. In fact, I don't always go myself, but I thought I'd enjoy going this morning."

Margaret was disappointed. She had thought Alice would enjoy the Sunday services at the little gray church.

Alice was up, dressed, and sitting on the porch swing when the others came home from church. She had been down to the drug store for a Sunday paper.

"Mother," she said, "Robert Taylor came by just a little while ago and asked me to go to Bellevue with him this afternoon. I hope you won't mind," she added turning to Margaret and her Aunt Polly.

After that Alice was away from the house a great deal of the time. There were picnics, golf, tennis, a dance at the country club. The Taylors, especially Robert, were always coming for her or bringing her back. On Thursday night they invited Margaret to come with Alice to a small party. Margaret was about to slip on her graduation dress that evening when Alice came in with a long green dress.

"I want you to wear this, Margie. You'll look like a dear in it."

Margaret would rather not have worn her cousin's dress. In fact her pride was hurt for a moment when she thought perhaps her own was not good enough for the occasion. But Alice was so insistent and she felt so delighted with her slim appearance in the mirror that she consented to wear it.

The dress gave Margaret a sense of gaiety, and she set out to enjoy herself. She felt more than one admiring glance as she was introduced with Alice to the others, but before the evening was over she was feeling alone once more. When the others began to dance later she sat uncomfortably by herself. She watched Alice on the floor and envied her more than ever for her social ease. Margaret had never learned to dance. Aunt Polly disapproved, and she herself had never associated with young people who cared to dance.

Now she was wishing she could have accepted one of the invitations to dance. And while she sat there, resenting her situation, she began blaming Aunt Polly for the first time for not having given her pleasures like these young people had. All week she had stayed at home, helping Aunt Polly with the work about the house, while Alice went off again and again with the Taylors or their friends. Margaret realized now that she had never really learned to play. She played tennis badly, had learned to swim, but with little skill. She had never taken time to enjoy these things that made up Alice's whole life. Sit-

ting here by herself she saw herself as an extreme failure in the light of Alice's accomplishments.

Just as Margaret saw herself inferior to Alice, she began likewise to see her Aunt Polly, whom she had always loved and admired, as inferior to her Aunt Eldora. Mrs. Esterbrook came down for breakfast long after Margaret and Aunt Polly had eaten with Peter. She wore a luxurious blue negligee, never dressing until after she had eaten. She never ate cereal, because she was on a diet, but Aunt Polly smiled to herself as she watched her sister eat with relish the old-fashioned cookies like their mother had always baked. She ate one after the other with her coffee and orange juice.

Margaret admired her Aunt Eldora. She always had the right amount of orange juice ready for her when she came down. She often sat down and talked with her while she ate, admiring her well-manicured hands, her well-modulated voice. She wondered at her aunt that she had left her social duties in Philadelphia to spend her time quietly in her old home.

But then even Alice seemed to be enjoying herself. She was wearing Robert Taylor's fraternity pin now, although she had at least two others in her possession. It seemed to Margaret that Alice made everything move a-

MUSING

A sympathetic,
Loving look,
Outweighs the words
Of ponderous book.

A fragrant rose
Is better far,
When illness come,
Than distant star.

God's Love and Truth
I'd rather share,
Than be a haughty
Millionaire.

—Grenville Kleiser.

bout her, no matter where she was. Even here in Loganville she had made friends, and was swamped with invitations from people who had never even bothered with Margaret. More and more Margaret was coming to feel a rebellion within herself at her own commonplace existence.

Her father and Aunt Polly had promised her two years of college in another year. It hadn't seemed too long to wait. She would come back and teach in the village grade school and board at home. Maybe, she had thought, Danny Howard would be coming back home by then.

But the old dreams had faded. Alice was talking of interior decoration. There were so many opportunities in other fields. Margaret began to think of the city. Perhaps if she could have business training she could get a position there. The old town was small, in the light of Margaret's new dreams.

It was Aunt Eldora who suggested what seemed the answer to all of Margaret's dissatisfaction. She said it unconcernedly one morning when she was speaking of going back to Philadelphia.

"Polly, you don't need Margaret. Why don't you let her come with us for a while? Perhaps she could find something to do in Daddy's business later. She ought to see a little of the world, Polly."

Margaret's heart had leaped to her throat. She glanced at Alice.

"Of course, Aunt Polly," Alice was saying, "it would be grand to have her with us. You really don't need her."

Aunt Polly tried to smile. She had known it would come. They were sorry for Margaret. To them Margaret was without opportunity, living a dull life. They wanted to give her the things they thought she longed for—friends, clothes, leisure, and gaiety. She had seen Margaret's moodiness. Should she deny her if this was what she wanted?

She saw the eagerness in Margaret's eyes. She could not disappoint her. Her own heart was aching. She knew if Margaret left for the city, for a new life, it would be the end of all their dreams for her. She would never be content to come back to them.

"I'd miss Margaret," she told them, "but I'll let her decide. I've been happy here in Loganville, Eldora, but of course, Margaret has her own life to live."

Peter made no objection to Eldora's proposal to take Margaret with her. He thought Margaret would enjoy the new environment. Not as farsighted as his sister Polly, he did not realize that if Margaret went, she would be going for always.

Margaret was soon washing her clothes and getting her things in order to leave. Sometimes she had a lonely feeling when she thought of going. Aunt Polly had been a real mother to her. It was not the easiest thing to leave her and her father. She thought of the work, too. There was always enough for both of them, but Aunt Polly was always helping some one else now, and she would have gone away to college anyway. Perhaps she would be coming back. But deep down in her heart Margaret knew she was going to a new life. It would be hard to come back.

There were a lot of things she wanted to help Aunt Polly do yet before she went. The week-end always brought a routine of vigorous cleaning and baking. But there were other things they had planned to do this summer, so Margaret worked willingly and enthusiastically, helping Aunt Polly as much as she could before she would go.

On Saturday afternoon she went to the attic to look for pillow ticking laid away in a chest. Aunt Polly was going to fill them with fresh goose feathers. The attic was a dear part of home to Margaret. Two old spinning wheels of her grandmother's had been placed here. There were old clothes packed in big boxes. She had loved to dress up in them when she was a child. Hung over the stair banister there was a saddle her Aunt Polly had used when she rode to church in her girlhood days. There were stacks and stacks of magazines.

Margaret had forgotten which chest the cases were in. Going through one chest, she came upon a few old letters addressed to her mother. They were with a small journal, and Margaret took it and the letters with her to her room, after she had found the cases, always glad to find something which would tell her more of her mother, whom she had never known.

They were leaving Monday morning on the train for Philadelphia. Saturday night Alice came into Margaret's room with a velvet wrap over her shoulders, ready to leave the house.

"Hey, Marge, I'm going to be late to-night, may I sleep with you?"

"Why of course, Alice. That'll be all right."

"Well, I'll tell mother I'll be in by twelve and that I'm sleeping with you. She didn't want me to go to Cherry Grove, but I'd already promised. It'll probably be three when we get back—"

"But you're telling your mother—" Margaret began to protest.

"Oh, that's all right, don't let it worry you. Just a little thing."

Margaret had an unpleasant feeling as Alice hurried out. She could never have deceived Aunt Polly like that. Alice had not only deceived her mother, but was deliberately going to tell what was untrue. It was perhaps not the first incident which had led Margaret to doubt Alice's integrity, but she was for the first time brought to serious disapproval of her cousin's conduct. She had looked forward to a comradeship with Alice. Would she be disappointed in her expectations?

Margaret sat down on her bed to study her Sunday school lesson. For the first time she wondered where she would attend church in the city. She would miss her own Sunday school class. She knew her aunt attended one of the large Philadelphia churches rather irregularly. Margaret resolved to attend church every Sunday, as Aunt Polly would wish her to do.

Musing over her lesson, her eyes fell on the old letters she had brought from the attic. She reached for them and, doing so, dropped the diary that was beneath them. She picked it up and began glancing through it. It must be her mother's, of course. She began to read here and there, at first indifferently, and then with sympathy. Sorrows and happiness, disappointments and triumphs, were recorded on the small pages. She read with interest of the events of the years gone by. There were days in nurse's training. Her mother and Aunt Polly had both taken training, only Aunt Polly had never finished because her mother had had a stroke, and she had to come home to care for her.

Suddenly Margaret realized that the words she was reading were not her mother's but Aunt Polly's. Somehow Aunt Polly's diary had been put away with her mother's letters. As Margaret began to realize that these hopes and disappointments belonged to the woman who had been a mother to her, she came to have a sympathy for her that she had never had before.

"Mother was so tired again to-day," Margaret had read. "Eldora is very impatient with her. It is hard always to be patient, of

course, but our mother has given us so much that we can never repay her."

Then there was the day when Eldora had suddenly left for Philadelphia, saying that Aunt Polly could take care of her mother; it didn't take both of them and it was her turn to get away from home.

The days following told of the increased burden of work which Aunt Polly carried, besides caring for her mother. But all the disappointments and trials were told in a spirit of patience which made Margaret wonder. It was the spirit of one who was willing to do the thing God had set in her path. Here and there she had copied a comforting verse she had found in her Bible study.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Even when death took the wasted form from her wheel chair, Aunt Polly had written with the same strength of spirit. Eldora had come home for the funeral. She had married the owner of the small department store where she had clerked.

The little book held only a few more entries after that, but Margaret's mind went on, thinking of what life might have meant after that to her aunt. But Margaret herself, motherless and tiny, had come in her father's arms to ask for her care.

Suddenly Margaret was filled with shame. She had thought her aunt weak and common-

place. Now she began to see her as a tower of strength. It had been her Aunt Polly who had taken her and cared for her all these years. She had worked with Peter, helping him in the old home and making a living. Margaret had been ready to cast aside all she had taught her—had been ready to leave her for what she considered a more pleasant life.

Eldora Esterbrook had been glad to leave her social duties for the quiet and comfort of her old home and Polly. Alice had deceived her to-night, to go where her mother had forbidden her to go. Gradually Margaret came to see the glamour of her cousin's activities in a new light. She saw the cheapness of her deceit, her pride.

And suddenly Margaret knew she had come to a decision. She was ready to put her life into the hands of God who made strong the weak, who gave a peace not of this world.

Slipping into her dressing robe, Margaret opened her own door and almost ran down the steps to find her aunt. She found her shelling peas for Sunday dinner and nearly spilled the pan of peas in her wild embrace.

"Aunt Polly, listen, I'm staying with you. I don't want to go!"

Aunt Polly patted Margaret's hair and the tears stood in her eyes. "I'm so glad, dear. It was hard to let you go, but God has given you back to me."

Margaret's eyes shone. "Yes, Aunt Polly," she said, "and I'm going to trust my life to Him, to always guide me."

Springfield, Ohio.

ELEMENTS OF SUCCESS

By Sanford C. Yoder

What is the fate of the average young man who starts at twenty-five to make his way in the world? Where will he be and what will be his fortune after four decades of struggle when he is approaching the three score and ten?

The statistics given us by insurance companies tell a story that is so widely divergent from the ordinary opinion that it becomes startling, and not a little disconcerting. Take one hundred average young men, they say, at the age of twenty-five and follow them through to their destiny forty years later, at which time they will fall into the following groups. Thirty will be found in the cemetery. Fifty-four will be dependent upon their families or charity. Five will be barely able to make a living. Four will be ranked with the well-to-do. And one, only one, will have prospered sufficiently to make for himself a place on the Gold Coast or to move among the elite of Fifth Avenue.

What has happened to this enthusiastic, self-sufficient, self-confident crowd of forty years ago? When all allowance has been made for misfortunes and inequality at the hand of agencies entirely beyond their control, a large proportion of these failures must be attributed to an element of character that lacks the ability to stay by the task until it is finished.

What we speak of as success in life depends mainly on three things. First, on the

kind of start we get. Second, on whether we stick by the task until it is finished. And third, on how we gather in the harvest.

Coming back to the first point, it cannot be said that a start is good if it is free from handicaps, or bad if it is filled with obstacles that seem insurmountable. A good beginning, or perhaps more correctly, a right beginning, is certainly an advantage. Not to be loaded down with evil habits, or followed by a long train of evil heritages, or to be burdened with physical handicaps, is greatly in one's favor, but this is not alone the deciding factor. One needs only to read the biographies of the great to learn what a seemingly unfavorable start some of them had, and yet they outstripped their competitors and finished the race in advance of them all. Success or failure is not so much the result of the "set" of one's environment as it is the "set" of one's mind.

"Some ships sail east and some sail west
With the selfsame wind that blows.
'Tis the set of the sail and not the gale,
That decides the way she goes.
Like the waves of the sea are the ways of fate,
As we voyage along through life.
'Tis the aim of the soul that decides the goal,
And not the calm or the strife."

The old adage that a good start makes for a good finish is only half true. One needs only to glance at the report of the insurance companies and note the large number of failures to conclude that something happened

to most of them somewhere between the start and the finish. Somewhere there was a collapse. We are not now so much concerned with the fact that it happened as we are with the causes that made it possible, or rather, the causes that made success impossible.

To-day we hear much about the tragedies and failures of youth. These are not to be minimized, but in proportion, the collapses of maturity are perhaps just as numerous and more tragic. Why should a man who has risen from almost inscrutable depths of the social strata and who overcame obstacles that baffled the strongest heart, fail in the midst of his success? This is a question that has given rise to serious thought by those who have observed the facts.

For one thing we may say that after the intense struggle to succeed there came the moment of success when there was not the necessity for the same alertness and hard work. His wealth made way for him, and his influence gave him standing and recognition which carried across what formerly had to be pushed across. In other words, leisure is available, and he is caught off guard and fails. He is like the flute of Moses, of which the legend says that it charmed the flocks of Midian and filled the desert with its melody but when the priests to whom it was given honored it with a coat of gold, its voice became silent, and it played no more.

But failures are not all due to leisure. There are many who have learned to use it wisely and well. Business and success bring with them a degree of power. Too often this is alien to the one who has risen out of obscurity. It is more or less so to all who have never had their theory and knowledge seasoned with experience. Power is dangerous in the hands of him who does not know what use to make of it. Nitroglycerin and dynamite are mighty forces for good in the hands of the experienced and the cautious, but become a menace to the entire community when in the hands of the inexperienced and reckless.

Then there is the impact of trouble. The proverb, "Uneasy lies the head that wears the crown," was likely spoken by one who knew what the penalties of influence and power are. Danger comes along the way when temptation or trouble strikes again and again, until the walls are shaken and the foundations give. Some years ago there was found living on one of the isles of the southern seas a graduate of one of the most noted universities of the Old World. He lived with his harem of aborigines in filth and squalor. He had made a brilliant record in college. He had started nobly in a professional career. Then his foundations gave way, his moral fiber snapped, and he failed. The firmament is filled with stars that blazed brightly on the horizon, but became befogged and dimmed in the mists of their setting.

With the foregoing discussion the causes for failure have by no means been exhausted, but just now schools and colleges are interested in starting the year with a group who are approaching the point of departure on life's great highway. A few more years and they will be in the thick of the battle. What can we say or do that will steady them and

hold them fast when the storms come and their foundations begin to sink?

First, we would say, begin right. No finer parable was ever spoken than that of the Savior in his conclusion of the Sermon on the Mount, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock."

Second, without doubt the greatest living force in the world to-day is the power of vital Christianity to which every one can anchor himself through faith. Here is a power that will supply our weakness, renew our strength, revive our hope, revitalize our spirits, and hold us steady at every point and under every condition throughout all our life's career. No matter what may be the weather, nor from which point of the compass the winds may blow, above all the tumult of earthly noises and confusion, the voice of the Master rings clear: "Be not afraid, it is I." The college that is not Christian has left out of its curriculum the most essential and potent force in the making of character and an indispensable factor in the element of success.

A book on Tests of Character, relates a story that illustrates what each one needs in order to succeed:

A young lighthouse keeper took with him his bride to keep the lights on the shores of Sandy Hook. After a few years he was transferred to a new post on a rocky reef off the shore of the mainland. His bride was dissatisfied. Her flower garden, her plants, and her friends were missing. But she stayed on. One day her husband took sick and was removed to the infirmary for treatment. His young wife stayed with the lights and looking out of the porthole one night she saw a boat coming toward the lighthouse.

"We are sorry," the men said, "but your husband is worse."

"He is dead," she cried, and her instinct had not deceived her. She says, "We buried



IF I SHOULD NEVER PASS THIS WAY AGAIN

If I should never pass this way again,
If these familiar scenes are lost to view,
And in the various pathways known to men,
I travel on a road that's strange and new;

May there be some one on this way I've gone,
Some traveler, by grief and care beset,
Who will be given courage to go on,
Remembering words of cheer when last we met!

If but one smile may cheer a lonely day,
If one chance word may lessen some one's pain,
Or one kind deed may smooth some rugged way,
I know I'll not have passed this way in vain.

—Anetta J. Nicholson, in Verse-Land.

him in the cemetery on the hill. Every morning when the sun comes up I stand at the porthole and look in the direction of his grave. Sometimes the hills are white with snow. Sometimes they are green. Sometimes they are brown. But there always comes to me a message from that grave. It is what I heard Jacob say more often than anything else. Just three words: "Mind the light." This once youthful bride is now past seventy, and the snows of more than thirty winters lie on her husband's grave, but she is still on duty at the post where she felt she could never live.

Her life is a call to patient, watchful service under disappointing conditions. Students of the world's many institutions of learning, let this be your watchword, and let it become effective now. In class room, in social functions, in all school life and in business, "Mind the light." Remember the years you spend in college are years in which great decisions are made. The problems of what one's future attitude toward God will be is likely to be permanently decided. The choice of life's companionship, and home will probably be settled during this period, and in the light of your surroundings your life's business or profession will in all probability be decided during your college years. This being so, the help of all that is connected with a Christian institution, manned by godly men whose advice is given in the fear of the Lord is to be desired. The schools of the Mennonite Church are designed to be a help in this direction and invite all serious young men and women to enter their gates when they swing wide this fall for the year that is about to begin.

Goshen, Ind.

THE THREE BONES

An Irishman was seeing his son off on the steamer to a new land whither the lad was bound with the intention of seeking his fortune.

"Now, Michael, my boy," he said, as they parted, "remember the three bones and ye'll always get along all right."

A stranger standing near by overheard the remark and when the ship had gone he asked the old gentleman what three bones he referred to.

"Sure, now," said the old Irishman, "and wouldn't it be the wishbone, and the jawbone, and the backbone? It's the wishbone that keeps you going after things, and it's the jawbone that helps you find out how to go after them if you are not too proud to ask a question when there's something you don't know, and it's the backbone that keeps you at it till you get there."

—D. Carl Yoder.

NOT WEAKNESS

Let me emphasize the fact that the word "meek" does not mean "weak." There is no suggestion here of softness. My old schoolmaster once wrote to point out to me that in Greek the word here translated "meek" is used of a colt broken in ready for its work. It means strength harnessed for service, force completely at rest and, therefore powerful.—Campbell Morgan.

CHRISTIAN MONITOR PULPIT

A CALL TO SERVICE AND THE RESPONSE

By Homer F. North

TEXT: Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.—Isaiah 6:8.

Isaiah was one of the greatest of God's prophets. God had a message to give to His people, Israel, and He needed a man to give it. Through an impressive vision God prepared him for this great task.

Isaiah's vision was of a threefold nature.

1. Of Jehovah, God—high and holy.
2. Of himself—poor and needy.
3. Of a people—far from God to whom He desired to send a message of rebuke, warning, and mercy.

I. A Vision of God

"I also saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple."

Isaiah saw God in His majesty, holiness, power, and glory. The winged seraphims, the voices crying "Holy, holy, holy is the Lord of hosts," the moving doorposts, and the smoke filling the house, were the means God used to bring to the prophet's eyes this wonderful revelation of the Lord of hosts.

When Moses met God on Mt. Sinai and talked with Him, the entire mountain was enveloped in smoke, denoting God's presence.

When Saul of Tarsus met Jesus on the way to Damascus he had a vision of the risen glorified Lord, which was the means of completely changing his life course. As he heard the voice from heaven and beheld the glory of his Lord in his smitten condition, he saw the Father through the Son. "He that hath seen me hath seen the Father" (John 14:9).

2. A Vision of Himself

This is a sin-convicting vision.

What a vision when a man sees God! When we see God we also see ourselves in our sinful condition. Isaiah was made to exclaim, "Woe is me! for I am undone; because I am a man of unclean lips." Isaiah saw his helplessness and sinful life. If he had any good thing to boast of before he had his vision of God it all must have passed away after he had seen the Lord of hosts. This should be true in our own experience—as we see God in His righteousness and holiness, our own deeds and acts become as filthy rags.

This then brings an acknowledgement of our own condition. Isaiah had a spirit of confession, realizing his sinful past in the sight of God.

Job, though considered a righteous man, and one whom God honored yet when he said, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5, 6), he acknowledged his

own unrighteousness and confessed it unto God.

Simon Peter when he saw the power of his Christ in the draught of fishes exclaimed, "Depart from me: for I am a sinful man, O Lord" (Luke 5:8).

3. A Vision of a Lost World

With his vision of himself, Isaiah also saw his own people. "For I dwell in the midst of a people of unclean lips." We see a lost world wrapped up in sin; the picture of a world that is guilty before God. The blackest picture in Holy Writ is that of Romans 1, a world that is guilty before God, and has the wrath of God resting upon it. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18). The Church needs a clearer vision of the Christ as the Savior, the lost condition of the world, of the divine plan of God for the redemption of this lost world, and the truth of God as revealed in His Holy Word.

4. A Transformation

This was a transforming vision. When Isaiah saw the Lord, and then himself in his sinful condition, and also a lost and guilty world—all this was in preparation for the next step. Then the sin-purging fire of God came into his life and cleansed him.

There was the altar of sacrifice and the fire burning thereon. There, also, was the angel of the Lord, waiting to bring the coal of fire from off the altar and to place it upon the mouth of the one to be cleansed.

While Isaiah was in a waiting and yielded condition, ready to let the Lord have His way in his life, the fire of God came into his life and cleansed him.

There was the altar of sacrifice and the fire burning thereon. There, also, was the angel of the Lord, waiting to bring the coal of fire from off the altar and to place it upon the mouth of the one to be cleansed.

While Isaiah was in a waiting and yielded condition, ready to let the Lord have His way in his life, the fire of God came into his life and cleansed him of his sin.

"Spirit of power, Spirit of God,
Spirit of burning, work through Thy word.
Search us and sift us, spare not the dross
Show us that self life ends at the cross."

So, too, in the life of the Christian to-day, if the Lord is to use us in His service, God's Spirit must be the cleansing and quickening agency in our lives.

Self-surrender to God, consecration to Him and His purpose, and cleansing from all evil,

are essentials for a true ministry for Him. Tongues cleansed with fire will be on fire for Him.

5. The Call to Service and the Response

The prophet was now prepared to carry the message. When his life was cleansed, he could hear God's call. The reason so many people can not hear the voice of God as He calls to service is because of some evil in the heart which has spoiled the connection with the Lord.

When the call of the Lord came for some one to take the message, there was now a ready response upon the part of Isaiah with an earnest, "Here am I; send me." This was a direct and personal call to Isaiah, and he met the call with a direct and personal answer. Isaiah did not question as to the kind of message he was to carry, but he was willing to take God's message whatever that message was.

When Paul met the Lord on his way to Damascus and realized that it was the Lord, the desire of his heart was that he might do God's will, for at once he asks, "Lord, what wilt thou have me to do?"

We must give a definite, willing, and whole-hearted response to the call that comes and this response is the expression of our appreciation of His love unto us. "We love him, because he first loved us" (I John 4:19).

It should not be so much the field or the particular kind of work that we would like to do, but, are we willing to work wherever God would place us and do the kind of work that He gives us?

Too often we get particular about the place and the kind of work we would do, or wonder if the task is pleasant and the message meets with favor of the people. If so, then we are willing to be used.

A certain young lady volunteered for foreign mission work. The way did not open up for her to enter upon her work as soon as she thought, and she became impatient about it. She went to her pastor and told him about it, and in his conversation with her he asked her how she was using her time while she was waiting, and whether she had any opportunities for helping the lost while at home. She had to acknowledge that living in the same flat where she lived there were three or four families of foreign nationalities. Up the street a block were others that were foreigners, and yet she had not as much as mentioned her Christ to those who did not know Him. If she failed to represent her Christ to those who were in need of Him at home, was she worthy to represent Him in foreign lands?

The Lord will do the sending if we are willing to go and do what He has planned for our lives. "I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, here am I; send me."

Nappanee, Ind.

Editorials

Jottings

You may walk on stilts for a while, but there is one thing sure about stilt-walking—either you will get tired and come down of your own accord or you will keep on until you suffer from a humiliating tumble.

* * * * *

"Woe to them that are at ease in Zion," said the prophet Amos. There are entirely too many people who are professed followers of the Lord Jesus Christ who are still living on Easy Street, content to have their names on the church roll, but not taking any active part in church work. It is a sad condition and one which brings woe to both the person who is spiritually indifferent and to the visible church here below. Oh for some power to awaken every sleeping church member or Sunday school pupil to a sense of his opportunities and responsibilities!

* * * * *

That is what every Christian worker no doubt often thinks, but such thoughts will probably do little good unless they result in some kind of action. For while we, of course, cannot directly change the attitudes of people it is possible that we can do very much to help them. We can show a kindly interest in them and their spiritual welfare. We can perseveringly hold them up to our Heavenly Father in prayer. We can visit them and tell them how much we miss them in the services and how much they miss by being absent. We can assign them some simple tasks in the work of the Church, something that they are qualified to do. And thus as we all work together—pastor, superintendent, teacher, interested friend—we may materially reduce the number who are spiritually indifferent and uninterested and correspondingly increase those who are filled with the Spirit and whole-heartedly engaged in the Master's service.

* * * * *

Our church schools are represented again in the articles for this month. These institutions were established by the Church so that our young people may receive an education while in a Christian environment and under the tutelage of Christian teachers. These schools are maintained for the benefit of our people, and are worthy of our support. There are a number of ways in which support may be given. There is always opportunity to help in a financial way, for it is hard to keep up a school plant and pay running expenses through the income that is derived from the tuition fees of students. We can help by sympathetic interest and prayer for the officers, teachers, and students in our schools. And just now we can help very definitely by encouraging our young people to attend our church schools wherever possible. Let us support the educational program of the Church as carried on by our own schools in every way that we can.

Caring for the Homeless

It was our privilege recently to attend a homecoming meeting on the spacious lawn of the Children's Home at West Liberty, Ohio. The meeting was well-attended, and many different groups of people were represented in it. First, were the children who are at present guests of the

Home. There was quite a group of children of varying ages, although we did not find out the exact number. Then there were those present who had at one time been inmates of the Home, but who had now grown to maturity and had homes of their own. The next group was that of the present workers in the Home. Then came the workers of other days, people who had given faithful service to the institution, but who had left to engage in other kinds of Christian work. Another group present was that of board members, one of whom had served in this capacity since the organization of the Home, over thirty years ago. Last of all was the large number of interested friends who have in one way or another helped to support the work and to keep it going on through the years.

The meeting was both enlightening and impressive, as one after another of the representatives of the various groups gave their testimony and spoke of the greatness and helpfulness of the work of caring for the homeless. It is certainly a task of tremendous import and possibilities. Wrapped up in each child that comes under the care of a children's home is a soul that is precious in the sight of God. And the influence of a Christian children's home, in teaching young minds the precepts of God's Book and in thus bringing to them the message that makes them "wise unto salvation through faith which is in Christ Jesus," is something of greater value than human minds can compute. As we listened to the testimonies given in this meeting we felt more thankful than ever that our Church has established institutions to care for the homeless and friendless. May the Lord continue to bless the work to His honor and glory and to the salvation and upbuilding of many precious souls.

Mission Study

After a period of some years in which this phase of Christian work has suffered somewhat from lagging interest, the Church is once more being aroused to the need of mission study if our people in general, and young people in particular, are to be imbued with the interest in missions which they rightfully should have. Mission work has been called "the first great work of the Church." The last message of our Lord Jesus to His disciples was a missionary message, the commission to carry the Gospel to all the world. The early Church was a missionary Church and in a remarkable way carried the Gospel message into regions far away from the home base.

In a similar manner the Church of to-day must be a missionary church if she is to be a living, growing organization, or more correctly, a living organism. She is the body of Christ, the instrument which He uses to carry on His work and to do His will upon earth.

We are glad for the renewed interest in Mission study. Our church schools are giving this work greater emphasis this year than for many years. Our Mission Board has appointed a special committee to reorganize and direct the work. Bro. M. C. Lehman, chairman of this committee, is at present furnishing a series of articles in the Gospel Herald in the interests of this work. Bro. Detweiler, another member of the committee, contributes a review of a missionary book in this issue of the Monitor. The committee hopes to have some definite plans for mission study to present soon.

Christian Life

MODERN SIN

IX. The Modern Dance

By C. Warren Long

The modern dance is one of the greatest sins indulged in by the American people. I propose to discuss this subject briefly, earnestly, honestly, with strong conviction and without unreasoning prejudice. My purpose in writing on this subject is not to satisfy my conscience that I have considered the question, nor to satisfy the editor who has asked me to write on this theme, but to make a strong sane and sensible exposure of this great modern evil in the time and space that has been allotted.

Let us consider at the outset the specific question for discussion. I shall not discuss the origin or the antiquity of dancing, nor shall I attempt to debate the fact that dancing as an amusement has been known from the early age of human history, nor shall I take issue with what the dance has been in the past.

The question that I propose to discuss is the modern dance with its approaches and ap-purtenances as it has been developed in society and as it now holds sway as a social institution in the social world. To this I bring five charges.

First Charge

The modern dance destroys the possibilities for the highest intellectual improvement.

Regardless of what our estimate may be of the dance, there is one thing to be admitted and that is those who participate in it find all opportunity for intellectual conversation crowded out. Daniel Webster once replied to a dance floor jig lover when he asked him why he did not dance, "Sir I never had the ambition nor the talent to learn the art." A doctor in a state hospital for the insane once said, "The only exercise they can teach to the insane with any degree of success is dancing."

Truly the art of physical movements has never risen higher than the savage. Some one has put it in these words. "Monkeys can be trained to display greater agility than we and bear statelier gravity." It is admitted by the sober, candid individual that the dance is greatly lacking in the promotion of mental vigor.

It is essential for us to have recreation as we live in this hurry and rush and breathless modern life if we are going to enjoy and adhere to the God in whose image we are. The dance is not a recreation, as society would have you to believe. Dancing is work, the very thing we would escape from when seeking recreation. Our reasoning is on a false premise when we describe the dance as a helpful recreation and intellectual diversion.

The present set-up of civilization permits every rational human being to make scientific and technical study of any subject of interest. Then to say we can not pass an evening without the various gyrations of the body to the

sound of music, is a confession of low mentality, despite the opportunities that make this age stand out in all human history. These bodily gyrations to the sound of music are not conducive to mental poise and vigor. Educators are boasting to-day of our intellectual privileges and attainments, and yet many of them are permitting and even assisting in the organization of student proms. These proms are organized and conducted at the expense of intellectual stultification. Society to-day rejoices and feels proud over its intellectual strides and then confesses its weakness and stupidity by going out for an evening to the dance.

One of the greatest gifts God has given to man is his intellect. We can not afford to secure intellectual diversion at the expense of intellectual degeneracy.

Second Charge

The modern dance violates many universally recognized laws of health and morals.

The dance as conducted to-day fundamentally violates the laws of health. The dance was not originated nor designed for the purpose of promoting health. Yet many educators advise dancing as a part of the school curriculum. What numskulls they must be, for no reputed physician who is interested in his profession and the welfare of humanity would sanction the modern dance with its approaches and belongings as a health measure. Suppose a newly erected gymnasium would open its doors with an advertisement in bold relief in newspapers and magazines such as this. "Dance for Health Gymnasium, open from 10 P. M. to 3 A. M. The dancing will be done amidst an atmosphere heated and corrupted by tobacco smoke, perfumes, and liquor belching breaths. The participants are subject to a rigorous demand of fashion. The clothing is such as will repress respiration and embarrass natural ease of motion. Only such cosmetics will be used which will suppress perspiration. There will be no regard for the rest, freshness, and vigor required for the next day."

The conclusion of right thinking people would be that no gymnasium would advertise that way. That is right; they would not. Yet that is what the dance offers you under the guise of an aid to health. Notice the offer is late hours, a befogged atmosphere (a combination of smoke, liquor, cosmetics, etc.), exertion, clothing not conducive to bodily exercise, bodily contacts that produce immoral thoughts and acts, all of which are violations of hygienic laws. In this bold and flagrant violation of hygienic laws it appears that gonorrhea, syphilis, consumption, rheumatism, neuralgia, and pneumonia can be regarded as natural results.

The very nature of the dance as it is con-

ducted permits and provides for, and may I emphasize, could not exist without permitting and providing for, liberties and familiarities between sexes which would be nowhere else tolerated by respectable society.

Dr. Horace Bushnell once said of the modern dance, "They are the contrived possibilities of license which belong to high life only when it runs low." It is under such license that a lady will lay her head on the shoulders of a man who is not her husband and place her body against his and allow him to put an arm around her waist and clasp her other hand in his, which is according to the dance instructor of a waltz. To the pure mind such a pose of the dancing party suggests impurity and immorality.

The real center and source of the dance craze and attraction is the sex element. Some one has said, "Take sex out of the dance, and it will lose its fascination and attraction for those who are now captivated by it." This is because the pleasure and entertainment realized is only secured when the dance is executed by both sexes. In the writer's experience as a city pastor in contacting scores and scores of individuals who are frequenters of the ballroom I have been interested in learning what there is in the dance that they enjoy most. Invariably the reply is, "I enjoy the social intercourse and the emotional response that comes from the touch of the opposite sex." Such standards and ideals are destructive to health morals.

Third Charge

The modern dance contributes greatly to the shiftlessness and selfishness of the social life.

To many a man and woman, young and old, social life means only the enjoyment for the moment of the passions and appetites of self. The governing principles in the ballroom are wretchedly selfish and tend to destroy the claims of society as a whole. Here a city pastor hears woeful tales of broken homes, broken friendships, broken engagements, babies born of whom the mother knows not who the father is, and brawls of various kinds. At this point I wish to place a still more serious charge against the modern dance, that it has exerted an influence which displays great power in the making of moral and religious scruples to the extent that even in the polite and conventional society the church dare not rise in protest to the breaking down of morals nor stem the tide of apostasy. To the lower and middle classes of people the general attitude has become aimless and shiftless, with no specific ideals and religiously they are like Gallio when "he cared for none of these things." Thus the dance is a monster that war should be waged against with the power and might that God gives to His saints.

Fourth Charge

The modern dance exerts a positive influence in restraining souls from becoming Christians.

In the writer's experience there have been a number of cases where individuals have definitely postponed entering into the Christian life and who were determined to seek the life of worldly pleasure in which they believe the dance to be the leading attraction. In the

past year there were several young families that the writer tried to win to the Lord and failed to do so. They fortified themselves and insisted that their forms of amusement, in which the dance was prominent, were giving them the desired results. To-day one family is broken, another on the verge of breaking, and another being ostracised from society with triangle love affairs arising—hospitalization and brawls are the goals they are reaching. Yet in the face of such goals they are continuing to turn down the Lord Jesus with a hope of a brighter day when they can have a fuller enjoyment on the ballroom floor again.

There are many living Christian witnesses who to-day declare that the stronghold of their resistance to the Spirit of God was the dance. All those who have had evangelistic and city mission experience of any sort have had frequent evidences of the truth of this charge against the modern dance.

Fifth Charge

The modern dance ruins lives and wrecks homes.

The fact that sex is the center of attraction and the power that draws individuals to the dance accounts for the unmerciful havoc of ruined lives and homes, that have been wrecked by the approaches and belongings of the dance.

T. A. Faulkner ex-proprietor of Los Angeles Dancing Academy and ex-president of the Dancing Masters' Association of the Pa-

cific Coast said, "Two-thirds of the girls who are ruined fall through the influence of dancing."

A former Chief of Police in New York said, "Three-fourths of the abandoned girls of New York city were ruined by dancing."

A matron in a Florence Crittentendon Home said that she ascribed the beginning of the downfall of over three-fourths of her patients to the dance.

Archbishop Spaulding, of New York, is reported as having said, "Nineteen out of twenty of the fallen women who come to the confessional have ascribed their fall from virtue to the influence of the dance."

The present-day mission worker in our land has continually on his list of cases to be dealt with, broken homes, ruined lives, wrecked physical bodies and souls, and ruined characters of which the individuals themselves attribute much to the modern dance with its approaches and belongings.

With these facts and observations in view we close this brief exposure to this great modern sin. We believe that we have proved that we have more than fanaticism and prejudice as the basis of our opposition to it. It is the writer's conviction that the Christian Church and the ministers of Christ can not refrain from raising their voices and hands in opposition to this great monster that is in the social world and is rapidly creeping into the Church.

Peoria, Ill.

tional government was organized, some conscientious and humane persons began to protest against the cruelty and inhumanity of slave labor and traffic. The nation was divided on the issue. For several decades men of ability condemned it, and other men just as able and sincere justified it. The controversy became heated, and Congress several times attempted to adjust the strained relationships between different sections of the country, but without permanent success. The situation became tense, the antislavery agitation concentrated under the leadership of one prominent man, Lincoln; the proslavery movement concentrated under the leadership of another prominent man, Davis. The contending forces organized for a final and definite decision; they were marshalled on the field of battle, and the issue was settled decisively.

Monarchism or democracy as an established form of government, under the leadership of men defending either form, agitated the various nations of the world for many centuries, and each nation decided on its own form of government. A generation ago the controversy assumed universal proportions, and the World War was fought to make the world safe for democracy. President Wilson, the impersonation of popular government, mobilized the forces of democracy; Kaiser Wilhelm, the embodiment of the divine right of kings, or that the king is the state, marshalled the forces of autocracy; the contending armies under their respective leadership decided the issue on the field of battle.

The basic principle in a philosophy of history we wish to notice here is this, a systematic movement in the affairs of men has its use, its era of prominence and domination when the masses of men under constant agitation by eminent leaders will either approve or disapprove, and its ultimate destiny will be determined by concentrated organized effort under the most capable leadership in dreadful conflict—in a dire grapple for either defeat or supremacy. Both John and Paul apply this principle to the spiritual conflict of the ages. There are many antichrists, says John; there have been a series of them throughout the centuries; but all antichristian doctrines will be finally embodied in the Antichrist, the greatest of them all, who will control and direct all its activities and energies. "The mystery of iniquity doth already work," says Paul, and it has worked for several millenniums under the direction of the world's great men; but eventually all forms of sin, iniquity, transgression, lawlessness, and apostasy will be impersonated in the "man of sin," "the son of perdition," the world's greatest genius who will then direct all its energies and activities in unrighteousness, ungodliness, and lawlessness. And righteousness and truth will also be impersonated,—the Lord Himself will encounter His adversary, the Antichrist, "the Wicked" in dire conflict, and the apostle thus tersely states the result—"whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (II Thess. 2:8).

We have noticed what the apostles say on the subject. What say the prophets? Daniel applies the term "horn" which he interprets as "king" to a personality of unusual ability and characteristics. Daniel 7:8, 20-25; 11:36-

THE PROPHETIC WORD

IX. The Reign of the Antichrist

By John Thut

The apostle John is the only one of the inspired writers who mentions the Antichrist under this name, and he uses it in only four verses. I John 2:18, 22; 4:3; II John 7. Has this term reference to a system of antichristian doctrine only, or also to an individual, a personal Antichrist? "Many antichrists" conveys the idea that there is a system of teaching antagonistic to Christianity; that there were in the apostle's time and throughout the centuries since a series of teachers who propagated heresies. All four verses teach that these deceptive doctrines center around the person of Christ. Some of them denied the Father and the Son, which is atheism; others would not acknowledge His humanity, denied His incarnation, or that He was here in the flesh; still others would admit that He was a historical character, but did not concede His deity. This last view is at present a popular conception. But John says also, "Ye have heard that antichrist shall come" (2:18); this is a technical or proper name and denotes some one man in whom would be manifested the last and highest expression of this antichristian doctrine. These many antichrists are but the forerunners of the greater and individual Antichrist who will be the last and greatest of them all.

Paul also mentions (II Thess. 2:1-12) an individual man as the great enemy of God and of His Son at the time of the end. He names him "the man of sin," "the son of perdition,"

"that Wicked;" this last term would better be rendered "the lawless one." But the apostle also discriminates between a universal system of evil which he calls "the mystery of iniquity," and a person who will in the end time be the embodiment of all that is evil, the impersonation of all iniquity. It will be the "falling away" (verse 3) the final apostasy that will give rise to this person; the corruption of Christian doctrine will prepare the way for its final rejection under the leadership of this, the greatest of apostates. He is usually identified as the Antichrist described by John.

From the statement, "Ye have heard," etc., we conclude that John taught the early church verbally that such a character as the Antichrist would appear in the last time. Paul also reminds the Thessalonian brethren (verse 5) that he had taught them orally about this remarkable personage while present with them, and he left it on record in this epistle that he did so. But how regrettable the lack of knowledge and teaching about this character in our modern church!

Both John and Paul recognize a profound principle in accordance with which human events occur. It is difficult to comprehend or explain, but a few illustrations from secular history will elucidate the point. Slavery was introduced into our colonies at an early date, found profitable, and hence increased rapidly. For several generations no one apparently opposed its extension. About the time the na-

38, etc. The Revelator portrays a "beast" which in the book of Revelation symbolizes either a kingdom or a king. Rev. 13:1-10. This horn or king of Daniel and the beast of Revelation may be identified as the man of sin spoken of by Paul. "He shall speak great words against the most High" (Dan. 7:25) and blaspheme against God (Rev. 13:6), and oppose and exalt himself "above all that is called God" (II Thess. 2:4). He will wage war against the saints and prevail against them (Dan. 7:21, 25; Rev. 13:7; II Thess. 2:4-8), he will exalt himself and magnify himself above every god (Dan. 11:36-38), and demand that he be worshiped. Rev. 13:8; II Thess. 2:4. He will be the highest expression of pride and self-exaltation. Dan. 7:8; 11:36; Rev. 13:5-7; II Thess. 2:4. His destruction will be sudden. Dan. 11:45; Rev. 19:20; II Thess. 2:8. From a careful comparison of these passages we conclude that this lawless one will be he who will ignore the fundamental national and international laws and establish a political and social order of his own.

The lack of unity in the world's legislative halls and their inability to agree in their efforts to enact laws for the public welfare has produced a demand for national dictators. The statesmen of Europe are convinced that democracy with its ceaseless discords is a failure; and the people of our country, wearied by the dissensions and inefficiency of our Congress, consented to grant the rights of a dictator to our President. Incessant national upheavals and revolutions, ceaseless international complications and discords, will eventually demand a superman of indomitable will to subdue this universal turmoil and turbulence and establish order and peace amongst the nations of the world. Acute political and social disorders have imposed upon various countries dictators who are but the forerunners of a greater dictator thrust upon the world by its political, social, and religious chaos. Nebuchadnezzar's manlike image (Dan. 2) seen in a dream, portraying the succession of world empire, terminated in ten toes, typifying ten great states existing in the end time. And in Daniel's vision (Dan. 7) of four beasts representing the succession of the same empires there appeared on the fourth, ten horns typifying ten states, the last stage of political development. Just how active this superman will be in accomplishing this result is not clear; but that the present nations will be organized by conquest and statesmanship, into ten great sovereign states or empires is predicted in the prophetic Word. This is a herculean task and will require generalship and diplomacy of the highest order. Not content with this achievement, this political prodigy will proceed to organize these ten states into a superstate, a universal empire with himself as the supreme ruler. His marvellous intellectual qualities will be sustained and energized—galvanized into activity—by Satan himself. Rev. 13:2.

Such overweening ambition and self-exaltation will arouse resentment and hostile organized opposition; his enemies will succeed in administering to him a disastrous defeat to temporarily resist his encroachments and conquests—inflict on him a deadly wound, wrest from him some of his territory. His repulse, however, will prove to be to his advantage; he

will subdue his enemies, reconquer his lost territory; and then his erstwhile foes will unite with his friends to wonder, to adore, and to worship him. Rev. 13:3, 4. He will have proved himself invincible in war. "Who is able to make war with him?" his admirers will say; and no man in that world domain will have the audacity to dispute or attempt to wrest world sovereignty from him. The ten great independent States are massed by him into a Federation of the World, with himself as its dictator; "power was given him over all kindreds, and tongues, and nations" (Rev. 13:7). Himself the child of political revolutions, of social upheavals, of world turmoil and turbulence, of the seething currents and counter-currents of communism, anarchism, socialism, fascism, nazism, etc., he will emerge to subdue gradually this incessant world disorder and will succeed in making himself its master; he will reduce it to order and henceforth direct the destiny of his vast dominion. The world's restless energies and activities will at last have produced its master mind and will. From the unprecedented tyranny and unparalleled intolerance of his reign there will be no human possibility of escape. His subjects in proclaiming him the world's greatest potentate will say, "Great is the political Dictator of the world!"

The apostles and prophets especially stress the fact that he is the lawless one; he shall think to change times and laws (Dan. 7:25), and he shall do according to his will. Dan. 11:36. National constitutions and fundamental laws, international laws and treaties, long held sacred by the people, will be discarded,—considered scraps of paper—by this arrogant, self-willed, conscienceless, unscrupulous conqueror and dictator. Personal rights and liberties of the people will be suppressed; to criticize adversely his lust for power will not be tolerated; every obstacle to his career must be crushed. His will is law; himself the state, his person to be worshiped as God, and he claims that he is God. Moral standards, cherished conventionalities, and recognized precedents will be ignored; license, lust, and indulgence will become the recognized privileges of the public.

He will be the most brilliant and versatile intellectual genius and political prodigy this world will ever produce. He will be the perfection of culture, refinement, and suavity; of magnetic personality casting his hypnotic spell over the world; and will be the highest and fullest development of the natural man in this world. He will be a brilliant orator, an accomplished politician, an astute statesman, and an invincible warrior. He will possess to a more eminent degree Nebuchadnezzar's ability to administer government, Caesar's genius to organize, and Napoleon's invincibility in war. Woodrow Wilson's vague ideal or vision of a League of Nations or Federation of the World, this political prodigy will materialize into an accomplished fact.

In Revelation 13:11-18 another beast is described; it is compared to a lamb having two horns. Daniel (chapter 8) gives the account of a dreadful encounter of two beasts—two empires—in which the king of Grecia (verse 21) gains the ascendancy. A king of fierce countenance (verse 23) shall arise in the latter time when transgressors are come to the full.

Whether this is the same king as the one described in chapters 7 and 11 may be questioned. That one emerges from the political revolutions of the fourth kingdom, the Roman Empire in the close of this age; while this one arises from the commotions of the realm of Grecia in the latter times. This king or this man of great influence and power will be the product of the world's philosophies and religions; its controversies and conflicts will demand a man who can harmonize or reconcile them. The lamblike beast of Revelation 13 is deeply interested in religion: he "causeth the earth and them which dwell therein to worship the first beast" (verse 12). This is the great false prophet. Rev. 19:20. It will be the conflicts and controversies of religions, philosophies, and speculations that will bring forth this man, the embodiment of all false religions. It is well to notice the intimate cooperation between two beasts. Of the troublous times prevailing during the reign of these two monsters of iniquity we shall speak in the next issue.

Harper, Kans.

USEFUL SIMILES

As swift as thought.
As soft as moonlight.
As restless as the sea.
As fragrant as lilacs.
As keen as a dagger.
As supple as an eel.
As bitter as aloes.
As spacious as the skies.
As sudden as lightning.
As modest as a violet.
As insensible as bronze.
As quiet as a sepulcher.
As impartial as sunshine.
As white as a snowdrop.
As light as thistledown.
As hollow as an echo.
As inflexible as an oak.
As arid as a desert.
As plump as a quail.
As pale as ivory.
As ancient as the pyramids.
As vain as a peacock.
As agile as a cat.
As sparkling as champagne.
As free as flowing water.
As mysterious as death.
As talkative as a magpie.
As elusive as a shadow.
As yellow as a quince.
As adroit as a rhinoceros.
As tremulous as molten gold.
As straight as a candle.
As ruddy as a winter apple.
As impenetrable as granite.
As delicate as a sea-mist.
As glum as an undertaker.
As fair as a lily.
As eager as a greyhound.
As pallid as a pearl.
As innocent as the moon.
As empty as a rifled tomb.
As evanescent as morning dew.
As loud as a brawling brook.
As friendly as a squirrel.
As solemn as a requiem.

(Culled from "Similes and Their Use" by Grenville Kleiser; Funk & Wagnalls, New York, Publishers.)

ALL THINGS WELL

"He doeth all things well:
We say it now with tears,
But shall sing it with those we love,
Through the bright, eternal years."

Educational

THE INQUIRING MIND

By M. T. Brackbill

Of all forms of poverty, the one kind truly lamentable, is poverty of thought. The philosopher with but one shirt to his back may be very rich; rich with the true riches. A certain professor intimated the other day that when the Creator made man He intended that he should think more than anything else. I feel inclined to agree with him. The Psalmist said, "In the multitude of my thoughts within me thy comforts delight my soul." It was only **wrong** thinking and its consequences that made man a slave to physical labor. Adam and Eve started out in simple living, as far as physical activities went, but with what high society, and with what high thinking! Dressing and keeping the Garden was but pleasant, healthful exercise, plus poetry and music, natural philosophy, and metaphysics. But unfortunately they lacked certain mental defenses against the erroneous reasonings of an experienced deceiver, and they had to enroll in a school of hard labor as a result.

Man has been called the thinking animal. I do not exactly like the expression, but if we don't think we are not holding on to at least one line of distinction. Thinking is the greatest privilege we have. "And man became a living soul," an active mind, a thinking mind, a reasoning mind, the kind of mind that lives on when the body dies. This immortal part of us is therefore the most important part and should receive the best training and development we can give it. Our happiness, our service, and the true riches of life spring from a healthy and productive mind.

The body capable of growth becomes hungry for food. So the mind capable of growth craves knowledge. "My soul is athirst for God." "I have esteemed the words of his mouth more than my necessary food." "How sweet are thy words to my taste! Yea, sweeter than honey to my mouth!" "Open thou mine eyes, that I may behold wondrous things out of thy law." "The law of thy mouth is better unto me than thousands of silver and gold." "Oh how love I thy law! It is my meditation all the day." People do want to know, else why all the millions of newspapers, magazines, and books sold every week? People do want to learn, else why all the thousands of high schools, colleges and universities? Every child is inquisitive and investigative, and when he can handle enough words to frame them, his thoughts take chiefly the interrogative form. And I believe that is the normal way of the mind, not only of the

childhood mind but of the adult mind as well, and should be encouraged, not with "Run along and don't bother me," or "Do as I say and don't ask any questions," but with intelligent answers with reasons suited to the inquiring mind.

Until rather recent years there had been a common attitude in the home, in the school, in the church and in government circles against questionings. Tradition, custom, and anything age-hallowed was to be accepted with blind faith and followed by unquestioning obedience. And the sort of home training and public teaching and governing fostered a tolerance for this attitude. But now and then great inquiring minds demanded answers. Galileo, Pestalozzi, and Menno Simons, for examples, each gave impetus to the spirit of research and laboratory methods. The idea of testing is, I think, quite in keeping with the advice of John: "Try the spirits," not with

mind has resulted in driving children to other sources than the home for information, in compulsory education, in bringing schisms into the church and membership losses through inadequately defended doctrines, in rebellions and revolutions in governments, and in putting the brakes upon scientific advancement. This repression has by no means entirely disappeared, but in the past century freedom of inquiry has extended the borders of knowledge to unbelievable bounds.

A great change has taken place in the past thirty years. I see a great difference in the schoolroom, for example, when I was a boy, and the schoolroom now. As I recollect we asked few questions of our teachers. We were not encouraged to do that. What we did do was to answer **their** questions. Teaching was largely testing and measuring. Our schoolma'ams and masters knew it all. There was nothing for us to contribute. We were not concerned about current events. The only history was that already written up in books, and that was chiefly wars and conquests. There were no group activities to speak of, no public programs, no projects, no outings, or excursions to see things, nothing but the daily routine of book study and recitation and grading and passing or failing. But we had respect for our teachers. We said, "Yes Sir,"

or "Yes Ma'am." We never disputed the teacher's word, nor talked back with impunity, nor ever talked at all without being called upon or having permission granted to speak. It is quite different now. Youngsters are rapid-fire questioners, and they make as little use as possible of hand-raising. The teacher has become servant of the student rather than his master.

I see the same change in the college and the university. The professor used to stand, figuratively speaking, upon a pedestal, and to make him still higher he wore a stove pipe hat. The gap between him and his students was often very wide. To-day the

average college professor is more approachable, and I should say that the best of them are very accessible. The student used to work for his teacher, now he works **with** him. Unfortunately there is a class of students who are taking advantage of this change and are impudent and arrogant and disrespectful. But it is up to the teacher to rise by dint of personality and achievement to the command of this class, if he can do it. It is quite an ideal relationship when the student can in confidence and admiration look up with respect to his teacher, and the teacher can level his eye with the student's. One of the most beautiful memories I have of my earlier school days was an expression from Dr. P. M. Harbold, who was then Principal of Millersville State Normal School. In it he implied that he considered us graduates now on his level. It was a little like Jesus calling His disciples friends on the eve of their graduation. One time when the late Bro. L. J. Heatwole gave us a chapel talk, he saluted us as "Fellow students." There



A Group of Students and Teachers at Eastern Mennonite School

blind acceptance but with careful consideration and weighing. It sounds to me as though the loudest thunderbolts of Christ were hurled against the Pharisees for their blind following of tradition without thinking what they were doing. Let me quote some of this divine invective according to the Weymouth translation: "Woe to you blind guides, who say, . . . Blind fools! why, which is greater—the gold or the Sanctuary which has made the gold holy? And you say, 'Whoever swears by the altar, it is nothing; . . . ' You are blind! Why, which is greater—the offering, or the altar which makes the offering holy? . . . Woe to you, Scribes and Pharisees, hypocrites, for you pay the tithe on mint, dill, and cummin, while you have neglected the **weightier** requirements of the Law—justice, mercy, and faithful dealing. These things you ought to have done, yet without leaving the others undone. You blind guides, straining out the gnat while you gulp down the camel!"

The attitude of repressing the inquiring

are still many teachers, and I have had some of them, who talk down to their classes from considerable height, and any slip or break they make is calamitous, i. e., calamitous to the teacher. But the present tendency, as I see it, is to bridge the gap between the inquirer and the instructor.

This coming together, this mutual interest, comradeship, and common urge to truth-finding between parent and child, teacher and student, pastor and laymember, and even between ruler and lay citizen, has done much to encourage the inquiring mind; and the freedom with which the pupil can ask questions in school has opened wide his mind on religious matters. More than ever youth wishes to know why believe this or why do that. And it is quite right that he should know. "Know the truth, and the truth shall make you free." Faith is the basis of belief, but faith should be enlightened and not blind. I believe the Gospel of Jesus Christ is entirely reasonable, and although the human mind is incapable of sounding the depths of its philosophy, enough reason is evident to satisfy the most sincerely inquiring mind. And every effort, I believe, should be made to satisfy the inquiring mind. We need to be equipped with adequate truth in order to impart it to others, and to disprove false teaching. Surely there is nothing in the Gospel that should not stand out in the open and not be given its legitimate share of study and teaching. It is unfortunate, however, that our Church is being invaded by extravagant views that lead to abuses, and by unkind and unsympathetic attitudes toward various prophetic interpretations which in the main do not conflict with the basic teachings on salvation and the present work of the Church.

I think it is fine to study prophecy and surely a blessing can come of it, but we ought to maintain an open mind and a sympathy for opposing views that are obviously adequately supported by the Word. I think it was splendid to publish in one of our papers arguments upholding two views of the millennial problem, and I was glad for the editor's plea for an open mind. Some years ago when I learned about the various opinions on millennialism, I thought it was a little like a fence. Some were in front of the fence. They were the premillennialists. Some were behind the fence. They were the postmillennialists. Some were against the fence. They were the amillennialists. Also there were some like myself who were on the fence, and did not know how to come down. I wish I did, but for the present, at least, I am content with the belief that Jesus is coming some day, and that the events and their order will be just as they should be, and I have no fears whatever concerning my part in the program. Those who have it all settled in their minds doubtless have experienced a blessing from it. Those of us who have had our interests in things of the present have our blessing. That outstanding leaders and Bible students in our church

should disagree on some doctrines like this that do not bring in abuses or obviously destructive heresies is no evil as I see it. It shows that inquiring minds are at work searching for truth, and they should be encouraged, but I think it is quite ridiculous to become hostile or talk ostracism or secession on such issues. The Church should a-

wake to her main responsibilities in preaching the Gospel of salvation and in keeping herself pure, while her honest inquiring minds may search and pray for increased light on the perplexing problems of religious philosophy. I Timothy 4:12-16.

Harrisonburg, Va.

"A SPOT IN INDIANA WHERE THE ELKHART RIVER FLOWS"

By Angelina McPhail

Neither the flat, far-spreading plains of the Old West nor the mist-robed mountain valleys of the East form the site of Goshen College. She is set in a green, tree-studded prairie in the heart of the old Northwest Territory. Located in the city of Goshen, the county-seat of Elkhart County, Indiana, her campus is approximately fifteen miles from the Indiana-Michigan state line and a quarter of a mile from the banks of the Elkhart River. Indian legends and heroic tales of the pioneers cluster about every hill and road and hamlet in this region. Ten miles to the west, thence northward, flow the waters of the St. Joseph River, down which the Jesuit fathers, and after them the sinewy *coureur de bois* of old French Canada, came in the time before the English settlers of the Atlantic seaboard had penetrated beyond the fall-line of the Hudson and the Mohawk. In those days Chief Elkhart met the Indians of central and northern Michigan at the battle of Three Rivers. Among the most prominent Indian battles ever waged in the Northwest Territory, this conflict resulted from a dispute between two Indian tribes as to which should control the important junction of the Rocky, Portage, and St. Joseph rivers. Closely connected with this struggle is the charming legend of Princess Mishawaka and her white lover, Sure-Shot. At a later date came the first settlers with teams of oxen and heavy-bodied wagons of oak, bent in the wagoners' shops of New York and the other states of the seaboard. Over the original Lincoln Highway and down the historic Chicago-Detroit Trail they plodded. Their descendants will show you where were built the taverns for housing wayfarers, often the rendezvous of horse thieves driving their

stolen goods from the Ohio River to the Canadian boundary, and point out the high, red mills and the crumbling piers of old covered bridges. Brave tales lie asleep along every rutted path in the countryside and wait for the student of original sources in history to awaken them.

For the naturalist and geographer, no less than the historian, the surrounding country is replete with charm. Lakes green or blue, shallow or spring-fed, invite the nature lover to come and know them. Ponds where waterfowl rest among lush cresses, swamps green with pointed tamaracks, and swales where orchids and pitcher-plants grow are within easy reach. Rush-bordered streams flow at will through wide, green meadowlands. The bold upthrusts of water-sheds and the hilly regions to north and west are clothed with woodland, oak and hickory in Indiana, beech and maple across the line in Michigan. Clustered about the foot of these trees are myriads of wild flowers suited to the soil—dogtooth violets, hepaticas, anemones, trilliums, and Dutchman's-breeches mingle in spring with jack-in-the-pulpit, mandrake, and yellow adder's-tongue. Many small animals and game birds may be sought out by the careful observer. Songbirds are numerous. At sunset by the marshy fringes of lakes and rivers red-winged blackbirds and thrushes intersperse their voices or are interrupted by the kingfisher. Morning in the uplands finds catbirds and brown thrashers, robins and orioles, bluebirds and song sparrows, waking to sing.

It is worth noting that such delights as these are made accessible by excellent transportation facilities. Concrete and gravel highways follow the rutted trails of an earlier period. Outstanding among these the old Chicago-Detroit Trail, now U. S. 112, which carries east and west traffic over an accurately charted route, and U. S. 131, a north and south highway running from the Ohio River to the Straits of Mackinac. Interesting to note is the fact that as they cross the Indiana-Michigan state line, these two great trunk lines run over the same roadbed for a distance of approximately fifteen miles. Numerous other roads adequately connect all sections of the country. The main line of the New York Central Railroad from Chicago to New York passes through the city of Elkhart, ten



Kulp Hall, Goshen College

miles west of Goshen. It is crossed at Sturgis, Michigan, by the Pennsylvania north and south line, which carries traffic to the Canadian border. Branches and spurs of track connect with these lines to form a complete network.

In addition to a general background of such quality, Goshen College possesses immediate surroundings of great attraction. The clean, orderly city of Goshen with its 8000 inhabitants furnishes desirable contacts for both student body and faculty and provides opportunity for employment to a number of students. The municipal government maintains adequate lighting, street-paving, and water systems. The ten-acre campus of the College proper is located south of town, bounded on the north by College Avenue and on the west by South Main Street. The college buildings include the Men's and Women's Dormitories, the Administration Building, and Science Hall, three-story structures of brick, and the wooden gymnasium. The College Apartments at the northeast corner of the campus, the garages, a parking yard, four tennis courts, and the athletic field complete the layout. Various campus beautification projects have been completed, among them the Adelpgian fountain, the Adelpgian rockery, and the Aurora entrance and exit.

Goshen College provides excellent facilities for instruction, issuing degrees of Bachelor of Arts and Bachelor of Science in Education to students on graduation. This year the degree Bachelor of Theology is being added. The teacher-training department prepares students for both high school and elementary fields. Members of the faculty are unusually well qualified, and courses of study are presented with both sympathetic insight and critical evaluation of a high order. The Bible department is outstanding in both scope and quality of instruction offered. Its courses in Greek and Hebrew are peculiarly attractive to the careful student of theology. The College library, while not pretentious in size, has been carefully selected and represents a collection of works admirably balanced for both general culture and specific technical training. Laboratory facilities for physical and biological sciences and for home economics are adequate. The Music Department is well-equipped. The English department presents courses in speech, composition, and literature, which to one interested in those fields are mines of delight and information. The history department offers both survey and intensive-study courses. Modern languages and Latin receive proportionate attention, as do art and mathematics.

Extracurricular social, literary, and religious activities are both stimulated and safeguarded to produce in the student a well-rounded development of personality. The French and German Clubs, the Audubon Society, and the four literary societies, two for men and two for women, play a vital part in making student life happy and effective. The Men's and Ladies' Choruses and the A Cappella Chorus draw both musicianly and amateur talents, yet blend them in a delightful fellowship that does produce music. The Christian workers'

(Continued on page 286)

BLESSINGS IN STORE FOR YOU AT HESSTON COLLEGE

By Erma Martin

As September draws nearer one is asked many questions like this: "Are you going to college this fall?" or, "Where are you going to college?" It is an understood fact among many of our young people that they will go to school somewhere after finishing the grade school, and now more and more young people wish to go on and secure a college education after their high school work has been completed. Where? Where shall we go to school? is a question persons need rightfully to be concerned about, for both their high school and college training.

The dangers which confront our young people in local high schools and state colleges might alone serve as a lengthy discussion, but now I wish to show you why it is well worth one's time to attend Hesston College and Bible School.

There are still hundreds of young people in the Mennonite Church who are little concerned about the progress of our church

making it possible for the student to profit by the instructor's experience.

Nothing is forced upon the student in his church school. When the conduct of a student is out of harmony with the teachings of the Church, the instructors and students individually pray for his welfare. Then when the student comes to the full realization of his condition he is more willing and ready to submit to the will of God. Many students at Hesston College the past year know the joy that comes from a willingness to do a thing which at one time they said, "I never will."

"True friendship cannot exist apart from the mutual love of the blessed Friend of Friends." At a church college real, lasting friendships are formed which prove to be invaluable assets. Association day after day with young people of like faith helps to mold the student's character and makes him better fitted for service in his home community or whatever place he has to fill.

After an impressive hour of prayer, a heart-searching lecture, or an evening of worship in song, the student longs to share these joys with his loved ones "back home." Students coming from east and west, north and south, all have varied interests and tastes, and there are extracurricular activities to satisfy the tastes of all. Some express themselves by saying that they enjoy most of all the daily prayer circles in the dormitory; others say the Christian Worker's Band has been an individual help to them; while others who are given to express their emotions in song like best of all the chorus work. There is much for each one to do at Hesston College and Bible School which will make him a type more easily used in Christian service.

Some people ask, "Is it really worth the cost?" The expenses at Hesston College, compared with those at other colleges, is very low but never for a minute consider the financial side alone. The large majority of students testify that they can never pay in full to their Alma Mater what they feel they owe. A deeper Christian experience and a realization of the debt we owe to Jesus, who died to save us, cannot be paid for with actual dollars and cents. Loyalty and service to God and the Church is the only way it can be repaid.

For a better rounded life come to Hesston College and Bible School next September. After one year of life on the campus you will want to come back.

"Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely."

Minot, N. Dak.

"Alcohol never produces energy. It merely puts the brakes of the human machine out of commission so that it runs down hill faster."



Entrance to Hesston College Administration Building

schools. It has taken years of praying, years of struggling, and years of earnest, sincere labor to build up our church schools. Of course they are not perfect—that depends upon the quality of students and teachers who make up the institution. Might not you be able to make the school at least one degree nearer perfection by your attendance, your prayers, and your support?

Since our church schools have been established through prayers and difficulties, is it not our privilege and almost our church duty to attend them if we attend any?

God has given us varied abilities and talents, and He expects us to develop them and use them in Christian service. Where can we better develop them than under the care and guidance of Christian instructors? Avoid the dangers of modern education and go to Hesston College where a student can acquire his knowledge under the direction of Christian teachers who believe the whole Bible to be the Word of God. There it is safe to study science and not fear the erroneous theories one would surely encounter had he gone to a state institution.

There one finds a personal relationship between teacher and student which does not exist in non-Christian colleges. Daily, in a humble and charitable way, the teacher endeavors to impart to the student a bit of the Christian experience he has attained, thus

FROM THE HOLY LAND TO THE HEART OF EUROPE

XXXIII. Titisee in Winter Is the Land of Snow Carnival

By Anis Ch. Haddad

A letter came from my friend living by the lakeside of beautiful Titisee! And it says: "We are thinking of the days when you were here with us this time, two years ago. Everything is just the same almost as then. There is a border of yellow and pink and blue along the driveway. Strange how we notice and care for the wild flowers since you were here. The morning glories, too, are blooming and eagerly reaching up to cover the network of ropes that you made. They seem to be getting ready for you to pay them a surprise visit. So many mocking birds came this year. They were late in getting here, but they have three nests now, one in the pine tree, one in a pear tree, and another hidden in the dense foliage of a cherry tree. The yellow martins have a nest in the tree and now as then, their bright song is echoed back by the mischievous mockers. The corn is tasselling and our pet dog waits to go with you once more along the pebbly beach of Titisee and chase the sand lizards and crabs. His happiest bark is reserved for your coming."

This extract from a letter made me recollect the happy week-end we spent on the shores of Germany's prettiest lake. It gave me the thought of describing one of the most delightful of the drives I made in the German homeland, and which I shall always remember.

Seen from a distance the Black Forest has an almost forbidding aspect; from the air it has the appearance of a tempestuous sea, with dark green breakers reaching up angrily toward the sky. But to walk in its valleys, to come suddenly upon its farms, all neat and tidy like a patchwork quilt, to climb some wooded eminence and see the whole thing spread out before us like a map, in its half-savage, half-funeral splendor, is to realize that the Black Forest is one of the most enchanting regions in the world. No farmhouses that I know and saw are so ingenuously charming as those of the Black Forest—wide-eaved, wooden structures, fresh with flowers. And the people who inhabit this southern half of the province of Baden are worthy of their earthly paradise, to which each season brings a new, a rarer beauty.

We had left Freudenstadt early in the morning when the mist still clung to the hills and mountains and hid the ranges of distant snow-clad peaks. The rare, pale, cathedral spire rose into the blue air like frozen spray of a soaring fountain, church bells were ringing with that pleasant jangle of sound that adds a new restfulness to quiet. The eye caught some bit of artistic excellence in dusty cobble-paved lane overhung by latticed window and stone balcony and steep three-storied roof. The road has wound through valleys, sometimes beside rich pastures, sometimes

between pine-covered slopes and often through a cluster of chalets or little villages each with its sharp-steeped church. But we had far to go and so could not wait to discover more of the beauties of this region. On we sped to the next town. By the time we reached it, the town was awake and about its business for the day. We found a more than ordinary market in progress. Arches led from the road to the wide, covered footwalks, but most of them were blocked with gay stalls. Everything imaginable was for sale, and every stall was brightly decorated. Here and there was a patient ox tethered to a post, wearing on his forehead a bunch of bright paper flowers and round his body a green garland also decorated with flowers. It was all far too attractive just to pass through, so we stopped for a while. High hills towered up on our left and behind the nearest range snowy peaks reared their shining summits to the sky.

The road from here to Titisee has a waywardness and a charm all its own. It is full of swift changes of ups and downs, for we cross first a fertile plain, then climb to the top of the mountain range, and coming down to the



The Prettiest Lake in Germany is the Lake by Titisee

lowlands once more, are at last within sight of our objective. It is for that first view of Titisee that it is, apart from its own wild beauty, worth driving over the Black Forest.

Everywhere in the fertile plain are pines and fruit trees—mile after mile of flat, rich, cultivated land. The road then strolled leisurely out and abruptly left it behind and curved about a hillside, at the foot of which a mountain stream was finding its way towards productive industry; for an old moss-grown mill stood in the obscurity of dense foliage, and a great wheel become a part of nature herself by ancient adoption, sent the water in a tiny cascade through dipping moss to the bottom. The valley was narrow and embosomed among hills that gather quietly about it, as if to keep the sweet peace of the entire time from the ravages of the steam whistle and

the roar of the swift motorcar, the latest and most formidable of the mechanical toys with which a restless age whips its sensations into more intense excitement and imagines that it is overtaking happiness.

The air of remoteness deepened, and the hills grew bolder, and the woods blacker, as we passed on from one long stretch of shaded way to another. The hills rose into mountains; the landscape changed from pastoral ripeness to the sweep and breadth of a world of peaks one beyond the other, in a noble order of disorder. Real woods climbed from the side of the road up the steep mountain side, every tree like a mast straight as an arrow of great height, the trunk bare almost to the top, and the surge and stir of pines far above us. There were depths of green moss and masses of rich and delicate fern which tempted us to plunge deep into the autumn wildness which enfolded them; there were long vistas through bare trunks of deep terra cotta tone, with a continuous ripple of pines far overhead. Then the smooth white road wound through the broad fields, shaded by rows of thrifty trees and followed always by a singing brook that told of the hills beyond. There was no dust; the softly rounded mountains stretched away to the horizon in picturesque vistas; orchards and wheat lands ran partly up the sides to meet the wooded slopes.

We began to climb, now steadily, through rocky gorges fringed with evergreens. And then, after all our persevering climb, down we must come into the plain once more. It seemed as though we had come over an outlying spur of the range; and now we must ascend afresh. Up and up once more, and we found ourselves in lovely, wild country, with tumbled rocks and evergreen shrubs, like dark shadows on the steep hillsides. Darker, indeed, than shadows they seemed; for as we came out onto the top of the pass, and looked down into the warm and springlike valley that we had left such a short while since, we were suddenly back into winter. The trees were dark sentinels, with a hushed softly swishing sound. The wind blew keen, across the mountains.

At sundown we came to Sankt Georgen where the valley widened, giving us views of distant mountains, dark, velvety, blue against the sunset sky, and again we thought of stopping here. Sankt Georgen, is the home of the only Protestant community in the whole Black Forest! The people wear a curious dress in the form of short waists and hooped petticoats with black dresses and vividly colored aprons, while on their heads they carry black silk caps with high crowns, embroidered in silver and gold threads. All through the district the national costume persists, but at Sankt Georgen, the Protestants have adopted certain variations.

There is something which makes the heart beat faster, the breath quicken, when we come to the top of an unknown peak, to pause a moment, with a sense of victory won, ere we plunge downward into the heart of unknown country, into the mystery of a strange ravine,

the gateway to unfolding beauty, to undiscovered treasures. All this we felt as the road dipped before us. We could see only a little way ahead, for the road twisted and turned; and so, for safety, progress must be cautious. There were hairpin bends, there were immensely steep gradients. Overhanging trees dimmed the light; it seemed as though already the afternoon had closed into night, but it was only the narrowness of the ravine, its depth, the foliage of fir and ilex, the sides of the chasm rising like gigantic walls on either hand. Down and down we zigzagged heedfully. It seemed as though the ravine would never end, as if the valley would never open out into the plain, as though we should never come to Titisee.

Quite suddenly we came to a little town to find that we had indeed reached the mouth of that mysterious, endless ravine. Quite suddenly we came out into the plain; and there at last we saw, misty as the towers of a dream, in the far distance, gradually becoming more distinct and real, rising majestically out of the plain, Titisee with its beautiful lake. It was like something in a fairy tale, or in an ancient romance. We rubbed our eyes and wondered if it could be true. After the shadows of the gorge, the plain seemed to be flooded with mysterious, softly diffused light. There was a faint, chilly mist lying on the low, level country, dimming a sunset of tender glow and radiance. We had come to it at last. It stood there, its imposing situation in the evening sky, faintly tinted with rose and gold. And though one might come to it a hundred times, though one might see it near at hand, this place of my dreams; climb its towers, study its beautiful church and read its enthralling history; no picture we could carry away of its wonder and beauty could ever rival the first vision of misty towers in the sunset, across the wide plain, as we came down from the dark passes to Titisee, the gem of the Black Forest. Here we were quite happy to spend the week-end. It was indeed a great time!

We stayed for the night at the fascinating hotel of the "Golden Lion," where deep overhanging eaves and windows, opening like doors above the high road, promise something beside the ordinary hotel accommodation. The peasants of the neighboring places were gathered below, telling stories, singing songs, laughing at old jokes. The clattering, clumsy wagon is driven with loud, cracking of the whip, and off it rolls again, swallowed by the silent night.

In the Black Forest the bicyclist always has the right of way. There are no exceptions and no excuses. Automobile drivers who dislike dodging bicycles ought certainly to leave their cars behind when they visit the little land of the Black Forest. True, most two-wheeled riders there usually hold out a hand to right or left when about to swerve from a straightforward route. But a cyclist may cut in, from either side, at any time, on any street or road. All summer, bicyclists swarm along that road on Sundays; but the mere automobilist must go far inland and take a narrow, winding and withal poor road, which is usually so crowded with other motor cars that he

will probably decide to stay home next time.

The constant motionless sailing through the air of solemn-faced people on bicycles—high-hatted ministers of the church, frock-tailed ministers of the government, haughty ladies in limousine garb, stodgy old ladies from the country, waiters in full dress, irrespective of the hour of day is one of the principal sights of the Black Forest, its most distinguishing characteristic. Out in the country old peasant women, whom we would never suspect of mounting anything more unseemly than a rocking-chair, sedately and noiselessly glide past on bicycles.

But let me now describe to you the lake, the rich plains and the blue mountains. The little hill-locked lake is glowing like an opal in the sunlight; and has its source up in the north, and it is a perfect country for a lake. The forest and the mountains never cease to collect water for it; rivulets and brooks stream into it, the whole year round. It has fine white sand to stretch itself over. It is always smiling and friendly; one needs but to see it on an autumn morning, when it lies half awake under a veil of mist to perceive how gay it is. It plays for a while, then creeps softly, softly out of its light covering, so magically beautiful that one can hardly recognize it, but then it casts from it, suddenly the whole covering and lies there bare and uncovered and rosy, shining in the morning light.

The lake with its surrounding mountains, tiny rosy villages clustering at their feet, colored sails of fishing boats and smiling people in no particular hurry, still make us feel like rank outsiders, in detachment viewing an animated canvas. With breakfast under the trees of the terrace, the view is still unchanged; the bees hum about the honey jar on the table, the waiter is solicitous, and a desire is felt to take an active part in this spectacle. Acres of beautifully landscaped walks encircle the top of the hill, a fascinating labyrinth so high above the lake that boats are reduced to toy things.

Courage to descend into the morning activity of the town is soon increased by curiosity and the descent, by ancient stone stairs hung with flowers, offers many an intimate glimpse into the balconies and courtyards of the houses. Everyone is so friendly—no frowning face or sulking figure mars the feeling of welcome at every turn. Down to the shores of the lake we at last find our way. Boats, bathers, shops, cafes are framed in the dazzling cobalt of water and sky, while in the cool caverns of the narrow streets, mothers nod, "Good morning," children laugh and young pretty girls shyly smile. Old fountains play as they have done for centuries, and, beside an ancient town spring, a wandering musician pauses to drink!

The sights, the sounds, the smells are of the Black Forest, the joyousness, the music, and laughter continue always. All blue and gold and sweet-scented is the town of Titisee, fairest flower in the Black Forest!

In winter Titisee is the world of all skiers. Indeed, so deep is the snow and so impassable the roads that skiing forms the easiest method of going from place to place. Such resorts

hold ski classes, where in a few days pupils learn the art. Then what joy it is to fly down the mountain slope at the speed of an express train and traverse the valleys and forest paths often hidden beneath an impenetrable whiteness. The first snow falls in December, and by Christmas skiing is in full swing. It continues without a break until Easter, when the roads are once again passable for traffic. And from time to time ski championships take place, when competitors from all over the German Homeland show their prowess in jumping. Even children are expert skiers, often going to and from school in this manner.

In addition to skiing, there are skating championships and most exciting of all, bobsleigh runs. For three or four months of the year, the lake at Titisee is frozen, providing endless fun for skaters. And most marvelous figures do they cut under the swinging light of great arc lamps. Imagine a sheet of water frozen so thick that a motor car could drive across its surface. Under the lights, hundreds of people are skating, while a band dispenses music from the center. Suddenly the signal "All off" is given and the surface clears for an exhibition. A champion of possibly worldwide renown comes forward and with his partner executes almost incredible maneuvers. Then a group of performers takes his place, until once more the crowd swarms over the ice. The festive scene, with its illuminations and music and setting amid the pine trees, creates a lasting impression.

Here was full delight in the way of unexpected beauty. Fleeting glimpses of the snow mountains, the long curves of enchanting valleys, picturesque villages set in the midst of gardens so carefully tended that they appeared to be swept and garnished each morning, were always about us. An inn where a group of laden wagons, each drawn by six horses, tinkling with bells, were waiting outside, while the carters consumed their lunch within, wooed us to stop for our meal. It was a clean little house, in a small garden full of sweet-scented flowers, and it had the record for cheap refreshment in our notes of travel. Several small canoes, moored on the lakeside, were dancing upon the waves; and one solitary fisherman was paddling over a grassy point. Our last memory of Titisee—the pretty spot, is of the whitecapped landlady hurrying in the middle of the road, to point out to a group of neighbors and passers-by, the "wonderful holy party" who had come all the way from the beautiful country of Jesus Christ, to visit the charming lake of Titisee and the bleak Black Forest. Soon the inhabitants gathered round, all curiosity to know what brought these people from the East into their quiet peaceful country. They gave us a true welcome; pointing into their dwellings, and saying they were "ours as long as we chose to remain."

Next month: **We Are Always Welcomed at a Home in The Black Forest.**

Jerusalem, Palestine.

Babies have been killed by breathing the tobacco smoke with which a smoker filled an unventilated room.

MISSIONS

THE CALL OF THE RURAL FIELD

By Nellie Coffman

This is the first of a series of articles on the Rural Field by Sister Coffman. Having spent a number of years on the field, she is well qualified to write on this subject.

When Jesus and His disciples were talking one day He said, "Lift up your eyes, and look on the fields." He made them conscious of the many about them who need to be gathered into the shelter of His love. That was a call for them to enter into the work of saving souls for Christ. Wherever souls are unsaved there is a call for every Christian to do his part in order that they may be told of Jesus Christ and free salvation. There are many fields of service if we recognize them. Each one of us is responsible in some way for answering the call.

The valley which is largely the home of the Mennonite Church in Virginia is almost entirely surrounded by mountains. They are an ever-present challenge to those who possess the spirit of missionary endeavor. As they tower majestically they seem to beckon for us to come and explore their opportunities and in some way satiate the desires of the restless throngs who inhabit their slopes—to teach them their need of the spiritual. Why so restless? They have never found the One who has said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Jesus told His disciples to look on the fields; it is also necessary for us to get a vision of the field before we can have an interest in its need. During the Civil War a brother spent some time in the mountains of West Virginia. When he returned to his home he urged his brethren to go into the section he had visited and preach the Gospel. It was a call, a definite call to that particular region.

There are a number of reasons why the call should come to the Mennonite Church. In the first place ours is a free Gospel. While there are some who are wealthy and able to support a salaried minister, yet there are many too poor to contribute to this fund. In the more densely populated places other churches are found, but in the scattered settlements there are few. Here is an opportunity. These, too, need salvation. Jesus came to preach the Gospel to the poor. Some churches are empty, some are decaying. We can only guess the reason why they are deserted.

Again, we have the simple Gospel, one easily understood. Many of the people have had school privileges and have taken advantage of them to a greater or less degree, but some are illiterate because of different factors. Schools cannot be built to accommodate all. Some are too far away to attend regularly, some do not see the need. These, especially, appreciate a simple teaching.

Then we teach a full Gospel. We believe in our teaching as being pure Bible doctrine with nothing added, with nothing taken away. To us it is precious. We must share it. In this day when so many do not teach all the commandments, the call comes to us more especially. We should not be satisfied with only a portion, hence it is our duty to help others to a knowledge of its fullest teachings.

The mountains are teeming with life. In some communities they have church privileges, in others they do not. For many years some families, because of the secluded place in which they live, have never heard the Gospel. Some infrequently hear a sermon by an itinerant preacher of either orthodox or un-



Mission Home, Roaring, West Virginia—One Place Where the Call Has Been Answered

orthodox faith. For many generations there has been a dearth of religious training and influence. Meditations have not centered upon the law of God. Thoughts and energies have been expended upon earthly affairs. Here is a call for intensive teaching in Bible doctrines, Bible principles, and their practical applications to daily life. When something new is introduced it must be proved before it is readily accepted. Time, patience, and exemplary living are needed to bring extensive results.

Often we do not see the need or hear the call of the rural field because of its proximity. We look over it with unseeing eyes and let our vision rest on some foreign field. The heathen need redemption, but so do our near neighbors. We are inclined to let the lack of distance minimize the need of the rural field. The crisis of the waifs in the slums of the cities pull at our heartstrings. They, too, need salvation, but no more than the lost who are more familiar to us because of our frequent contacts. Unsaved souls are a challenge to us wherever they are. The rural field is at our

door. Jesus said that we should be His witnesses to the uttermost parts of the earth, but He did not forget Jerusalem, Judea, and Samaria.

"Come over and preach for us. We seldom have services of any kind." "You come and help us." "Send us more workers. We need help." "We do not have Sunday school. Our children grow up without a knowledge of God." "We need teaching from the Bible." These are some of the testimonies we hear. Surely they are a call to service. They ask for our workers and our prayers. Can we deny them the help they need? Not all may accept salvation when they have the opportunity, not all may be thankful for spiritual help; not all may remain faithful, yet they should be given a chance to taste and see that the Lord is good. Let us imagine ourselves in the place of those who have few privileges for worship, and think how happy we should be for help for our perishing souls. This should bring the call to us individually. If we prize the gift of salvation, we should do something to give them the joy that is ours.

An open door is before us. Some have entered and are doing what they can in answer to the call. But these are few compared to those who need the Word. When we are called to give account of ourselves to God, shall we be able to say we have done all that we could in prayer, in finances, and in service? Again, will any one because of our neglect be able to say, "No one cared for my soul?" If they do, can we answer as Peter did on one occasion, "Master, we have toiled all the night"?

Dayton, Va.

ARE YOU SELF-SATISFIED

To be self-satisfied is, in short, the opposite of being dissatisfied. While neither of these states may be said to be exactly sinful, yet there is something about both of them that cannot be commended. The person

who is dissatisfied is usually unhappy, and he often makes others about him unhappy also. This is especially true if he is fretful and complaining, and forever thinking and talking about his hard lot. The self-satisfied person, on the other hand, is contented and happy even though others may find in him plenty of things to criticize. Here is where the self-satisfied person is usually at fault. He cannot see his own mistakes and failings. He is so pleased with himself as he is that he makes no effort to improve. He lacks ambition. He does not want to learn. He is in a static condition, and makes no progress. One has to be to some extent dissatisfied with things as they are before he will try to make them what they ought to be. Paul said, "Godliness, with contentment, is great gain." But when contentment becomes self-satisfaction it issues in stagnation.—The Friend.

"Religion to some men is like a headache; they do not want to get rid of their head, but it hurts them to keep it."

BOOK REVIEW

The Land of the Saddle-bags, by James Watt Raine

Reviewed by Wm. G. Detweiler

From time to time Bro. Detweiler will furnish reviews of mission study books. He is a member of the Mission Study Committee appointed by the Mennonite Board of Missions and Charities.

The Land of Saddle-Bags is the Southern half of the Appalachian Highlands. The title is given to this region because of the roughness of the surface features of the country; traveling in the saddle is the best means of transportation.

The Mennonite Church has been doing mission work in the Land of Saddle-Bags, but there is a conviction on the part of a number that more work should be done. As we as a Church become conscious of the needs of this field we can intelligently pray that the Lord should send forth laborers into this needy field,—one of our Samaritans. For this reason, if for no other, it is well to call the attention of the church to literature describing this prospective field for service. Let the reader take a mental trip through this region, as a few of the events and word pictures given by the author are brought before our minds.

You are wending your way through these mountains toward your destination. You are unacquainted with the road, and as you are debating with yourself as to which course to take, you are met by one of the mountaineers. Upon inquiring, you are given directions something like these, to quote the author's own words: "Ye take up the left fork for half a mile, and then hit's the second right-hand holler; ye foller the branch till ye come whar ye can mighty nigh see a haystack on a sort o' clift above the road. Wa'al, jest afore ye can see that haystack, ye cross the branch and go through a patch o' saxifras and take up Peter's Trace till hit turkey-tails out into a lot o' lettle forks that head up in coves agin the saddle. Wa'al, right thar ye cross the gap, and ye're on the headwaters of Leetle Laurel. Ye'll find hit's jest six miles." This gives a word picture of the geography of some parts of Appalachia.

Let the reader next go with the author to Mrs. Browning's home. Here you will find a very splendid example of one of the outstanding characteristics of these mountaineers,—hospitality to the n'th degree. Listen as the author relates the story of his visit. "Stopping at another home, I saw the old grandmother cowering over the fire in a shawl, as she sat in a low hickory splint chair, smoking her pipe. 'How are you, Mrs. Browning?' 'I ain't no 'count much. But I hain't no right to complain. I've had my health for nigh onto sixty years, but now I am foolish (frail) and kind o' drinlin'. But all I want in this world's a chance to git to a better.'

"When Mrs. Browning was a young woman, with only five or six children word came that a neighbor woman up the next creek was very sick. Mrs. Browning went to her at once. 'Miz Browning, I'm a dying woman, and I bin wantin' mightily to see ye. I bin a-watchin' ye and I've noted that your per-fession and your practice hits, so I'm goin' to give ye my six children.' As soon as the

mother died, Mrs. Browning brought the children home. It was not even necessary to consult her husband. Eighteen months later another woman died and left her six more orphans, as another tribute to her real Christian character. Her husband's only remark was, 'Where ye goin' to put 'em all, Bettie?' 'Oh, there's allus room for a few more, and the big 'uns can help wait on the least ones!' She reared them all with her own children, and I do not suppose that she ever saw a hundred dollars. Now she is modestly hoping for a chance to get to a better world!"

As you go along on this mental trip you are informed of one Mr. Stallins. You inquire in order to learn more of him. You ask a mountaineer whether he knows him. He replies, to use the author's own words again: "Uncle Bog Stallins! Why this creek were named for him. He's been right puny this winter, but he's peart. He had killed ninety-nine bar in his lifetime, and war fixin' fer another hunt, when he tuk sick with a misery in his stummick. The doctors told him he'd got to die. But he prayed the good Lord to raise him up to kill jest one more bar, and shore enough he done it."

Would you like to listen to the author as he tells of the belated funeral for Mrs. Felix? We, who live in the cities, or in the developed communities, can hardly appreciate what good roads mean to us. When a death occurs in the Land of Saddle-Bags, the burial takes place immediately after death, but not until the early autumn, when the roads are in good condition, and when the cultivation of the crops is finished, will the funeral be held. For the reader must remember that roads in those regions may simply be a path through the woods with many a stream to ford time and again on the same trip. To give the author's account of the funeral for Mrs. Felix: "Our friend Felix lost his wife one winter, and the following fall, when Marthy's funeral would naturally have been preached, her brother was away in Ohio. The next year Felix himself was involved at the adjoining county seat in a long-drawn-out trial. So when the funeral did finally occur, Felix was sitting in the chief mourner's place with a new wife by his side, and as the preacher rose to the heights of pathetic eloquence, Felix sobbed upon the shoulder of his new wife for the death of Marthy."

These illustrations are but a few of the many interesting and vivid word pictures that the author gives in the book. He depicts life and conditions as they are in the Land of Saddle-Bags. The author, James Watt Raine, head of the department of English at Berea College at Berea, Kentucky, has had a growing acquaintance with the people of whom he writes for about thirty years. He feels that these simple people have been misrepresented in the magazines and

much of the so-called literature of our day. He gives us what he considers a fairer description of the present social conditions and needs of these people. His attitude is sympathetic.

In order to show more clearly what the author presents, the chapter headings are here given: Introducing Ourselves, The Spell of the Wilderness, Adventurers for Freedom (Historical account), Elizabethan Virtues, Mountain Speech and Song, Moonshine and Feuds (very interesting), The Mountains Go to School, The Religion of a Stalwart People, Health and Happiness, Wealth and Welfare, and, The Challenge.

"The book is essentially an appeal for roads—roads concrete and roads intellectual and spiritual—roads of progress essential to wholesome interchange of life." As a church, we are not primarily interested in meeting their needs other than their religious needs. But we can appreciate their religious needs all the more after we get a picture of life as it is in the Land of Saddle-Bags. This the author gives. In this lies the main value of the book for the reading public of our church.

It is to be regretted that this book cannot be recommended whole-heartedly to the church. While there are some very fine things in the book,—in fact, the book in general can be recommended,—yet there are a few adverse criticisms that need to be given for the sake of the less critical reader. In the first place, while the author does depict the needs of these people, and while he does speak of the religious needs, at the same time, he places proportionately undue emphasis on the social needs like better transportation, better schools, better health conditions, better medical facilities, and does not place enough emphasis on their religious needs, concerning which Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Again, in speaking of the social needs, the author makes a few statements that need to be pointed out in this criticism. On page 184 he says, "The school, like the church, should minister to the whole community in everything that tends to growth, to learning, to self-improvement, to bread, beauty, truth, and brotherhood." Also on page 251, in speaking of the type of schools that these mountain people need, he says, "Equally important (that is, with manual training and home economics courses) would be supervised recreation, outdoor games, the playing of some musical instrument, drawing, singing, dancing, dramatization, woodcraft, including a knowledge of flowers, trees, and birds."

In general, apart from these adverse criticisms, this book is a good book for the use of mission study groups and for individuals who would like to be informed of the needs and manner of living of our neighbors in the Land of Saddle-Bags. As we secure a vision of the needs of these people, may the Lord also give us a renewed vision of the One who is able to supply their needs as we allow ourselves to be used of Him to bring them the Gospel of Christ, which is the power of God unto salvation to every one that believeth.

The book contains 260 pages, and sells for

\$1.50. It is published by the Missionary Education Movement of the United States and Canada with headquarters in New York. It

may be obtained from the Mennonite Publishing House, Scottdale, Pa. Canton, Ohio.

OUR CHURCH IN INDIA

V. Stabilization and Organization

By Geo. J. Lapp

For ten all-too-short strenuous years every possible effort was put forth to give the Christian community in India the knowledge of the Word of God that it might become their rule of faith and conduct. Great care was exercised to help in the reconstruction of the social order of the community. Every evidence of development of community conscience was carefully nurtured. The growing community consciousness of the social, moral, and spiritual fitness of thought and action according to Scriptural standards was noted with pleasure, and painstaking efforts were put forth to increase this consciousness and help to regulate accordingly the community life. Without adding paragraph upon paragraph of details suffice it to say that every possible application of divine truth as a healing balm was made to every growing pain of the Christian community by watchful carefulness, patient prayerfulness, and kind but firm discipline.

It must be said here that the Occidental missionaries serving the moral, social, and spiritual interests of the community often found their own traditions and ideals clashing with those of the Orientals. They too had gradually to adapt themselves to the way of the East and come to such an understanding of conditions and difficulties in India as would enable them by the process of careful adaptation and more or less stern experience to put themselves in the place of those whom they served so as to cope sympathetically with their many intricate and involved problems.

All Christian activities had been established. All marriages were solemnized according to Christian rites, and idolatrous practices were practically all eliminated from marriage festivals. Foreseeing the possible tendencies along this line the founders of our Church in India carefully safeguarded the marriage rite.

Christian festivals such as Christmas and Eastertide were carefully observed from the beginning of the Christian community. After separate congregations were organized Christmas was always celebrated in the home congregation. This also became a time for the family reunion when near relatives from far and near would gather under the roof of the Christian home, where they would enjoy the family meal together. Around this has been built up a traditional custom according to which even non-Christian relatives during their annual visits come under the influence of the Gospel, and not a few have thus been won for Christ. It has become a great evangelizing factor in the Church.

Between Christmas and New Year the community annually came together for special meetings for the deepening of spiritual life. The programs included special Bible study, discussion of special topics by groups of peo-

ple, revival services, and spiritual expression on the part of all who attended in the matter of confession of sin, song and testimony, reconciliation with God and man, renewal of their vows, and greater loyalty to Christ and the Church during the coming year. These precious gatherings resulted in an ever-increasing understanding of the things of God, a deeper Christian experience, and a growing conception of the deeper meanings of the Word of Life which was also more and more precious to them as the years came and went.

The Eastertide, including Good Friday and Easter, was also held sacred because of its deep spiritual significance. These were not days of feasting but of deep meditation, prayer, and praise. Suitable programs were arranged for these special occasions, and passion week also became a season of special meetings in the individual congregations.

The annual Christian Workers' Institute of one month was established during the latter half of the first decade of the Mission's existence in India. While it was a Mission institution it contributed so much toward raising up a leadership in the Church that mention must be made of it at this time. The Workers' Normal, as we called it, became a period of intense study. The reading courses for the year were carefully reviewed, special Bible subjects were discussed by specially appointed leaders, and such other subjects were taught as would strengthen the workers in their Christian faith and conduct and establish them in matters of character and conscience. These teachers, evangelists, and Bible women are now past middle life, and the teachings of those early years are manifesting themselves and bearing rich fruit in their lives, in loyalty to Christ and the Church, and in their leadership among the Indian brotherhood.

In the matter of giving, while great strides have been made, yet the early efforts did not bring the results that were hoped for. And yet, considering the average income of the brotherhood, during that period one need not be surprised. The average income of a day laborer was about seven cents a day. The members of these day laborers' families had to help economize in every way possible to live from day to day. The children gathered sticks and cow dung for fuel. They wore little or nothing. The wives earned a little whenever work was given them. The missionaries had not the heart to exact even a small amount from them to help defray the expenses for Church activities. The orphans in the institutions were taught to give, but the small amounts they put in the collection plates were unearned by them which did not impress them as a real sacrificial giving. It is true that the orphans were taught to take out of their daily food dole a small amount for Church and charities, but it was so little pro-

portionately that no one of them realized it on the amount of food they received at each meal. The regular wage-earners, such as teachers, evangelists, Bible women, other Mission employees, and the young artisans who had become wage-earners in their respective trades, were taught to give, but were also taught to accumulate where possible in order to make productive investments of their savings. The village of Balodgahan had been bought as an outlet along this line. It has proved that these young men and women who had suffered such terrible hardships during famine time so prized their personal possessions once they had them that they too often failed to recognize that they were given them by God as a stewardship. While some were led to tithe from the example of some of the missionaries, and also from Bible teaching which they had received, yet this method of giving was not generally stressed as one of the best systematic methods of giving, to the general regret of all concerned to-day. Some adverse spirits of those early days also taught our young wage-earners to keep secret, especially from the foreign missionaries, their savings in order to keep them from knowing that they were accumulating, and also to save them from being solicited for gifts for the Lord's work and from having to pay higher fees for their children once they would be of an age that they would want to place them in the boarding schools of the Mission. But there were other ways of stimulating interest in giving for the Lord's work, which developed from within the community, and which are related to the later years of the Church's growth. These were means of great encouragement, as we shall see later.

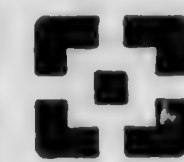
Church Organization. We find the following in the 1907 Mission report (p. 4), "As the Indian Church grows and the members become more enlightened in the Gospel it becomes necessary to so organize that more systematic and effective work can be done. By the request of some of the Indian brethren steps are being taken which will be a great benefit to the Church. Many times we find that Christians are losing their spirituality because of conditions existing in their lives which the missionaries are unable to discern. Some of these things which are difficult for the missionaries to overcome are easily overcome by the most influential native brethren After much consideration as to the best plan for the present it was decided to appoint two (Indian) brethren at each of the four stations, Sundarganj, Leper Asylum, Rudri, and Balodgahan, to form a Church Council at each place. Their duties will be similar to those of a deacon and they are expected to work in connection with the missionaries. They will give instruction concerning the rules and regulations of the Church according to the Gospel of our Lord and Savior Jesus Christ." These were the first steps in Church organization. The missionaries all along had enlisted the coöperation of the Indian brethren in Church administration work, but at this time the first definite step in actual organization was taken.

In the 1908 report of the Mission (p. 6) we find that, "As these people are not able to carry more than a certain amount of respon-

(Continued on page 281)



BIBLE STUDY



TABERNACLE STUDIES

XXX. The Consecration of the Priesthood—Continued

By the Bible Study Editor

The third covering placed upon the high priest was the curiously wrought ephod. It was wonderfully embroidered, with a mixture of the blue and purple and scarlet and fine linen. It was made in two pieces, one for the back and one for the front. It was joined together on the shoulders by the two clasps on which were the onyx stones on which were engraved the names of the twelve tribes. About the waist was a beautiful girdle also embroidered with the same colors. Note the expression, "Bound it unto him therewith."

The high priest was distinguished by the blue garment of one piece. He was further distinguished by the beautiful garment of many colors. It related him to the priestly service of the house of Abraham. The special coat or garment was laid away to be used only when the sacrifices were offered by the household. Jacob was thus robed when he received the blessing from Isaac (Gen. 27:27) if the suggestion of a special garment may enter into the scene. Jacob gave to his son Joseph a coat of many colors, as the son, beloved, was to be distinguished from other sons. Jesus took the place of priest and intercessor. He was revealed as the Only Begotten, and the Beloved Son. The garment of many colors worn by the high priest depicted the one esteemed above all others, and the One whose approach to the throne of God would be accepted. He was distinguished from all others by His glory.

As one who came from heaven the blue robe would characterize him sufficiently. Coming into the world Jesus took upon Himself other dignities and powers, such as God had appointed for Him before the world was. No one lived as purely as did the Son of God. The fine linen stood for His purity. No one had come from heaven as had the Son of God, represented by the gold and the blue of the ephod. No one had come into the world with precious blood to make atonement for the sins of the world, represented by the scarlet threads of the embroidery. No one had united the heavenly being with the earthly as had the Son of God, and the same was depicted by the purple of the embroidery.

In the ephod were to be seen all the peculiar and sole characteristics of Jesus Christ. His purity, as He alone was pure; His heavenly being, as none other had come from heaven; His humanity, as He alone lived it, worthy to be made an offering for the sins of all men; His oneness of human and divine being, as no other has or shall manifest it. See the high priest of God in his glory in ages past and

in ages to come! In the past Israel saw his approach. The glory of his being blazed forth from the tabernacle and from the beauty of their high priest's ministry. They saw him as he approached, facing them, bearing on his breast the names of the tribes of Israel. That day of His approach is past. We behold Him to-day as He has passed by. Having passed, we see Him with the ephod of His priestly ministry glinting with its manifold glory. We see no breastplate, for He has become the High Priest of the Gentile as well as of the Jew. But His glorious vesture depicts every element needed for our atonement and reconciliation to God, through the mediation of a God-appointed priest. There is but one Mediator between God and man. Our High Priest unto God is the Savior who was promised to the Jews, came in due time, and has ascended to the right hand of God. The ephod of His ministry is the same, either approaching or having passed by. He alone is distinguished by that priestly robe.

Why do men say that Jesus was not the Son of God? What in the life of Jesus makes Him but a common man? Comparing the elements of His life, which have set Him apart from all men, with those that are common characteristics of human beings, the uncommon, or the unattainable, elements of His being so far outnumber those of ordinary character that it must be said He is more than man. What man by his teaching, miracles, death, and resurrection, and by His ascension to God has brought to men peace of soul, conscious forgiveness of sins, the Gift of the Holy Spirit, and the hope of life everlasting? All of this Jesus has done, for He is God's High Priest.

How did the Son of God gain such distinction among men from His Father? "Being in the form of God thought it not robbery to be equal with God;"—the blue of the ephod. "He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men;" the scarlet. "Being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross;"—the obedience of the divine and human Son—the purple. "Wherefore God hath highly exalted Him, and given Him a name that is above every name." None before the days of Christ could take such honors to himself and none since could do so. The garments of the High Priest, his ephod, belong to Christ alone.

The girdle was of the same material as the ephod. The ephod being in two pieces re-

quired to be kept in by means of a girdle. It was fastened together on the shoulders by the onyx clasps. It hung loosely from the shoulders except for the girdle. It was bound unto Him by the girdle. Every claim that ever was made for Christ is retained by Him through the covenants and by the providences of God, the Father. The curious girdle was strong in its multiple weaving and embroidery. God bestowed upon Him the titles and offices which were His. The life that God gave to His Son none could take from Him. The ministry which was His none other could fulfill. Every office and every service of His great work was laid upon Him, and He was straightened until it was accomplished. The service of the priestly ministry was bound to Him. The honors of the high priesthood were also His. "No man taketh this honour unto himself So also Christ glorified not himself to be made an high priest; but He that said unto him, Thou art my Son, to-day have I begotten thee." The honors of the high priestly service were bound unto Him. Shall men rob Him of honors that God has bound unto Him? And, if the honors and the service of such a ministry are found in Christ and belong to Him, all men should accept that ministry as the providence of God for salvation.

The two pieces of the ephod were bound to the high priest by means of the same girdle. The fore part contained the breastplate, the back part was without a breastplate. The fore part bore the names of Israel's tribes, the back part had no names. Both parts were joined and bound to the high priest, to make them one with himself. It is evident that our Savior was not concerned with the empty titles and honors of his ministry. He left greater glories in heaven. He was concerned with the object of His service. He came unto His own. He came to seek that which was lost. If He was to be lifted up it was for the purpose of drawing all men to Him. What the ephod stood for was service for men. Those for whom His ministry was appointed were bound to him. The Gentiles are as firmly united to Christ as are the Jews. The obligation of Jesus is as much toward the rest of the world as toward those whom He bore on His breast.

Let not men make the grave mistake that because the atonement of Christ was divinely ordained and His High priestly ministry was bound to Him so firmly that therefore all who are included in the atonement are inevitably saved. One should clearly understand that the attitude of God is that men may be saved. Provisions are made for all in the divinely confirmed ministry of Christ. The covenants of God have stood firmly united to Christ through all of the ages. In all ages one may

behold the shipwrecks of faith and wrecks of men who have rejected the offers of an eternal covenant. "How oft would I have gathered you—but ye would not." He who trusts and continues in the faith and service of the High Priest will enjoy the salvation which the High Priest affords. A Nadab and an Abihu who had been anointed were lost because they went astray from covenant bonds. An unfailing salvation for all who believe, or name the name of Jesus, is as grievous an error as is universal salvation. The covenant is unfailing, and the mercies of the Lord are enduring; faith may be and should be abiding, and such are bound unto the High Priest. The twelve tribes were borne on the shoulders and breastplate of the high priest, yet many in Israel were lost through unbelief, even after they had sworn to be faithful to the covenants of God.

On the shoulders of the ephod were placed two onyx stones, six names of the tribes engraved on one stone, and six on the other. These were mounted on the shoulder part of the ephod, clasped by heavy embroidered work of golden threads. "And thou shalt put the stones upon the shoulders of the ephod for stones of memorial unto the children of Israel; and Aaron shall bear their names before the Lord upon his two shoulders for a memorial" (Ex. 28:12). The onyx was not so precious a stone as some of the others, although one was included in the twelve of the breastplate. But those names on the two shoulder pieces, inscribed on the same kind of stone, signified that all were equally precious to the Lord, while the twelve stones differing, as placed in the breastplate, may signify that there was a peculiar preciousness in each of the tribes belonging to the Lord.

The settings of golden embroidery placed the names of the tribes in a very precious place. The gold of the ephod and all the gold of the fastenings of the ephod and breastplate was for the purpose of making secure all that was attached to them. It seemed to indicate that the promises and covenants of God were as enduring as the fine gold that had been tried in the fire. The promises of God for His people are dependable. Heaven and earth shall pass away, but the Word of the Lord will never pass away. Purity and endurance surround the treasures of the Lord. The place of their location is much more precious than themselves. So it is with the people of the Lord. While we are precious in our own value, as souls that belong to the Lord, our place of safety in which God holds us, is more precious. We stand in the grace of God, as it is represented in Christ. He is more precious than we. By His life we have been redeemed from sin, and by His virtues we are afforded the blessings of heaven. Our righteousness is set aside and His righteousness is reckoned unto us, because we have placed ourselves in His hands and under His grace.

The names of the twelve tribes were born upon the shoulders of the high priest in memorial, as being borne by one who is able to help and to keep and who represents them in all of their interests in the presence of God. "We have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for our's only, but

also for the sins of the whole world" (1 Jno. 2:1, 2). This may readily be understood when we know that God loved the world and gave His Son for its salvation. In a special way He bears the treasure of His redeemed ones in the presence of God. We are never without our representative in the court of heaven, for He bears us on His shoulders.

The Chains of Gold

From the onyx settings, or clasps, there was suspended a wreathen chain of gold, reaching down to be attached to the rings on the one end of the breastplate. Exodus 28:13, 14. On the end of the breastplate bearing the precious stones there was to be attached two other wreathen chains—Ex. 28:22. These two sets of chains were made of golden threads woven or embroidered. They were silent and strong. The one set of chains reached down from above. The second set reached up from beneath. It was the golden grace of God that reached down from heaven to lay hold on the treasures of His grace and fasten them securely to Himself. His promises of salvation are made strong by the work of redemption accomplished by the Savior. He holds to Himself those whom God has given Him by redemption. It is the Redeemer, the High Priest, who bears the precious treasures of grace and holds them to Himself.

The chains from the breastplate reach upward and are fastened to the clasps of the onyx stones. The precious people of His choice lay hold of the covenants and power of salvation by the golden means of faith. Faith is as silent as the golden wreathen chains, and as strong in its effectiveness when exercised in that power of God. But faith must have its proper anchorage, else it fails to accomplish the effective support of the breastplate treasures. Faith must lay hold on the provisions made by God through the High Priest, Jesus Christ. Faith must attach itself to the covenants of God with His people. Faith must run parallel to the golden grace of God and begin and end at the same place or for the same object. "For by grace are ye saved, through faith."

The Breastplate

One of the marvels of the high priest's glory was the breastplate. It was an embroidered piece of the same materials as the ephod. The length was twice the breadth, the half folding back and upward forming a pocket which contained the Urim and Thummim. The fore part of the breastplate was covered with the twelve precious stones representing the twelve tribes of Israel. These stones were set in the golden embroidered sockets as were the onyx stones. On each precious stone was engraved the name of one of the tribes of Israel. There were four rows of stones, three stones in each row. How the names were arranged is not known. If they were arranged as the tribes were grouped about the tabernacle, the order is evident, with the tribe of Judah the first stone of the treasures, the leading tribe from which our Lord sprang.

The identity of the precious stones is problematical. They may or may not correspond with the twelve foundation stones of the New Jerusalem. Nevertheless the stones were precious, and the tribes which they repre-

sented were far more precious. The Word of God is full of illustrations of the high value which God places upon the souls of men. He regards them as of the greatest value of things on earth. He loves them above all other things in His creation. They are dearer to Him than the most endeared treasure of man. The Church is the Bride of Christ, flesh of His flesh and bone of His bone. Eph. 5. He binds His treasure to His heart.

Within the folds of the breastplate are placed the oracles of God, the means of communion with Him. Within the Church is bestowed both the two things by which every soul may commune with God. To the Church the Lord has entrusted the Word and also has given the Holy Spirit to enlighten the understanding and reveal to man the things of God. To the Church was given the Word which was made flesh and dwelt among men. On the Day of Pentecost the Lord sent to the Church the Holy Spirit to make His abode with His children. Within the fold of the precious treasures of the Lord are the choicest powers of fellowship with God and with the High Priest, the Word and the Spirit.

Beneath the breastplate rings were fastened to correspond with rings fastened to the ephod. Ex. 28:26-28. With a lace of blue the lower part of the breastplate was fastened to the ephod. Thus by a divine promise and heavenly relationship the children of God are joined to the garments of priesthood, and we become a part of the great royal priesthood of which Jesus Christ is Head. The treasures of God's family are united to Christ. He is the repository of all the things that belong to God until the great day of the Lord when the keeping of these precious things will be in the eternal providence of God.

CHASTENING

"All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness" (Heb. 12:11, R. V.).

A warmer, less forbidding word than "chastening" is "child-training," or "education." Our loving Father, in preparing His children for the larger, fuller, busier life of the gloryland must let each child pass through experiences which seem to be joyless, sorrowful. The writer of the letter to the Hebrews does not deny the painfulness of such tests, but he hastens to point out that a right use of them will yield worth while results to the sufferer. It depends on our attitude toward the chastening whether it will produce the peaceable fruit of Christ's righteousness in our character, or whether it will result in the bitter fruit of chafing resentfulness. Our loving Father's heart is sympathizing with us in the sorrowful, child-training experience, and so we may begin to enjoy the peaceable fruit even while still undergoing the painful trial of our faith.—China's Millions.

When the soul enters Gethsemane, it withdraws a stone's cast from its most trusted friends.—F. B. Meyer.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

The Studies in Romans have been selected for the purpose of giving an opportunity to study the plan of salvation as set forth in the first part of this letter. A connected study of these chapters will be a great blessing to all who enter into them. The outlines of each study have been connected without break. This whole outline may be placed alone, and in its general features it would stand as follows:

- I. Introduction.—1:1-17.
- II. Righteousness Needed and Provided.—1:18-4:25.
- III. The Power of God Unto Salvation to Every One that Believeth.—5:1-7:25.

We close our study at the end of the sixth verse of chapter seven. This should not be the end of it for any of us. We hope that this beginning will stir us to look farther on, for Chapter 8 really tells how the power works and what results it brings for all who have entered into Christ. Chapters 9-11 discuss Israel as rejecters of God's grace. He enters deeply into God's grace by His purposes to save as many of both Israel and the Gentiles as possible by these circumstances acting and reacting upon them. Chapters 12-15 show how the power of the Gospel works out in practical life. Concluding thoughts are found from 15:14 to the end.

The key-verse of Romans has been pointed out as 1:17.

The key word has been named, "RIGHTEOUSNESS."

The first topic in October is the concluding Missionary Topic for the series running through the year. Glance over the list again in the Classified Topics under the head of Missions and let this topic receive its full measure of attention in the light of what has preceded it this year. We all should endeavor to be in the position before God in which we can be used of Him to the fullest possible extent.

STUDIES IN ROMANS (Lesson II).— 2:17-3:31

Topic for September 9

MOTTO

"There is none righteous, no not one."

MEDITATIONS ON THE LESSON

I. Righteousness that Counts with God.—The fact of Gentile unrighteousness is evident. The Jew is also a failure, in spite of His knowledge of God and his boasted keeping of the law. The ceremonies which he observes avail nothing while his heart is set on iniquity. But there is an advantage in having the oracles, even if some had them without faith. Unbelief does not discount the plan of God to give righteousness to those who believe. But God's vengeance is right because it is His to judge sin. And the facts are that there is no one better than the other. Both Jew and Gentile are under sin. The product of their inner thoughts prove it. The law gives a righteous standard, though all fail to keep it. It proves that all are sinners and makes men conscious of their lost condition. All this paves the way to bring men to see their need of a righteousness which God provides.

This righteousness provided of God was witnessed by the law and the prophets. It comes by faith in Jesus Christ to all who receive it in this manner. The foundation of this is the redemption price which Jesus paid in the shedding of His blood as an atonement for sin. God's justice is exercised by laying the penalty upon Jesus while He justifies those who believe in Jesus. This kind of justification cuts off any ground of boasting over others. Both Jew and Gentile must receive it by the same plan. Works can not earn it. Faith alone will avail to obtain it. By this plan the law is not made void, since Jesus met the requirements both for keeping it perfectly and in bearing the penalty that falls upon

those who failed. This establishes the law and lays upon all its obligations which must be met by Christ Jesus.

II. The Text.—Rom. 2:17-3:31.—The gist of this text has been given in Meditations on the Lesson.

III. Suggestions for Junior Programs.—The thought of one person boasting of being better than another when he has the same sin in his life is ridiculous. Boys and girls can catch the thought, but, like the Jew, cannot so quickly apply it to their own case. Men feel better than their fellows either because they do not do all the things that others are doing, or do some things, like keeping ordinances, that others do not do. But to recognize the nature of sin within the heart, in spite of doings or abstinences, requires a more searching light. The lesson of this passage can be made to reach this place in the hearts of boys and girls who are honestly willing to confess the inward evils of their hearts, such as covetousness, pride, uncleanness, irreverence, disobedience, unkindness, fault-finding, etc.

No matter how well we have been taught, when these evil dispositions are in us and break out in our words and deeds we must take the place where we see ourselves coming short of the glory of God and condemned as sinners. But now we may find the blood of Jesus as the source of salvation to all. No one can get salvation through his own works. Jesus' redemption makes our forgiveness possible, but we must receive it as a gift by faith and not by any merits of our own. Lead the juniors to see the plan by which God makes a sinful man righteous first by forgiving him for Jesus' sake, and then crediting him as righteous because of Jesus' righteousness. The results of such a work will follow in later lessons and may be touched here to a certain extent. For when God counts us as righteous, He brings about a change in our hearts and fills us with holy desires that change the course of our lives.

OUTLINE STUDY

- II. Righteousness is Needed and Provided (Continued from Lesson I).
2. The Jew boasts of the law and trusts to it for salvation.—2:17-3:20.
 - a. He rests in a false hope for righteousness.—2:17-20.
 - b. But he breaks the very law he teaches.—2:21-24.
 - c. Ceremonies outwardly avail nothing without inward righteousness.—2:25-29.
 - d. The Jew's unbelief does not discount God's plan of justification by faith.—3:1-4.
 - e. God rightly takes vengeance on every sinner.—3:5-8.
 - f. The Jew is no better than the Gentile.—3:9-20.
3. God provides a faith-righteousness for all.—3:21-31.
 - a. The law and the prophets set it forth.—3:21.
 - b. It is bestowed without difference upon all believers.—3:22, 23.
 - c. It meets the need of justification by the grace of redemption through the blood of Jesus Christ.—3:24-26.
 - d. The law of faith excludes boasting.—3:27, 28.
 - e. God is the God of all and may make all meet the same condition of faith.—3:29, 30.
 - f. God's plan establishes the law.—3:31.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Righteous," "Righteousness."
2. Judging Others.
3. God's Righteous Judgment.
4. Boasting of the Right We Know When We are Guilty of Not Doing It.
5. God Judges the Heart of Sin and Not Just the Forms We Keep.
6. He Saves All by the Redeeming Blood of Jesus.
7. How the Sinner Can Be Saved.

For Seniors.

1. The Jewish Boast and Its Weakness.
2. The Jew's Advantage.
3. God's Verdict against All Men.
4. God's Remedy for All Alike.

PERSONAL THOUGHT

What kind of righteousness do I possess? Is it self-righteousness by boasting of my own goodness, or is it a righteousness received by faith in Jesus whom I have accepted as my Savior?

SEED THOUGHTS

He who thinks he hath no need of Christ, hath too high thoughts of himself. He who thinks Christ cannot help him, hath too low thoughts of Christ.—J. M. Mason.

The law is for the self-righteous to humble their pride: the Gospel is for the lost, to remove their despair.—Sel.

The very best man that ever lived must come to Christ to be justified. The very worst man must do no more.—Sel.

If you watch yourself narrowly, you will

not be apt to pay yourself many compliments.
—Sel.

The best friend the sinner ever had is the one who made him hate himself.—Sel.

You can always tell when a man is a great ways from God—he is always talking about himself, how good he is. But the moment he sees God by the eye of faith, he is down on his knees, and, like Job, he cries, "Behold I am vile."—D. L. Moody.

STUDIES IN ROMANS (Lesson III).— **Rom. 4:1-25**

Topic for September 16

MOTTO

"Blessed is the man to whom the Lord will not impute sin."

MEDITATIONS ON THE LESSON

I. Abraham's Righteousness.—A man who is justified by works must attain by his own efforts that which will wipe out all that is given in an account against him. A man may do this in the sight of men and glory in his attainment, but a man cannot glory of such an attainment before God. Even if he should outwork any other man and do thousands of good deeds, yet those works could never avail to wipe out a single debt of sin. Rewards in favor of fellowmen would be abundant. Honors for great attainments would not lack. Reapings of good from good would come. But sin cannot be wiped out except by grace from God. Grace cannot be earned. It comes as a free gift. Christ's atonement is by the love of God for man's lost estate. We obtain it only by the appointed plan of God—believing in Jesus Christ. Abraham believed God's promise and God set righteousness down to His credit before he had done any works to show his faith. When God puts righteousness down to the credit of a man He also takes away the debit of sin. David realized this when God did not impute to him the sin of which he was guilty, but because of his repenting faith did no longer count it against him.

God does not wait to impute righteousness until a man has performed certain ceremonies. The ceremony may seal the fact, but does not credit us in obtaining it. Circumcision was a sign of the righteousness that had already been imputed. So baptism, communion, etc., may be a sign of what we already have but can never secure the justification for us.

God afterward proved Abraham by asking a sacrifice of Isaac. Then Abraham gave evidence by works that he had the faith which had already been imputed to him. He was justified by this deed before men, but God already knew it before he did the work. If we say in our heart that we need do no work, since we are saved by our faith, and remain in disobedience, the chances are that we have never had a living faith at all (Cf. Jas. 2:20-23). Faith that receives an imputed righteousness has purposed obedience connected with it that will fulfill the same at every opportunity that calls it out.

II. The Text. Rom. 4:1-25.—The above discussion gives a gist of the text.

III. Suggestions for Junior Programs.—Call up the events in Abraham's life where his faith shines out. While we see the faith by the shining out of his works, yet God saw that same faith before the works were done and counted righteousness to Abraham's credit. Men could not see into the heart and had to have an outward evidence that the faith was within. This we see is works. Seek to make this plain to the boys and girls. Our faith in our hearts can get us right before God even before we have done anything. But if it is true that God has saved us, the proof of our faith will come out in our confession of Christ before men and in our obedience to

all the commandments that we know. Follow the suggestions for juniors in developing the subject for juniors.

OUTLINE STUDY

II. Righteousness is Needed and Provided (Continued).

4. **An imputed righteousness illustrated in Abraham.**—Rom. 4:1-25.
 - a. Abraham cannot glory in his works before God.—Rom. 4:1-3.
 - b. Works for justification are not on a basis of grace.—Rom. 4:4.
 - c. Grace justifies those who believe God.—Rom. 4:5-8.
 - d. Abraham was justified before he received the sign of his standing before God.—Rom. 4:9-12.
 - e. The promised heritage was not on law conditions but on condition of faith.—Rom. 4:13-15.
 - f. Grace makes the promise sure to all who believe, whether they are Jew or Gentile.—Rom. 4:16, 17.
 - g. Abraham's faith in spite of seeming impossibility secured to him an imputed righteousness.—Rom. 4:18-22.
 - h. This example is a pattern as to how we may also receive righteousness by faith in Christ.—Rom. 4:23-25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Grace."
2. Abraham's Faith.
 - a. When God promised Isaac.
 - b. When God asked him to sacrifice Isaac.
 - c. When God showed Abraham the stars.
3. How God Counted Abraham Righteous for His Faith.
4. How God Counts Those Righteous Who Believe the Gospel.
 - a. The blood redeems us from sin.
 - b. God makes us His children.
 - c. Jesus is risen from the dead as a Savior.

For Seniors.

1. The Plan of Working for Justification and the Debt to Meet.
2. The Plan of Grace for Justification and How Faith Meets the Requirement through Christ.
3. Abraham's Justification.
4. Imputed Righteousness.

PERSONAL THOUGHT

How hopeless is the task if I must be justified by laborious debits and credits. But if I accept the atonement by faith grace is my portion and the debt is wiped away while righteousness is given to my credit by Jesus Christ.

SEED THOUGHTS

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—Eph. 2:8-10.

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.—Gal. 5:4-6.

'Tis not by works of righteousness
Which our own hands have done,
But we are saved by sovereign grace
Abounding through His Son.

'Tis from the mercy of our God
That all our hopes begin;

'Tis by the water and the blood
Our souls are washed from sin.

'Tis thro' the purchase of His death
Who hung upon the tree,
The Spirit comes with vital breath
To quicken such as we.

Raised from the dead we live anew,
And, justified by grace,
We shall appear in glory too,
And see our Father's face.—I. Watts.

STUDIES IN ROMANS (Lesson IV).— **Rom. 5:1-21**

Topic for September 23

MOTTO

"The love of God is shed abroad in our hearts by the Holy Ghost."

MEDITATIONS ON THE LESSON

I. The Power of God unto Salvation.—This theme runs through this and following chapters. Up to this point the Apostle has been discussing the plan of Christ's Gospel as available to Jews and Gentiles by faith. Now he takes up the point as to the power of this Gospel to accomplish for the believer what he so much needs. Trace the thought in the outline of this and of the following lesson. Better still, trace the thought in the reading of the fifth, sixth, seventh, and eighth chapters.

The law could not deliver man from his sin. Perfect as it is in its revelation of what man ought to be, it only brings man into condemnation as a guilty sinner unable to cease from sin. But now in the Gospel God has not only made possible a pardon for sin but a deliverance from its dominion in the future. We shall see in the teachings of chapter five some of the workings of that power.

Peace is in the possession of those who are justified by faith. The peace is due to the redemption in Jesus Christ. Hope of the glory of God brings rejoicing while the believer stands by faith. There is glory in tribulation as well because through this the inward experiences are increased. The Holy Ghost is shed abroad in the heart and works these experiences in those who pass through these life difficulties. It is Christ who has made all these experiences possible and delivered us from wrath. Since He is risen from the dead, His life makes power available for our salvation. We are all subject to the penalties of sin cast upon us because of our relation to Adam. So likewise we all have access to the gift of life through Jesus Christ.

II. The Text.—This has been discussed in the Meditation.

III. Suggestions for Junior Programs.—A number of words from the chapter may be used as a basis of discussion with the Juniors. It is not needful to enter too profoundly into the subject of the chapter if you would make it most practical to the junior. The meaning of "justify" might well be discussed in its relation to the saved man. Then "peace" may be discussed in its varied uses and then in its relation to our standing before God. The words "joy" and "rejoicing" and the cause of the kind that is found in this chapter may be profitably developed for the juniors. Discuss the graces of "patience" and "hope" and how they are brought into the life of the Christian. The story of Jesus' dying for sinners is an old and ever new one which must not be overlooked in the study of this chapter and as a means of the experience which the Christian enjoys in the new life. Show how the "free gift" is connected with the thought of Jesus' death, our lost condition, and our need. "Sin" may well be given a place for discussion as to what it brings and how to be delivered from the consequences. If the juniors are to have a separate meeting use the suggested assignments and let them be the basis for discussion.

OUTLINE STUDY

III. The Power of God unto Salvation to Every One That Believeth.—5:1-7:25.

1. We receive a Christian experience through the Gospel. Rom. 5:1-5.
 - a. Peace.—Rom. 5:1.
 - b. Rejoicing in hope.—Rom. 5:2.
 - c. Glory in tribulation because of its accompaniments in an experience of the Holy Ghost.—Rom. 5:3-5.
2. The ground of our experience and hope. Rom. 5:6-11.
3. As sin became universal in Adam's fall so the free gift becomes available for all through Christ.—Rom. 5:12-15.
 - a. Condemnation in Adam is become justification of many in Christ.—Rom. 5:16.
 - b. Death by the offence of Adam is abundantly offset by life in Jesus Christ.—Rom. 5:17.
 - c. Condemnation is offset by justification.—Rom. 5:18.
 - d. Disobedience in Adam made many sinners; obedience in Christ makes many righteous.—Rom. 5:18.
 - e. Grace abounded over sin so that eternal life might reign by Jesus Christ.—Rom. 5:20, 21.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Rejoice."
2. Peace with God, How?
3. Reasons for Joy.
4. How Sin Came into the World.
5. What is the Penalty for Sin?
6. What Man Brought Eternal Life?
7. The Free Gift.

For Seniors.

1. The Joy in Christian Experience.
2. The Foundations for the Christian's Joy.
3. Adam and Christ as Heads of a Race.
4. The Reign of Sin and the Reign of Grace.

PERSONAL THOUGHT

How great are the blessings poured out upon those who believe in Jesus Christ! Have we been enjoying the salvation so freely bestowed upon all who are willing to receive it?

SEED THOUGHTS

"We have an anchor that keeps the soul Steadfast and sure while the billows roll, Fasten'd to the rock which cannot move, Grounded firm and deep in the Savior's love"—H. L. Gilmour.

Nothing attracts sinners like the joy of salvation. Joy attracts people as honey attracts bees. David prayed, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psa. 51:12, 13).—J. Gilchrist Lawson.

He in whose heart the law was, and who alone of all mankind was content to do it, His sacrifice alone can be the sacrifice all-sufficient in the Father's sight as the proper sacrifice of humanity; He who through the Eternal Spirit offered Himself without spot to God, He alone can give the Spirit which enables us to present our bodies a living sacrifice, holy, acceptable to God. He is the only High Priest of the universe.—F. W. Robertson.

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.
—Jno. Bowring.

But how is one to be saved from worry?
The same way he is saved from sickness—by

taking the preventative. The remedy for worry is the reception of the abiding Comforter.—Sel.

The Holy Spirit will not put His seal on a partial surrender.—Sel.

STUDIES IN ROMANS (Lesson V).—Rom. 6:1-7:6

Topic for September 30

MOTTO

"Sin shall not have dominion over you."

MEDITATIONS ON THE LESSON

I. **Cease from Sin.**—The wickedness of men would say, "Because God's grace is so free and abounding, it encourages men to sin." But that is not true to the believer. He has entered into a relation in which he has entered into death toward sin. When one is dead to anything he cannot live in that thing any more. By the death of Christ all who have been made partakers of Christ are counted dead. This new condition was entered into by "baptism into death." What the death of Christ stood for before the Father, as a satisfaction for the sin of man, has become ours when we were credited with His dying. In the records of God we are dead in Christ when we are baptized into Him. And if we are dead by appropriation we are "therefore" buried by the same appropriation. And since He is risen we enter into all the powers of the resurrected life by the same "faith of the operation of God." Such a life is prepared to live in a new way. As the natural body of Jesus died and rose in a body of power over which death has no more dominion; so our old man of sin has died to be raised in a new life over which sin and spiritual death have no more dominion. Therefore we live no longer in sin but unto God. What God has done for us legally and spiritually should be so "reckoned" in our hearts. And what is true in the credits of heaven must be made true by the actions of our own will as we "keep under" our bodies and bring them into "subjection." And as we "yield" ourselves to work righteousness and deny unrighteousness we shall have fruits of "holiness" in our life and an end of eternal blessedness through Jesus Christ.

Another reason why we shall cease from sin is because of our relation to the law. The law has dominion over our life, as a husband occupies the place in the life of a wife. When that husband dies, she is no longer under the law of this husband, but may be free to marry another. So when Jesus died for us and became ours, His death severed our connection with the law and brought us into a new relationship with Him who now is our husband, and by whose law we live. In the newness of this relationship we serve in newness of spirit. The old fleshly motions are overpowered by the motions of a new relationship. The remainder of the chapter explains these old passions and how they enslave us. The eighth chapter explains how we are made free with new desires and fulfill the will of God by walking in the Spirit.

II. **The Text.**—This is discussed in the Meditation.

III. **Suggestions for Junior Programs.**—The suggested topics for juniors may be developed by assigning them to certain juniors and fully developing in the discussion what they do not bring out. Take care again to make the subjects practical for the understanding of the junior. Figures of speech are used in these chapters and they must be explained for the understanding if they teach us what is intended. It requires a very open mind on the part of adults, who have fixed certain things in their minds about Baptism, if they will be able to unlearn error and take the figure fresh from the Word of God. In our teaching of juniors we may have a better

opportunity, but we need also to feel the greater responsibility to be open and true before God and His Word that we may let Him teach us the truths which we should learn so that they can be made plain to others. Better leave some points untouched than to make an error that confuses rather than clarifies.

OUTLINE STUDY

III. The Power of God unto Salvation to Every One That Believeth (Continued.)

4. It keeps us from the dominion of Sin.—6:1-7:25.
 - a. Grace does not encourage sin because we have died to sin.—Rom. 6:1, 2.
 - b. Baptism into Christ involves us in a baptism into His death.—Rom. 6:3.
 - c. Death is involved in a burial which does away with the old body of sin and admits of a new resurrected body of righteousness.—Rom. 6:4-11.
 - (1) His death, embracing crucifixion and burial, is ours in substitution when we are in Him.—v. 4.
 - (2) His resurrection also is ours for benefit because we have credit in His death.—vs. 5-11.
 - d. Our mortal bodies should be kept from the reign of sin.—Rom. 6:12-14.
 - (1) Because of our standing in the risen Christ.—vs. 12, 13.
 - (2) We are not subject to the power of sin.—v. 14.
 - e. But grace does not give us an excuse for sin.—Rom. 6:15-23.
 - (1) We are bound in service to whom we obey.—vs. 15, 18.
 - (2) We ought to become servants of righteousness.—vs. 19, 20.
 - (3) Sin and righteousness bear differing results.—vs. 21-23.
 - f. We have a new relation in Christ.—Rom. 7:1-6.
 - (1) Death of the husband frees the wife for another marriage.—vs. 1-3.
 - (2) So our freedom from the law by His death is freedom to be married to the risen Christ by whom we bear fruit unto God.—vs. 4-6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Freedom," "Free."
2. Jesus Crucified, Dead, and Buried for Us.
3. Jesus Risen and Our Newness of Life.
4. Giving Our Bodies as Instruments of Righteousness.
5. "The Wages of Sin Is Death."
6. "The Gift of God is Eternal Life."

For Seniors.

1. Shall We Continue in sin?
 - a. No, because we are dead with Christ.
 - b. No, because we are not under law, but in the service of Christ.
 - c. No, because we are married to the risen Christ and serve in a new spirit.

PERSONAL THOUGHT

Have we done our part in **reckoning** and **yielding** that the realities which God has wrought in our salvation may be realized?

SEED THOUGHTS

My Soul Will Overcome

Helpless I come to Jesus' blood,
And all myself resign;
I lose my weakness in that flood,
And gather strength divine.

'Tis Jesus gives me life within,
And nerves me for the fray;
He spoiled the hosts of death and sin,
And took their power away.

The clouds of conflict hide my view,
And foes are fierce and strong,
In Jesus' name I'll struggle through,
And enter heaven with song.—R. Lowry.

THE WORKER WHOM GOD USES.—

Acts 11:1-26

Topic for October 7

MOTTO

"Study to shew thyself approved unto God,
a workman that needeth not
to be ashamed."

MEDITATIONS ON THE TOPIC

I. Workers.—A worker is one who works. But not every worker is an instrument of God. Some work at their own chosen task for their own chosen motive. Selfish men and women cannot be used of God in carrying on His work. When I hitch a horse to a chosen task, I cannot use him unless he becomes yielded to the harness and acts at my bidding. A worker who wants to work at what he pleases and in his own way may be used a very little while but will soon be rejected unless he yields to the harness and the reins and learns to obey the Master. God wisely adapts the work to the abilities of the worker He uses. This suggests that He will not use us all in the same way at all times. But it takes the same qualities of surrender and teachableness, whatever our abilities if we are to be used of God.

God uses workers at times in teams. The teamworker must be as willing to work in a team as he is to work alone. The worker whom God uses in teamwork is one who can be hitched with others and who will cooperate with his fellow worker in the team. It is necessary to put some of the team in the lead and others under subjection to the leader. The most usable worker is one who works as well one place as another and is as willing to be a follower as a leader. You have seen the slacker who prances in the harness but does not pull a pound. So in the work of the Lord there are those who have not learned to pull the load. These sometimes must be taken out and be made acquainted with the task of pulling by personal responsibility. And happy will it be if they do not "fly up" at such times while they are learning their lesson. Equally blessed are those who do not chafe in the harness nor in the place where God has hitched them, nor under the leadership wherein God has subjected them. After the regular workers have learned to obey their master the work runs smoothly and much more is accomplished than could be if some one is always kicking or slacking or chafing.

Apply all these conditions to the worker and it will be plain that God has use for all the abilities and skill which we possess and is ready to use us if we are only surrendered in His hands and to His wisdom.

II. The Text. Acts 11:1-26.—The experiences of Peter in bringing the message to the Gentiles; the experiences of the workers scattered abroad; the experiences of Barnabas and Saul; all demonstrate the ways God uses, and the need of teachableness and obedience in those whom He uses.

III. Suggestions for Junior Programs.—Follow the suggestions for junior assignments in developing the topic for juniors. Whatever figure is used for illustration, reinforce the same with the Scripture. In fact the Scriptures of the outline skillfully used can be adapted to the juniors, if not made too tedious, and will be of lasting benefit. You will find figures that can be made interesting

from the Scripture passages themselves that will impress the lessons helpful to juniors.

Note what such characters as Moses, Paul, Jesus were that made them of use to the Lord. Note the figure of a vessel "meet for the master's use." From this figure can be drawn important lessons for the worker whom God uses. The parable figures and the incidental illustrations, all taken from the Bible, will be very helpful in your plans to help the juniors. Let the workers with juniors study the subject thoroughly themselves and have the message in their own hearts with an acquaintance of what the Scripture teaches, and then prayerfully adapt the same to the junior experience.

OUTLINE STUDY

I. God Has a Task for All His Servants.

1. To every man his work.—Mark 13:34.
2. The task according to the ability.—Matt. 25:15.
3. The gift to be used faithfully.—I Pet. 4:10.

II. He Uses those Who are Usable.

1. Humble.—Acts 20:19; Num. 12:1-9.
2. Teachable.—Heb. 10:5-10; Jno. 8:26-29.
3. Obedient.—I Sam. 15:10-23; Acts 13:22.
4. Faithful.—Heb. 3:1-6; Luke 19:26.
5. Give God's work first place.—Matt. 6:33.
6. Unselfish.—I Cor. 12:14, 15; II Cor. 8:9.
7. Endowed with heavenly wisdom.—Jas. 3:17, 18.
8. Separated unto God.—II Tim. 2:19-21.
9. Prayerful.—Acts 13:2; Eph. 6:18; Jas. 5:16-18.
10. Courageous.—II Cor. 6:4-10.
11. Spiritual.—I Cor. 2:11-16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Accepted," "Acceptable."
2. When God Can Use Us.
 - a. When we are cleansed for God's use.
 - b. When we are obedient to His command.
 - c. When we make God's work first.
 - d. When we are unselfish.
 - e. When we stick to our job through thick and thin.
 - f. When we go in the strength He gives.

For Seniors.

1. Varieties of Workmen Needed.
2. Usable Qualities of the Worker.
3. The Futility of Talent without Serviceableness.

PERSONAL THOUGHT

Willing learners and willing workers who are in God's hands will be used of God to accomplish great things for Him.

SEED THOUGHTS

More like the Master I would ever be,
More of His meekness, more humility;
More zeal to labor, more courage to be true,
More consecration for the work He bids me do.—Chas. H. Gabriel.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it. The loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—P. Brooks.

There is only one thing should concern us—
To find just the task that is ours;
And then having found it to do it
With all our God-given powers.—A. A. A.

In the harvest field there is work to do,
For the grain is ripe and the reapers few;
And the Master's voice bids the workers true
Heed the call that He gives to-day.

—C. R. Blackall.

OUR CHURCH IN INDIA

(Continued from page 275)

sibility some of the work assigned to them (the two Indian brethren from each congregation) was a little too heavy, but notwithstanding this and other difficulties which presented themselves, they did very commendable work which proved to be of practical help in the solution of some of the problems relative to organizing the Church."

It was very difficult on the part of many to understand the difference between Church membership and Mission employment. It was supposed that Mission employees were Christians and that the Christians were Mission employees. However, as the number of members increased who were not in Mission employ this difference was also better understood. But these early members who were independent in making their livelihood sought also to become independent in thought and conduct and were not always willing to follow the councils of the Church. Our Indian brethren who had become members of the local Church councils often became discouraged because of the unpleasant reactions against them by members against whom council had gone. This at times caused our Indian brethren to shrink from assuming the responsibility of the work which had become theirs. They had to live right among the people and knew all their ways and also knew how they would have to suffer at their hands if they were not favorably disposed toward them. With the growth in the support of the community in the right direction this difficulty has been slowly overcome.

Just as we were at the crossroads in the matter of further Church organization our dear Brethren Shoemaker and Hartzler, as official representatives of the Board, came to us. This was in 1909-10. Their stay with us proved to be a great inspiration and help to us. Their visit and service among us was greatly appreciated by both the Indian brotherhood and the missionaries. Brother and Sister Ressler had left us the year before. Brother Burkhard had passed to his eternal reward in 1906. All but Brother and Sister M. C. Lapp and Sister Burkhard had seen less than five years' service in the country. We were eager to move forward in the matter of strengthening the unity of the body and begin building such a superstructure as would insure the permanent establishment of the Mennonite Church in India. We felt that the distinctive principles for which our beloved Church has stood these hundreds of years in Europe and America should be continued in a definitely organized manner in India.

The great question before us was, "Shall we leave the indigenous Christian community of our Mission field in India to work out its own destiny in the matter of Church organization and administration after we have faithfully given them the Gospel, or shall we seek in a more definite manner to serve in helping them on the way?"

Dhamtari, C. P., India.

Tobacco used in any form destroys a boy's ability to apply himself to study and prevents his comprehending or remembering his lessons.—Homer H. Seerly.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

MICAH CHAMPIONS THE OPPRESSED.—Micah, Chapters 2-4 and 6:1-7:6

Lesson for September 2

Golden Text.—He hath shewed thee. O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. Micah 6:8.

Chapter 1. When the political and religious centers of a nation become utterly corrupt the wounds of a nation become incurable. Vs. 5 and 9. But even thus the Lord promises an heir to the remnant who shall be their glory and their salvation. Vs. 15 and Chapter 5:2-5. See also Isa. 1:5, 6, 18.

Chapter 2. The most incurable of all social ills is human greed. Covetousness is a form of idolatry. Luke 12:15; Col. 3:5. When once the virus of greed gets into the soul men lie awake nights scheming as to how they can get possession of that which belongs to their fellows. The end is extortion, cheating, gambling, speculating, war (class and international) and self-destruction.

Chapter 3. In this chapter the prophet describes greed as a form of cannibalism. And truly the hungry savage has more excuse to eat his fellow's body than the rich man has to rob widow's houses, and cause her and her children hunger, suffering, disease and premature death. Not caring to hear the rebuke of the messenger of truth, Chapter 2:6, the Lord leaves them to their ill-gotten gains and in their distress when they cry unto the Lord there will be no answer of God. V. 7. And when this spirit of greed controls the conduct of the officials of the church, then you can look for utter destruction. Vs. 11, 12.

Chapter 4, 5. The darkest hour comes before the dawn. Though Israel should go into captivity because of her sins yet the remnant of Jacob should be as the dew upon the grass among many peoples because of the Lord. And in a still darker spiritual hour the Redeemer and King was to be born in Bethlehem. So the dark hours are but heralds of a better day to come. Yea, even when the race has so utterly corrupted herself that nothing but the wrath of God can show His hatred of sin even then there shall be the better day for the remnant in the presence of God. Luke 21:28.

Chapter 6:1, 2. The hills, valleys and mountains testify that God is good. The animals of the field all wait upon Him. He giveth them their meat in due season. Only man wearies of God. The stormy wind fulfills His word; only man rebels and is disobedient. Psalms 104:27; 148:8.

Verse 3. You can go to a million backsliders and not one of them can give you a reason for backsliding but that he would think a person should be ashamed of himself for giving it if anybody else gave the reason. The reasons usually given are trouble, poverty, slander, hatred, etc. True, Christians experience such things. But sinners do, too, and who ever heard of a man backsliding from the devil because of these things. No, it is not because of what God has done for you that you wearied of His service. The reason lies in your own soul. Rom. 2:5. Neither is it because of what God failed to do that you are bringing forth such worthless fruit. Isa. 5:4. But because of that sinful heart you hate God though He daily loads you with benefits. Psalm 68:19.

God's Benefits. Vs. 4, 5. (1) Delivery from their fearful state while in the land of Egypt. (2) Redemption from slavery. (3) Godly leaders and teachers supplied. (4) Delivered from a curse and given a blessing instead. Psalm 116:12. If mankind could, they would gladly pay the Lord in kind for all His benefits to them so that they would no longer be under obligation to Him. But God cannot be compensated for any good that He has done for us except by our passing the blessing on to others. Has He been good to me? To repay Him I must be good to others; has He been merciful to me, I must needs love being merciful to others; has He condescended to meet me, an ungrateful sinner, I must in humility walk before Him and my fellowman. The offering of sacrifices, the donations of fortunes, the sacrifice of offspring will all avail nothing without love. I Cor. 13:1-3.

Verses 10-12. When you love me you will not cheat me with scant measures, nor deceitful weights, nor deceive me with your lying. You will destroy those weights and measures.

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD.—II Chron. 30

Golden Text.—God is gracious and merciful. II Chron. 30:9.

People get tired of being good, but they do not get tired of the fruits of goodness; people may not get tired of being bad but they get very tired of the results of badness. A bad man may have a good son, or the reverse. It depends upon the choice of guides. Hezekiah wisely chose Isaiah. Prov. 13:20.

A good start is better than a bad start, but if you want to come to a good end you must continue as you began. Hezekiah began by cleaning the temple so that it would be a fit

place to worship. He did more, he commanded that the priests and Levites cleanse themselves so that they would be fit to serve in the worship of the temple.

Verse 2. The king was wise; he took counsel. You can get obedience without counsel, but you can't get cooperation without it. The wiser a man is the more he takes counsel. Prov. 12:15.

The world gives me a hearty invitation to share its orgies with her; the drunkard freely shares his liquor, and the dope-fiend his dope. Should we not share our communion with God with others, inviting them to the feast of good things with the utmost arts of persuasion? Luke 14:23. Hezekiah apparently knew what Jehoshaphat did not know, that social and political alliances where there is no unity in the worship of God becomes a snare. The only thing that is a permanent foundation of unity is faith in God and love for God. Hezekiah worked for religious unity, not by compromise of faith, but by going all the way to them with the invitation to them to come all the way to God.

Verse 6. An invitation to worship is not complete without an invitation to repentance. Hezekiah did not tell them how good they and their fathers had been. Instead he warned them that their departure from God was the first and main cause of the desolation of the land, and would be the cause of further calamities; but he encouraged them to turn to God by the hope that His anger would turn from them if they did so. If God repented and spared Nineveh when they repented surely He would do the same and more for His own people.

Verse 10. Hezekiah might have said, It's no use to go to the ten tribes, they won't come anyhow. Because we reason thus in our hearts we fail to give many a man the message. And who likes to be laughed at? If you lead men to God in heaven they will laugh with you because of His unspeakable gift; but if you lead men to hell they won't thank you for it when you get there. The man who laughs at me to-day for leading souls to God will envy my happiness tomorrow.

It is always thus. Jno. 1:11, 12. When you go fishing you don't expect to catch all the fish in the sea. You will be content with a big catch. When you go fishing for souls you can't expect to catch them all, but you will surely get the best that are in the sea. If you did catch a bad one the angels would just cast it away. Matt. 13:48.

Verses 17-20. The Lord is very jealous for the ordinances which He has given us. They have profound spiritual significance. Careless, indifferent observance is an evidence of contempt for the Most High. But God knows

the heart too, and He would rather have us serve Him faultily if the heart is right than not worship at all.

The encore. Did you enjoy the worship so much that you want to go again? These people did, and you will too if you serve Him with all your heart. There is nothing that will bring joy into a community like an old-fashioned revival.

Verses 22 and 27. The priests and Levites taught the people and made confession in prayer before God for them. Does God hear? There is no prayer that He will hear sooner than the cry of a lost soul seeking the Savior.

Chapter 31:1-4. After people have been converted they will go home and destroy the accessories of sinful indulgence,—idols, groves, altars, cards, liquor, tobacco, etc. But after the revival and the cleaning up must come the building up. These things are but the beginning; now with the help of the church come the years of happy, holy living. Read all of Chapter 31.

ISAIAH CONTRASTS FALSE AND TRUE WORSHIP.—Isa. 1:1-31

Lesson for September 16

Golden Text.—

Who shall ascend into the hill of the Lord?
And who shall stand in his holy place?
He that hath clean hands and a pure heart.

Psa. 24:3, 4.

"Sharper than a serpent's tooth, it is to have a thankless child." So do the fathers of men feel when their sons become ingrates. How much more the father-heart of God when those whom He has nourished and brought up become rebels against His authority. There is many an Absalom in the kingdom of God.

Verse 3. Domesticated animals soon learn their owner's voice and call, and the place and time of feeding. But Israel forgot the One who bought them and did not come to Him who fed them. Truly sinful man lacks the native sense of the beast. If people would stop to consider, they would act differently in their relation to God.

Verse 4. Not much can be said in praise of the masses. The fathers were evil-doers, and the children went farther by corrupting even those standards of conduct. When folks forsake the Lord, the second generation will be found much farther on the road to the depths than the first. Whenever people depart from God they go backward. There can be no forward or upward march for the individual or the nation except as they walk with God.

Verses 5, 6. Rebellion against God is Satanic. At the end of the first rebellion Satan was cast out of heaven; as a result of our rebellion we will be kept out of heaven. Rebellion means death; subjection means life. Heb. 12:9. But the first step is sickness, and the greater the revolt the worse the condition becomes. Verses 7, 8. Whenever a land becomes desolate, you will find the primal cause to have been rebellion against God. Pestilence, famine and sword may have been the means used to bring about the end but the cause was spiritual.

In the prophecies of Ezekiel and Isaiah the terms Sodom and Gomorrah are used metaphorically for Jerusalem and Samaria.

All good people are religious, but not all religious people are good. Ahab and Jezebel were religious, so were kings Ahaz and Manasseh of Judah, but they were almost Satanic in wickedness. A person may even be sanctified in his religion and live so wickedly that God will destroy him. Isa. 66:17.

I Sam. 15:22. Religious observances, unaccompanied by obedience is a vain, empty thing. God hates it. God delights in the worship of the penitent. Isa. 66:2. The prayers of a penitent are like incense to Him but the prayers of the wicked are a stench in His nostrils. Why are prayers not answered? Psa. 66:18 is the answer.

God is too holy to look upon sin. Before I can appear before Him I must be cleansed; not with ceremonial waters but with the washing of regeneration and renewing of the Holy Ghost. Tit. 3:5, 6. Zach. 13:1. But after cleansing the hog will be just as filthy as before if she again goes into the mire; so even though I were cleansed by the blood of Christ I can hope to remain clean only by putting away the evil out of my life.

Verse 17. Right is always right, and conduct which was approved of God 700 B. C. is approved now. Jas. 1:27, I Pet. 2:15; If you would be good, you must be a learner in the school of Christ. If you would have sound judgment, you must seek it. If you would be godlike you will become an addict to ministering to human need and will especially remember the fatherless and the widow. Do you want all that? then regardless of what your past has been there is hope; your sins, though scarlet (a stain that can be washed out), or crimson (a fast color) will be washed whiter than the snow. Psa. 51:7.

Verses 19, 20. Psa. 81:13-16. In the world of men, the young fellow who is always ready to do more than his duty is the one who gets promotion from the boss. In the kingdom of God those who are willing to do all that God desires of them become pillars in the temple of God. Too many people come to God to get and not enough to give. If you give God your best you need not worry about the getting.

ISAIAH COUNSELS RULERS.—Isa.

Chapters 7, 31, 36, 37

Lesson for September 23

Golden Text.—Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Isa. 26:3.

The Lord has messages in His Word for all classes of people. In Psa. 99 He speaks of kings calling upon His name. To those to whom is given the authority to rule the lands is given a terrific burden, and only those who learn like David to always seek counsel of the Lord can be kept from fear of evil that might befall their land. King Ahaz refused to ask counsel of the Lord; Hezekiah cast his burdens upon the Lord. Both sought the good of their country but only Hezekiah succeeded in gaining it.

Alliances are the means by which the nations of the earth try to make themselves strong enough for their own safety, or for offensive warfare. There is but one alliance that is dependable and that is the one with the King of kings. Egypt had many horses

and chariots but God describes him as a broken reed and when a man leans upon it, it will pierce his hand. The wisdom of the wise is foolishness with God, and He taketh the wise in their own craftiness.

When God whets His glittering sword no one can stand before Him. Sometimes He sends rumors to disturb nations; sometimes He turns the counsel of kings to accomplish His wrath; and sometimes, as in the case of the Assyrians, He sends the dreaded pestilence to destroy. God needs no help from man, but man needs help of God.

Verse 5. Luke 13:34. Psa. 91:4-6. In the beautiful figure of the mother bird sheltering and protecting her young the Lord promises to care for His people. It was only after they refused to come under His wings that their house was left unto them desolate.

Verse 6. In nature the mother-bird forsakes her young and lets them go for themselves long before they are willing to be forsaken; but while God would never forsake us we revolt against the idea of being tied to any one's apron-strings long before we are fit to go on our own. Man never gets to the place where he can get along safely without the fatherly care of God.

Verse 7. When we feel safe we are in danger of trusting in the works of our own hands, and sometimes look upon them as gods, but in times of stress everything that we had made for ourselves for to sin is thrown to the bats. Far better never to have made them.

Verse 8. When Assyria came against Israel the sword of man did not touch him, but when Hezekiah and Isaiah prayed to God He sent His angel into the camp and slew 185,000 of them and they returned home so weakened that the most terrible of the nations soon was reduced to slavery.

Verse 9. The rock means strength. When the enemy comes in as a flood the spirit of the Lord shall lift up an ensign against him. The pestilence is more to be feared than the enemy, and when men see that the Lord is fighting against them their courage becomes as water.

Chapter 36. Rabshakeh spake ignorantly and foolishly when he compared the powers of the idol gods with the power of Jehovah. He was equally ignorant when he thought that the removal of the numerous altars to false gods by Hezekiah was displeasing to the Lord. If braggarts had as much sense as they had mouth they would not speak against God or His people.

Chapter 37. The Lord permits trouble to come into our lives to force us upon our knees. Prayer is based upon human need and where there is no sense of need there is no earnest prevailing prayer. We need such experiences to keep us humble; and we need evidences of divine intervention to keep us appreciative of the goodness of God.

When men reproach the Lord, as did Sennacherib the Lord takes up the challenge and always to the discomfiture of the blasphemer. As the mad bull is kept in control by a hook in his nose so the Lord took the fierce Assyrian and humbled his pride.

We may have a zeal for the Lord of hosts and because of that accomplish some thing for

Him; but the zeal of the Lord of Hosts makes Him work miracles of grace for us.

REVIEW

Lesson for September 30

Golden Text.—Thy kingdom is an everlasting kingdom. Psa. 145:13.

Comments on the Golden Texts of the Quarter.

Above with Heb. 1:8. Things that are seen are temporal but things that are not seen are eternal. The kingdom of Christ is in the realm of the spiritual and in that realm is righteousness and unchanging peace.

July 1. Pride always wants to be ahead, and in its folly heads for a fall. Those who in former years wanted to live higher than their neighbors are now in the poorhouse.

July 8. When we have the assurance that we are under the protection of God we will have no need of fear. Man can do nothing to us except as God permits.

July 15. God feeds the sparrow but the sparrow has to hunt for its living. While God will provide all our needs, if need be, by divine intervention, yet He does not encourage indolence. In the wilderness He could have given the manna on a platter. He who will not work neither shall he eat is also in the Book.

July 22. There are many voices in the world and none of them without signification, but so often the babel of voices prevents us from listening to the still small voice. Therefore spend time in the secret closet.

July 29. It is much easier to tell people the things they like to hear than the things they should hear. But the latter is far better for them. If the other prophets had not been diplomats they might have saved the life of their king. We like it when the preacher tells the truth to the other fellow but it angers us when he tells us the truth.

August 5. The Son of Man came not to be ministered unto but to minister, and if we

imitate Him we do it for Him. Since His ascension the life of Christ is relived in the life of His followers. What we do to our fellow-man we do for and to Christ.

August 12. The Golden Rule is the standard by which the human family can judge right and wrong in human relations. It is love in action, and love is never inactive; it works. And while it is working, it works only good.

August 19. What people seek they find. If I seek evil for others, it will come home to me; but if I seek good for others I will find it also in my own life. As evil brings calamity so good will bring blessing.

August 26. What I willingly do for others is the measure of my love, and this is most fully exemplified in my forgiveness. God has proved the greatness of His love in the gift of His Son to die for sinners.

September 2. God's requirements are not many, but they are all inclusive. They touch the mainsprings of life. A just man will do justly; a kind man will be kindly; and an humble man will walk humbly.

September 9. God is perfect in all His attributes, but sinful man appreciates most His gracious acts of mercy in the way He helps when we get into distress.

September 16. Greatness in this world is only for the few. Only a few can be great in wealth or in knowledge, or in government; but to be great in the kingdom requires only goodness in heart and life; and by the grace of God this is possible to all.

September 23. Perfect faith is better than perfect knowledge. We do not need to know the way as long as we have a Guide who does; we do not need to protect ourselves as long as we have a Protector; in the confidence that God can and will do immeasurably more for us than we can do for ourselves we commit our souls into His keeping and go on in peace. That peace would be perfect if our faith were so.

Lancaster, Pa.

THE ART OF QUESTIONING

By Anna Hallman

Lord Bacon has said, "A shrewd question is the half of knowledge." A question which starts the tender child mind off into some new realm of thought or one which makes a personal application to the young character is an invaluable method of teaching.

Questioning is an art, and a good questioner is usually a good teacher. If she knows how to draw out the truth from the growing mind, she will at the same time be helping that mind into something greater.

Good questions imply good preparation. To trace questioning, we must begin at the beginning of the preparation. The early preparation should be one of Bible study, prayer, and meditation, with the needs of the pupils ever held before her. Gathering her material, the truths of the lesson are seen, selected, and enlarged upon. Then she begins the preparation of the questions. What questions shall she use to secure their attention, hold their interest, and clinch the truths? One's preparation is determined by the quality of the questions she asks. The well-prepared

teacher will, through the use of well thought out questions, get the pupils to respond instead of continually talking herself.

Let us look at a few characteristics of a good question. It is short and direct. It is not any long drawn out sentence that finally has a question mark at the end of it, but it is clear. The pupil knows what type of answer is expected. A question, for regular use, that can be answered without thought is worse than none, therefore questions that can be answered with "Yes" and "No" should be avoided. If the answer is implied in the question, it is not thought provoking, for the pupil knows the exact word that is expected of him in answer. In other words, as little information as possible should be given in the question, then require as much information as possible in the answer. For example, we may wish to fix the birthplace of Jesus in the mind of our pupil. The question then should be, "Where was the birthplace of Jesus?" Asking, "Who was born in Bethlehem of Judea?" might bring forth a thou-

sand answers, each of which would be correct.

The best question that can be framed is not one that brings an answer to itself but one which provokes a question on the part of the pupil. This means that his mind has been set to work, is inquiring for new truth, and that is the kind of mind which is susceptible for receiving the truth.

The teacher has now prepared her lesson, including the questions. She will use the method of teaching that is hers, for method is the outcome of personality. If she can see into the hearts of her pupils with an ability and gift of being able to draw out the truths and set up new standards by the use of questions, that should be her method.

She is before her students and is ready to open the class period. It is not Thanksgiving Day, but it is a beautiful spring day when all nature seems full of thankfulness and gratitude. She senses their restless nature as she asks, "What do you girls have to be thankful for this morning?" Immediately their minds are at work. She has used that which is familiar to them, that which they are vitally interested in, the joy of living, and from that she makes her point of contact and draws them to the lesson. She has broken the ice, arrested their attention, and is ready to plunge into deep water by the use of questions.

Beginning with simple questions, those which the pupil can answer, she creates confidence in themselves. She gives the question to the whole class, then directs it to one particular one. If she were to say, "Mary, while you were studying your lesson for to-day, what . . . ?" and go on with a long drawn out question, and the class took for granted that Mary would be able to answer it, not one person beside Mary is likely to have attended to the question. Attention is necessary. Questioning those who are not attentive will soon stimulate attention, in appearance at least. If she was sure a question was heard, she will not repeat it, for this only wastes time. Instead, she gives them an instant to think it over, then calls on one for an answer. It is unfair to each member to question only certain ones, as each one must have his turn to express his opinion or have his say. Putting question after question to the class in the same rotation soon causes indifference in the class. At the close of the period, a question which allows them to summarize the truth may be followed by a personal appeal in the form of a question, to which no verbal answer is given but instead, the answer is expected to be lived out.

This method discussed has been strictly the one of questions. If the teacher uses the narrative, descriptive, recitation, discussion, lecture, topical, or other method, a question now and then may be used to liven it up. According to Schmauk, questions may be used to awaken the scholar, for momentum, illumination, vitality, accuracy, to sustain interest, and to make the personal application.

Jesus, the perfect Teacher, was an ideal questioner. Many times He answered catch questions by shrewdly asking a deeper one. His questions were simple, clear, direct, and

(Continued on page 288)

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

IF GOD GOVERNED THE WORLD

Which in his times he shall shew, who is the BLESSED AND ONLY POTENTATE, the King of kings, and Lord of lords.—I Timothy 6:15.

In these momentous days of tumbling thrones and rising dictators we hear much about human government, and schemes for the better government of the world, and God knows that we need it. All sorts of nostrums and panaceas are being proposed to give men better times, more of the things needed, and more leisure to enjoy life. But all human needs and leisure will be solved.

The industrial war on the Pacific Coast, which was one of the worst situations since the earthquake and fire of 1906, costing millions of dollars and making for a world of ill-will, has at last been settled. However, slumbering beneath this settlement is the fact that there has been a vast amount of misrule to the advantage of the few, and the disadvantage of the many. The strike reached an alarming state, and the military was called out to keep order. The question was wages, and the matter of hours of work. To show how widespread is the discontent, one needs only to look at the major strikes lately, as they occurred in California, Oregon, Ohio, Wisconsin, Alabama, and other states. The strikers sought to use the most powerful weapon to get their desired ends—that is, the general strike. This paralyzes everything, and makes the specter of hunger appear on the horizon. This, however, is one of the most ineffective weapons, because it is very unpopular with the masses of the people.

With this unrest among the laboring elements, "The Fascist Hydra" and the "Satanic Snare of Socialism" lift their dangerous heads. With many shallow thinking people, Socialism seems to appear as a Christian solution of the labor problem, but it is not, and will lead unto a morass for the nation at large. This error is all the more evident when noted men, such as Hamilton Fish, Jr., score the "Undercover Socialists" as follows:

In a broadcast on Friday, July 13, Hamilton Fish, Jr., Congressional representative from New York, was reported to declare that the President had "ruthlessly brushed aside" such notable Democratic leaders as Carter Glass, John W. Davis, Alfred E. Smith, Owen Young, Newton D. Baker, and even members of the Cabinet, for the advice of a "cabal of undercover Socialists, men who until recently have been known as Socialists, or near-Socialists, but never as Democrats." He went on:

"No thinking man or woman is opposed to the use of brains in any sphere of life or activity. The small coterie of radicals and socialistically minded college professors at Washington have no monopoly on brains and do not even represent the sound economic views of a large majority of college professors throughout the country. This small group of radical professors, not elected by the people, have had no practical experience in business or in political life, and yet seek to subvert our free institutions for some foreign forms of socialism, bureaucracy, and governmental ownership at Washington."

There is no question that some of the old political landmarks need changing, but grave problems exist in the changing, lest we arrive nowhere, and lose some of the fine attitudes of the nation in bygone days. Public

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

ownership and control of the main commodities needed by the community at large is not socialism, if so, then Canada could be called socialistic for many years.

On the opposite side of Socialism we have the "Fascist Hydra"—equally dangerous, in the long run to Biblical Christians and such as adhere to the standards of the Bible. It is a sort of military regime and dictatorship, which leads at last to the deification of the State, the crushing out of the individual, and the individual conscience. This type of rule is ruthless and severe. Then also it usually is impossible to breathe a word against the regime in power, for the newspapers are silenced. This is evident in Italy and Germany to-day. The Fascist regime in Germany called the Nazis recently took the life of 68 prominent persons without the semblance of a trial. Such rule leads on to tyranny, even though it may profess to be working for the good of the country. The method of Fascists in intrenching themselves can be seen in the following write-up about the "Silver Shirts" who plotted to overthrow the Government of the United States:

"Revelation made by Government operatives disclosed that 2,000 rounds of .30-calibre ammunition was purchased for the Silver Shirts at the Naval Air Station at North Island, San Diego," the newspaper said, "from members of the United States armed forces on active duty at the time."

The testimony was presented to the committee, presided over by Representative Charles Kramer of California, in a session held behind closed doors.

While the testimony was being given before the committee, the newspaper said, it was learned that an "investigation was being pressed vigorously by intelligence officers of the Army, navy and Marine Corps, as well as by other Government agencies," into the activities of the Silver Shirts on the Pacific Coast.

The Silver Shirts, the newspaper asserted the committee was informed by witnesses, displays no swastikas, the emblems of the Nazi Party of Germany, on their uniforms, but that the swastika emblem is in their homes.

"Members of the United States Navy, United States Marine Corps, and the California National Guards are enrolled in the organization," the newspaper said the committee was informed.

"The avowed purpose of the Silver Shirts and their auxiliary, intelligence officers reported, is twofold:

"First, they plan to use their armed strength to overcome the Communists, because they believe the Communists will stage an uprising and will seize the government of the United States; and they in turn are planning to wrest it from the Communists.

"Second, they are planning to remove all Jews from public office, including Henry Morgenthau, United States Secretary of the Treasury."

"If God governed the world" the leisure question would be solved, for in the Law the Lord made ample provision for the rest of His people, in the arrangement of the holy days.—Here they are:

1. Every worker could rest on the Sabbath which God made for man.—Exodus 23:12.

2. Every man would have three holidays of two weeks each every year.—Ex. 23:14-17.

3. Every seven years they would keep the entire twelve months as a rest year.—Lev. 25:3-6.

4. Every fiftieth year would be thrown in as an extra holiday Jubilee year.—Lev. 25:10-12.

In our present order, there is far too much of a grind, for a minority of the toiling masses, and too little provision of Christian recreation, and too little to come home to at the end of the day. Millions have no decent dwelling place, no decent yards, no decent garden—no wonder they are restless and unhappy, no wonder that they resort to drink and stupefying tobacco to deaden their sensibilities. Life is dull and uninteresting. In the day when God shall rule, "EVERY MAN SHALL DWELL UNDER HIS OWN VINE AND FIG TREE, AND NONE SHALL MOLEST, OR MAKE AFRAID." May the Lord hasten the rule of the Son of God, and His saints.

HITLER—WHENCE AND WHITHER? CHANCELLOR AND PRESIDENT! "FUEHRER!"

I will overturn, overturn, overturn, it: . . . until he come whose right it is; and I will give it him.—Ezekiel 21:27.

In the above text you find the chief reference to the nation of Israel, which nation, will have no king until the Messiah. However, the same overturning process is in progress universally. The reader will please note the repetition of the word OVERTURN. This is significant. The Gentile world is a boiling pot. The death of President von Hindenberg in Germany now sees the "Fuehrer Hitler" getting both the highest and the next highest offices of the nation. Naturally, the world asks the question, "Whence and Whither?" Well, it should. Whither is the present "benevolent despotism" leading Germany and the world.

The "Hindenberg Line" at last is broken. This was true during the World War, but is true in a more important sense now, for Hindenberg represented a more conservative attitude. It is true that he stood for the dying old order. But in every decadent civilization there are some things that must be carried over the line. In Germany he stood for law and order, the Bible, the Christian Church, the right to be an Evangelical Christian, as they understood the term. He also stood for some things in the political realm that need salvaging in the dying old order. Now that he is dead the question rises, "Whence and Whither?" Much of the future good of Germany and the world is wrapped up in the attitudes of the "Fuehrer." We are ready to give Hitler credit, where credit is due. He seems to have been used by an over-ruling Providence in the staying of Communism in Germany. But his sharp swing to Communist methods, and extreme Fascist tyranny in executing nearly seventy men of his own party, without trial, seems carrying things too far. If they actually were traitors, this much could have been proven to civil court or to a proper military tribunal. Perhaps he had better used the method of Mussolini, and had banished his political foes. Time will tell. We could not help but appreciate the cartoon, by

Fitzpatrick, in which he pictures an immense revolver, still smoking, in the grip of an immense hand, with Hitler astride the same, his arms folded in a secure way. The cartoonist utters these significant words, "Not a secure throne, Adolf." True.

Roy E. Grace, Beverly Hills, Calif., writes rather informally thus:

Two days before the executions began in Germany, a letter came into the writer's possession from that country. The flap of the envelope was sealed with a stamp something in the way in which we use the Christmas tuberculosis stamps, but, instead of a message of mercy, it bore the picture of Adolph Hitler and underneath was the inscription, "Unsere Hoffnung" which means, "Our Hope!" Immediately we thought of an old letter written by a member of the race which the Nazis are now persecuting. The writer starts his communication as follows, "Paul, an apostle of Jesus Christ by the commandment of God our Saviour and of Jesus Christ, our hope" (I Tim. 1:1—New Trans.).

What folly it is for men to set their hope on man. Whether the present dictator of Germany will remain in the saddle or flee, it is impossible to say at this writing. News is scarce and no doubt garbled as it comes to us, but we are sure of one thing, if Germany has her hopes pinned on such a man as this she has yet stormier days ahead. Nor are they alone in their hero worship. Strong men in many nations have seized the reins of government and they are driving at break-neck speed while their cowed subjects cheer them to the echo.

The rise of dictators is a significant movement of these days. That one could arise in autocratic Russia, occasioned no surprise; but they have also taken the place of power in limited monarchies and even in republics. We believe this is the end of the road for democracy. Men have praised democracy as though it were the realization of the kingdom of God on earth, and now are bewildered at seeing it collapse. Newton D. Baker, former Secretary of War under Wilson, recently said, "Democracy is the most perfect form of government ever devised by man; and the most difficult. We can have it only as long as we are worthy of it." Perhaps he is right that it is the highest form "devised by man" but God has purposed something very different. He is going to establish a monarchy, absolute and universal. The King will answer to no Parliament. His word will be law in all His domain. It will be a government of the people, by God, for His glory. The King is our Lord Jesus Christ and the throne is His by right. The most perfect form of government, we repeat, is an absolute monarchy and what a blessed relief it will be when that Monarch is on the Throne!

In the meantime, we are not surprised at the rise of dictators. Rather, the Word of God would lead us to expect such a development. There is a Prince coming some day who will hold sway again over the revived Roman Empire (Dan. 9:26), and the characteristics of Gentile despots and dictators through the ages will culminate in him. He is not from a regular succession of regents but will "obtain the kingdom by flatteries" (Dan. 11:21). His power is that of an absolute dictator. See the picture drawn in II Thessalonians 2 and Revelation 13. Recently a writer on prophecy (D. M. Pantou, in *The Dawn*) has suggested that there might be a league of dictators who will voluntarily give their power to the strongest of them all. Startling confirmation of this appears in the recent conference between the dictators of Italy and Germany. Revelation 17:21 says, "The ten horns which thou sawest are ten kings, which have not yet received a kingdom, but receive authority as kings one hour with the beast" (New Trans.). It goes on to say in the next verse, "These have one mind and give their power and authority to the beast." It is not difficult to see how this could be. Dictators would form a voluntary combine and then be crowned by their terrorized peoples. What an awful picture of the feet of the image which are part iron and part clay! Dan. 2:41-43. We cannot dogmatize, we can only watch. In the midst of the turmoil there is One who is hence-

forth expecting till His enemies be made His footstool. The Spirit of God is still pleading with rulers of earth to "kiss the Son" (Psa. 2:10-12). For refusal there is nothing left but to be "smitten by the stone" (Dan. 2:34, 35). **Earth's last tyrant** will be destroyed by the coming of earth's rightful King. II Thess. 2:8.

Many have thought that Germany will not continue to be linked with the nations of southern and western Europe but rather with Russia. This opinion is based in part on Ezekiel 38 which prophesies of the invasion of Palestine by Gog and Magog. Russia is clearly identified in verse three. In verses five and six, the confederate nations are mentioned. Persia is already an ally of Russia. "Gomer" is thought to be Germany. In Genesis 10:3 Gomer is mentioned as one of the sons of Japheth. His sons are Ashkenaz, Riphath and Togarmah. It is significant that in Yiddish, the common tongue of European Jews, Germany is called "Ashkenaz!" From ancient history we know that there were tribes in that section of Europe known as the "Cimbri" and the "Cimmerii." That they were identical is not proven, but they were evidently of common stock. The Encyclopaedia Britannica (12th edition) says of the Cimmerii, "The name has also been identified with the Biblical Gomer, son of Japheth. Genesis 10:2, 3." One group of his people ravaged Asia Minor in the 7th century B. C. and in the Assyrian inscriptions were called "Gim-arri." Jewish commentators in ancient times clearly identified Gomer with what is now Germany. There even seems to be a similarity of names. "Gimarrri" sounds very much like "Germani."

On the other hand, we know that some of the present German territory was in the old Roman empire. Broadly speaking, the land west of the Rhine and south of the Danube was under Rome. This included what is known as Baden, Wurtemberg, part of Bavaria and Rhenish Prussia. All to the north and east was separate. Will the land be dismembered before the end? Until Bismark in the last century, it was a collection of states. Will it disintegrate, part becoming Communist and part seeking the protection of Fascism to the south? It is only fair to say that the present government in Germany prevented a Communist uprising by their prompt measures. Politically, Germany is now aligned with Italy, but in its persecution of Israel with Russia, Italy has protected and sheltered the Jews. Russia and Germany have long persecuted them. Shall their end be in an attempt to exterminate them?

Our business is to proclaim the Gospel while there is time. We need to be much in prayer for the evangelical pastors and Christians in those lands who are faithful to the Word of God and the testimony of Jesus Christ. Surely the coming of the Lord draws near. Let us lift up our heads (Luke 21:28).

"Our Hope!" How it shines the more brightly in the present darkness. "He is our Hope" and we look for the "blessed hope" of His appearing again (Titus 2:13). All of earth's panaceas have failed, and the world grows steadily sicker of its malady. "Cursed is the man that trusteth in man and maketh flesh his arm. **Blessed is the man that trusteth in the Lord and whose hope the Lord is**" (Jer. 17:5, 7).

HYDROELECTRIC SCHEME THREATENS SEA OF GALILEE

A proposal to dam the Jordan and use the Sea of Galilee as a reservoir, lifting and lowering its surface a matter of nearly a foot from time to time, has stirred up a storm of opposition all over Christendom. The Jews in Palestine, under the British Mandate, have made much of the deep historical significance of the land and the Book to further Zionism. The Sea of Galilee, however, has solely Christian associations, and means nothing to the Jew. He is returning to Palestine in unbelief, to be sure, but the movement is significant, none the less. Romans 11 promises the national recognition of the Messiah by the Jews.—Selected.

A SPOT IN INDIANA

(Continued from page 270)

Band, Foreign Volunteer Band, and Young Men's and Young Women's Christian Associations supplement and enlarge the religious experience of each student. The fact that all these activities must be carried on by a comparatively small student body goes a long way to produce a busy, happy, and tolerant group, to heighten the ability for coöperation, and to produce a wholesome sense of responsibility.

A formal recital of the advantages offered by any college bids fair to sound like a college catalogue. But the average individual who may not be college bred, the prospective student, and the thoughtful parent seeking the highest good of a developing child, may well ask the question, "What does the individual student carry away in mind and heart that remains ever with him, enriching and directing his life in years to come?" That is a question both pertinent and difficult to answer. On one hand there is the specific and generalized training so necessary to material success. On the other hand are benefits less tangible but more lasting, more precious than such training can ever be. The student knows them in a galaxy of fragrant memories instinct with movement, color, pathos, and joy beyond expression. He remembers hours of study when the reading of some phrase or passage opened to his vision in a lightning flash the scope, the romance, the power asleep in some great field of knowledge, when his throat grew tight and his heart seemed still in a breathless moment. Then he could not study for a while, could only stop and ponder for a space, while his heart sang over again in exaltation, "Oh, this is life! This is reality and sweetness! It was for this I came here to study, that my vision might know the beauty of this moment."

Again, when he sits before an analytical balance, its rider poised to weigh accurately to a ten-thousandth of a gram, he looks at the quiet, swaying instrument before him, at its weight-pans gleaming above a smooth, black base of satin luster, at the perfect weights of brass-like cylinders of justice and the little weights of white metal clustered about them. Then the flash of light returns; the old exaltation is repeated; and his heart will be saying, "It was but for this that I came here to study! There is nothing else in the world so quiet, so lustrous, so tender as this balance swaying like a tired aspen leaf in the sunlight." He may not express all this, but he will know and feel it with each fiber of his being. Some other day a poet's line will become very real to him, and he will be happy for hours on hours without knowing why, or it may be that a great chord or the lucent sequences of a symphony will strike on his waiting ear with sweetness, sad yet stirring. At another time some writer from another age and country will speak to him from the page he is translating. Outside books will be his friends who teach him to strive, to forgive, to play, and to be quiet. They will laugh at him and cry with him.

Out of his leisure hours will come fascinating cycles of memory. There will be room

for the slow-rising mist above the cabbage patches and peach orchards along the mill race in autumn, the golden, smoketarnished haze of October afternoons. There will be room for the sunbursts of December mornings and the fairyland of white when the snow clings like a surplice on every twig and dried flower stalk. The flash of gulls' wings cutting the wind of March, the moon behind the scudding clouds in April, the rushing cascades of water, brown and ocher fringed with delicate foam in the late spring, the blue of hepaticas in their furry spring coats—all these will be kept in his storehouse of memory. They are the precious memories, so many that volumes could not contain them. Yet the student's mind and heart will hold them forever. Catalogues and reviews may disregard them, materialists deride them, but out of them will come great dreams and greater works. The richness and value of college life lie in the blending and tempering of such experiences through the rigorous yet tolerant discipline of the formal curriculum and the supplementary activities of the college. Such experiences, such tempering, Goshen College provides. It is a Christian college dedicated to the teaching of a simple, beautiful, honest way of life.

Constantine, Mich.

AUNT SUE'S TEXTBOOK

(Continued from page 258)

of the road, but it was not, and they knew it. So they hurried on in silence.

It was fortunate that Aunt Sue's house was not in the heart of town but at the end by which they entered. They were very weary and it was an encouragement to see the good old lady sitting on her favorite rocker on the porch. Uncle Joe (her husband by the third marriage) was sitting on the floor, leaning against one of the white porch pillars. Neither of the old couple were keen of sight, and it was dark. The girls lifted the latch of the gate. Aunt Sue's rocker paused, "Who's there?" Aunt Sue was suddenly alert.

"Bless your hearts, if it isn't the girls. You must be well nigh worn out," and she hurried to meet them.

"Not worn out but tired," answered Mary with a short laugh and was about to introduce Ruth.

"Come now, Ruth needs no introduction. I've heard enough about both of you to make me feel you are all my own," she chatted on merrily.

"You must have good fresh water—and supper, of course."

After introducing Uncle Joe to Ruth the old lady hurried inside.

"We will be glad for water, but don't bother about supper. You have had yours hours ago," remonstrated Mary.

"You girls must have something to eat. I'll have your supper in short order."

As the girls ate Aunt Sue had them involved in long tales of the hills. Her questions were numerous and most of them had to do with the spiritual welfare of the people. Among her questions were these: "Is Tuck still so faithful in testimony in the prayer meetings?" "Has Vern reformed since he

had that fight in Bear Creek?" "Does Josie still refuse to allow Dill to come to Sunday school?"

Before they knew it Aunt Sue had heard most of their summer's experiences. But at last she said, "You girls are tired. It's too bad I forgot your weariness. But you take a good long rest, and there will be other days to tell tales and talk things over."

Aunt Sue's cheerful and kindly spirit was like a shower to a thirsty earth. There were abundant, well-cooked dinners, and on warm afternoons there was ice cream or lemonade, often seasoned with stories by Aunt Sue. One afternoon while the girls were busy finishing up their wardrobe (Aunt Sue having supplied necessary missing articles) the old lady entered the sewing room with the usual afternoon treat—cookies and lemonade.

Mary turned to Aunt Sue saying, "Aunt Sue, there's a picture in the living room that has interested Ruth and me. Can you guess which one?"

Aunt Sue left the room, returning with a small photograph in her hand. "Am I right?" she questioned.

"The girls nodded in assent. The wrinkled hands affectionately dusted the picture with her handkerchief. For a few moments she sat gazing at the picture. Judging by the portrait the youth was about nineteen—at the time the picture was taken. Dark hair and dark eyes blended well with the smile that played across the otherwise sober face.

"It's twenty-four years this fall since this picture was taken." Without looking up she continued. "Twenty-four years—life has changed so much since then. Two years before this Henry was laid in the old Zion churchyard."

"Who was Henry?" interrupted Ruth.

"I forgot you wouldn't know. Henry was my first husband. The father of," she held up the portrait, "the father of John," she added quietly. "But it's about this picture that you want to know. John's father was the joy of my life. When he was gone I thought the sunlight had gone with him. Much of it had, but not all. John's confident trust in me and his youthful faith in God brought me away from the dead to see a new hope in the living.

"Not long after John had grown to young manhood, about the time you see him here, he told me of his most cherished plans. In my heart I could not consent to them. But I thought to myself, 'he's not ready; he will forget;' but he didn't. Several years later with my consent he entered medical college. Those four years were long ones, sometimes sad, sometimes lonely. Had it not been for the great need of help in the mountains my courage might have failed—but I found plenty to keep hands and heart busy. Between the Gospel, the mountains, and John there was enough to keep me from brooding.

"God is faithful if we are faithful. My boy came home. He married a fine Christian girl and opened an office in this town. My happiness was complete, and so was theirs. His hours were full from morning till night. Often I did not see him for a week at a time.

I knew he was doing his duty, and I was glad to sacrifice with him."

Aunt Sue paused, her silver head raised, her keen eyes looking into the past, while a sad sweet smile played over her face. She continued, "But before the close of that year God decided that my first life's lesson had been learned and now there was another. Early one morning in the late fall a neighbor came to my door with a message from the Doctor's house. John had been taken very ill, and if I wanted to go to him the neighbor would take me to him. I stood for a moment looking at the man. 'He is dead' I said. The answer was a faint 'Yes.' I had felt the burden of the man's words, and my heart told me the bitter truth. And John was laid beside his father.

"Time has helped to take away the pain of that experience. It was hard to give up Henry, but John's going when his life was so full and busy—. The second lesson was harder than the first, but the first helped to make the second easier." She lifted the portrait once more, dusted its edges slowly, lovingly, and then set it on the window sill.

"You have been living here a long time, haven't you?" said Mary.

"Yes, but not alone. Later I was married, but again God took away."

"But God gave again," Ruth smiled.

"God is good," was Aunt Sue's answer. Picking up a part of Ruth's dress, she started to sew as she faintly hummed a tune.

Mary put aside her work, pushed back her chair and said, "Aunt Sue, Ruth and I have a problem; we've had it for sometime. Perhaps you can solve it for us."

"Perhaps; what is it?"

"It is rather a personal one, but we have been wondering how you can be so cheerful and hopeful when you have had so many disappointments and sorrows."

"Ah, but girls, that is not I. This old self of mine has been all but sunny and cheerful. I have often not been what God meant me to be. I have chafed at times, but God's lessons have helped and His Textbook never wears out. Here is one lesson He has caused me to learn which has proved a key to unlock other hard ones."

From her Bible Aunt Sue read, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." And one of the great lessons I have learned in the secret place is that all who trust in the Lord are happy. It is a good lesson for every one to learn, I believe."

In Aunt Sue's Textbook all questions were answered. She had made her life happy and full through its constant study.

Ephrata, Pa.

N. R. A.

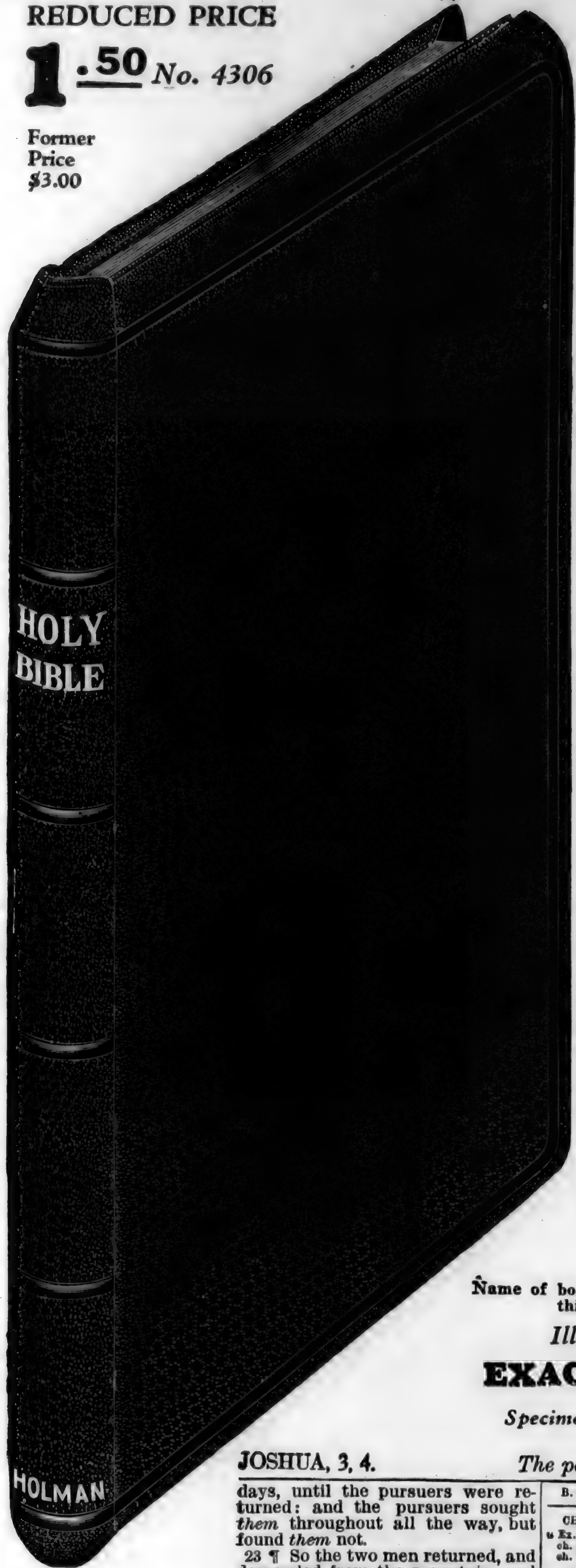
Says Dr. Clarence True Wilson: "The N. R. A. that we need is a National Religious Awakening. Getting into line with Providence is the best adjustment for the life of a man or nation. The administration at Washington seems to be trying every suggestion made. Why doesn't someone suggest a realignment of morals?"

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JOSHUA, 3, 4.

The people come to Jordan, and pass over.

days, until the pursuers were re-
turned: and the pursuers sought
them throughout all the way, but
found them not.

23 ¶ So the two men returned, and
descended from the mountain, and

B. C. 1501.

CHAP. 2.

Ex. 23, 31.

ch. 6, 2.

ch. 21, 44.

1 mol.

the Hivites, and the Perizzites,
and the Girgashites, and the Am-
orites, and the Jebusites.

11 Behold, the ark of the covenant
of the Lord of all the earth passeth
over before you into Jordan.

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Christian Monitor, September, 1934

THE ART OF QUESTIONING

(Continued from page 284)

to the point. They could not be evaded, and they were thought-provoking. We as teachers have no better example to follow than that of the Master Teacher.

Children are living question marks, and questions on their part are Nature's methods of acquiring knowledge. Through questions the truth is returned and thereby fixed in their minds. As the Jesuits said, "Repetition is the mother of learning."

Hesston, Kans.

The happiness of a genuine Christian lies far beyond the reach of earthly disturbances, and is not affected by changes and chances to which mortal things are exposed. The martyrs were more happy in the flames than their persecutors could be on their bed of down.—Dr. Adam Clarke.

REVENUE ONE THIRD THAT EXPECTED

This development of the government's venture into the booze business, read in connection with the announcement that liquor revenue is less than one third the amount expected, is sad news for those who really believed that repeal of the Eighteenth Amendment was a great economy move. While the revenue is likely to be less than a third of the amount counted upon by the government, it is not a tenth of the sum promised by many of the more prominent wet leaders.

While the small revenue indicates a small consumption the fact is that liquor consumption has vastly increased, which means but one thing, namely, that the illicit liquor trade has greatly increased under repeal. This is repudiation of another false promise of the wets and one that is causing the government much concern.—American Issue.

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CHRISTIAN MONITOR

OCTOBER, 1934

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Fifty Golden Years

By Ada M. Zimmerman

Balthasar Hubmaier, the Outstanding Defender of Believers' Baptism

By John Horsch

Sermon—The Christian's Testimony

By Harold D. Groh

Modern Sin—Nudism

By S. F. Coffman

The Great Tribulation

By John Thut

The Place of Education in the Christian Life

By Aaron D. Frey

A Brief Survey of Rural Mission Work in the Virginias

By Nellie Coffman

How to Win and Establish Juniors and Intermediates

By Florence Burkholder

THE CODDLING MONTHS

By Alta Schrock



THESE months of autumn are the coddling months, when Nature opens her store-house of accessories—snowshoes, dark clothes, blankets, and ice picks. Upon the mountain steeps, down the valleys, hiding in the ground, skimming along the brook bank, we see the embodied changes that have taken place.

One day my little sister came running with the statement that she had seen a new bird flying to the plum tree in the garden. "It sounds like a goldfinch," she said, "but it's much darker—it looks sort of muddy." I smiled and told her it was just the papa goldfinch newly dressed for winter. Indeed, many country folks have been confounded by this new olive drab that brings protection when the bright yellows of summer have faded.

The ruffed grouse—the pheasant or partridge of our farmers and hunters—is one of the most interesting birds of our region. Every one knows of the vanity of the male, of his characteristic drumming, and of his interesting method of unnerving the hunter. The grouse lives on fruit and berries in the summer, but when winter comes and the snows cover the ground and ice covers the twigs, the bird would be hard put to it to find a warming meal in the blizzard. But he has been well cared for. When the first winds freeze the brown earth, partridge begins to grow horny protuberances and sharp points on his toes. Now he skims over the icy twigs much as a lineman mounts a telephone pole. The delicate buds dangling far out in the cold air are no longer out of reach of his strong bill, and the deep banks of fleecy white are no longer a menace and a barrier to him. He has acquired a perfectly remarkable set of snowshoes and ice creepers all in one.

Not many years ago the famous snowshoe rabbit inhabited Somerset County, especially in the mountainous parts here where the snows came early, fell heavy, and stayed late. However, since our winters have grown shorter and milder, this animal has hopped to the colder north and the cardinal grosbeak has taken his place. As the winter comes on apace, the hare's coat grows lighter in color and his toes grow broader and webbed in effect. His toes, which were always large, are made to appear more so by the rows of stiff bristles that sprout along the sides. This hind foot is very light and efficient, that of the jack rabbit being almost three times as heavy. With such an outfit it is no feat at all to cover the snow in great hops that lead to the happy dining ground.

The prairie hare that is known as the narrow-gauge mule is somewhat of a winter miracle. In summer he is a nice silvery gray, changing with the snows to a pure white. His cousin, the varying hare, with which I am not well acquainted, is even better as a poser. It appears that he wears a brown coat in the summer, gradually discarding it for a pure white, so that by the time snowy winter overtakes him he is no individual, but a piece of landscape. Then, when old Sol blows the meltingly warm breath of spring across the steep

slopes of the Rockies, a striking change comes over the coat of our hare. Simultaneously with the peeping of the highest rocks and shoulders of brown earth from the melting snows, the animal shows patches of corresponding brown here and there among his white. From a distance he is merely a patch of dirty snow, with a melted spot scattered about. His enemy looks, snorts in disdain at being fooled, and passes on.

When Nature starts on her many tuckings-in, the lover of wild life might do well to occupy some crumbling log in the forest. However, many of these things happen so quickly and so secretly that one would have much ado to follow their stages or to decipher the meaning of what seems wasted motion. Some sleeping quarters, such as those of the fox, the ground hog, the chipmunk, and the coon seem perfect and are prepared with skill and pains. The tiny chipmunk carefully carries away bushels of ground from his back door, and he is so particular and precise in his work that it is almost or quite impossible to find where this back escape opens into the sunshine of the outer world.

But in the same wood with these well-prepared quarters, there are also those so superficial or haphazard in construction, that only the closest observer realizes that they are sleeping rooms. The friendly old frog of our childhood usually manages to creep some distance underground, but sometimes the trouble seems too great and he wiggles under a thin crust of earth or a few leaves and "freezes" there. Burroughs one day was walking leisurely along through the cold winter atmosphere of a forest, not particularly in search of anything, but with that usual alert eye of his. He casually noticed a little hump



TO A RUSSET LEAF

Small, russet, fluttering leaf,
Life is so brief!
Yet your sky was once heavenly blue.
All about you, golden butterflies flew.
Your green comrades called you,
Pink blossoms enthralled you,
And the moon saw her face in your dew.

Yellow leaf, tossed on the air,
Do not despair.
Though you drift from the tree, at its root.
You shall nourish each fiber and shoot.
When raindrops have bruised you,
Spring sunshine diffused you,
Then NEW LIFE—in blossoms and fruit.

—C. B. Maddock in Moody Monthly.

where the frozen brown leaves and a thin, ice-prismed layer of humus were shoved up into the starched air. The pale winter sunshine had had but little effect on the frozen heap, so he carefully poked the covering aside and found—a stiff-jawed and crook-kneed frog, hibernating under a half inch of leaves and a heavy blanket of imagination!

Early in the spring, sometimes even in February, one may hear the soft whirr of wings and look up to see a lovely butterfly in a mourning cloak with an edge of gold. There is a reason for all this early stirring. The mourning cloak is one of the largest of the two-season, hibernating butterflies, and while most of its relatives died last fall or are still in their cold brown chrysalids, the mourner thaws and joins the slanting sunlight of the spring. Yes, she thaws, for when winter thickened her thin little blood stream, the butterfly crept under a layer of bark and, clinging there like a pendant, adapted the place for a refrigerator. If you ever chance to find one asleep, carefully pick her off and carry her home to your warm kitchen. When the warmth sends the blood back to her wings again and the tiny instinct-box wakes up, the creature starts fluttering and then sets out in strong flight, for in its opinion spring has come back!

From the very light sleepers we swing over to the heaviest sleeper of all, and at the same time one of the greatest enigmas of the outdoors. It appears that here is a creature that literally exists a year to live a day. Why the Creator should have made a life to exist thus drab and secluded has always been a matter of conjecture among those who are interested enough to study this remarkable life. Is there some great hidden purpose, or is the creature not adapted to more than a few brief hours in the sunlight and open air of the earth? This amphibian—the cat's-eye or spade-foot toad—is hardly ever seen or heard excepting for a few short days in the early part of April, when his guttural, chicken-like squawk, his broader spades, and his golden eyes with the up-and-down slant to the pupil identify him from all other toads. The rest of the year he is far underground in darkness and oblivion. A gravedigger once found this cat's-eye toad three feet, two inches underground with absolutely no way of escape. Archeologists and excavators of various old ruins have sometimes found cousins of the spade foot in the mortar or the building stones, alive after many long years of imprisonment.

So, countless tales might be told of the drama that is continually being enacted while the shrill winds whistle and the grapes turn blue—tales of the coddlings, the tuckings-in, the redressings and the adaptings of the great brotherhood of the out-of-doors.

Salisbury, Pa.

DO WE TROUBLE ENOUGH

Wesley could remember hearing his father say to his mother about one of her children whom she was patiently trying to teach: "How could you have the patience to tell that block-head the same thing twenty times over?"

"Why," answered Mrs. Wesley, "if I had told him but nineteen times, I should have lost all my labor."

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No. 10

FIFTY GOLDEN YEARS

By Ada M. Zimmerman



IN THE misty twilight of a rainy autumn night, Abner Yocum stood on the porch of his humble home shaking a spray of raindrops from an old umbrella. His gaunt, lank figure seemed a close correlate to his steel gray eyes and the stern lines on his face. He lingered a moment, then with one hand he hung the drenched umbrella on a peg while the other was laid heavily on the latch of the kitchen door.

With the click of the latch Molly Yocum sprang from her chair in the chimney place and busied herself with pots and pans by way of setting out the evening meal. There was no exchange of greetings between Molly and her husband. At the appearance of the father, Tim from his high chair, screamed "Da-Da," beating a pewter spoon with undue emphasis on a battered tin plate. Mattie lay curled up on the wood chest, fast asleep. The twins, Joe and John, warm and nearly exhausted over a pillow scramble, emerged from a far corner of the room.

Several minutes passed by, and still there was silence. Nelson, a son of sixteen, and the oldest of the family rose to pour water as his mother placed the last steaming dish on the table. The father and mother were seated—Mattie was allowed to sleep on undisturbed. Joe and John, restless, and with spirits running high as a result of their recent skirmish, dashed with leaps and whoops to their places. Abner Yocum frowned, and Nelson gave his ten-year-old brothers a knowing glance which at other times might have sobered them, but not now.

Hands folded, heads bowed, the father repeated the long and oft-repeated grace. Near the end of the prayer Tim dropped his spoon which set off Joe's pent-up feelings in a series of suppressed giggles. John being a part of Joe, responded in a semiexplosion of laughter. Abner Yocum's prayer ended with an abbreviated and precise, "Amen."

"Boys," he said, "you may leave the table. This is no time to be foolish. You need no candle light to go to bed."

The lads knew the meaning of their father's language. But suddenly they realized that they would have to go hungry. Tears came quickly, but former experiences had taught them that their father's word was law and must be obeyed.

Molly Yocum was silent. Not a word had she uttered since her husband had entered the house. But now on the deep lines of her

face was registered all the bitterness she had felt. As the last sobs of the lads had died away behind a closed door she turned to her husband, half infuriated and said,

"Abner Yocum, you consider yourself a model Christian, yet for a slight childish offense you refuse our sons the food they need."

"Slight offense, Molly—you are a woman and lack judgment." Abner's voice struck a pitch that cut.

"Woman, yes, but my judgment is at least comparable with yours. One whole hour the children and I waited. Several times the boys begged to eat—Mattie has gone to sleep. Why? In honor to you—waiting till your judgment should tell you that it was mealtime."

"What of that? Many are the times that I have waited, fallen asleep—if you please—waiting for my meals."

"There were reasons for the delay."

"Reasons," mocked Abner, "of course there are always reasons available." In the confusion Tim had been forgotten. His plate was still empty and his spoon lay where it had fallen. Presently he began to cry. Nelson filled his brother's plate, gave him another spoon and a comforting pat on his ruddy cheek. Weary in mind and sick at heart at the chaos, the youth begged to be excused, and retired to his own room. As he tiptoed past his brothers' room he listened. He heard several faint sobs, plainly belonging to Joe. John must have fallen asleep.

Once in his own room he flung himself into a chair and sat in the dark silence. Faintly he could still hear voices in the kitchen. He was sixteen, but his memory could serve him for at least ten years. It was over this period of time that his memory now wandered. Many were the scenes he could recall, just like the one he had now experienced. Many times, like his brothers, he had longed for a kindly rebuke instead of harshness. Occasionally there was sympathy or a stray bit of confidence, but usually there was misunderstanding, lack of patience and unkind words. There was a tug at heartstrings, an ache which he was unable to analyze. He was young to philosophize on life and he knew it, but circumstances had taught him to shoulder responsibility and had developed his thought habits beyond his years.

The moments sped by but Nelson Yocum was thinking as he had never thought before. He was reaching, seeking, searching for something, he knew not what. His thoughts reached out to pierce the future. He compared his home with other homes that he knew. Slow-

ly, just as slowly as his mind had wandered he realized that he was arriving at a decision—a resolution. Stiffly he arose from his chair, for he had been seated longer than he knew and struck a match to a candle. From the drawer of a table he drew a red book labelled, "Diary." It was a precious possession, for in his home there were few luxuries. Only the most valuable thoughts were registered there. Slowly and carefully he wrote, pausing long and meditating on the statements. Finally he closed the book, feeling in his heart that he had come to a crossroad in his life and that he had chosen to take the right path.

* * *

Seven swift years have swept through the hands of Father Time. By the dim light of a flickering candle the form of a young man is discernible. Calm in spirit, steady in purpose, with a strengthened light on his face, his eyes lead as he reads half aloud from the open Book. "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!" A warm glow spreads over his face, and he rereads the passage silently. After reading the third time he reverently closes the book and pauses for meditation. Then from an inner pocket he produces a small red book. Carefully he writes a few lines, then closes it.

As he closed the book the door opened and a young woman appeared. With her she brought the breath of happiness. The sparkle of her eye breaking through the dim candle light revealed wit and good humor. She broke the silence.

"May I disturb?"

"Yes, my dear Esther, but you are not disturbing me." Nelson Yocum arose. "Esther, to-day God has given me the fairest bride yet given to a mortal man."

"And to me He has given an equal blessing—in you Nelson."

Then softly as though the song were written for them, they sang:

"Thy love divine has led us in the past,
In this free land by Thee our lot is cast.
Be Thou our Ruler, Guardian, Guide and Stay,
Thy Word our law, Thy paths our chosen way."

* * *

There was life, much life, in the little white house in the little green valley. Children were romping in the bright autumn sunshine. Several were teasing the fish in the small lily pool in the garden. In the distance, but really just around the house, one could hear the faint tinkle of silver and the occasional clatter of pots and pans. From the living room and the library came voices, sometimes breaking forth

into laughter, then again engaged in serious and animated conversation. After some time there was a lull in activity. The children were called in from lawn and garden. The "best of the flock" was set out.

Years had brought many experiences to the little white house. It had seen poverty, not in its extremity but the kind that brings the pinch of want at times. It had seen sorrow, some, not much. Of happiness there had never been a want. Love was visible. True courtesy on every hand opened the way to sympathetic and understanding hearts.

Wisdom walked within its walls. Men troubled and vexed with impossible problems would come and go with enlightened minds. Souls sore tried could find comfort here. The learned too, could come and feel that there was more to learn. But most of all, men felt a sacred touch of holiness at every contact.

Once more there was a ripple of laughter, a rustle of garments, a stray bit of conversation. Then came a ponderous, hesitant tread accompanied by a lighter one and followed by nearly a score of surer ones. Thus Nelson Yocum led the way to his little brown study. Close by his side was his bride of fifty years ago. Heavy, white-haired with a patriarchal beauty on his bearded face, he took his chair by his desk, his favorite place. Esther, gray and bent, but with sparkling eyes which time had not dimmed, took a chair not far away.

The aged man was barely seated when his son said, "Tell us a story, father."

"What will you have," the old sage smiled.

"What great things in your life influenced you to do some of the things you did, in the way you did?" asked another.

Nelson Yocum mused, but that was not unusual. Many were the moments he spent in silence. His audience waited for he had not forgotten them.

Esther gently touched his arm and said, "Tell them about fifty years ago to-day."

A light broke on his countenance and he answered, "Perhaps I shall. We have never done it, have we?" Again he mused a little, then said, "I shall read you from my diary what I wrote on the evening of our wedding day."

From the file he took a little red book. He opened it cautiously and with much deliberation.

"This has been all my own. Even your mother does not know what I wrote here."

As he leafed through the pages he paused to glance on a few lines here and there. Suddenly he said, "I think I had better start in the beginning. This book I like to call my starting place in life. Soon after I became a Christian I felt that I should have some place to go where I could talk and later come back to find out what I had said. At first I "talked" very little. I was young—just fifteen. Sometimes I wrote very little because I was vexed. At times life seemed unreal; I could not understand. I always tried to find a solution to every problem. Some were hard to solve and some I never solved. But one day I met a problem, the decision of which influenced many later decisions in my life. With all reverent respect to my parents and my childhood home, many were the times I longed for quietness instead of chaos, for sympathy and love. Perhaps my parents had not learned the art

of understanding. One night after a quarrel at supper I was seized with a conviction that I should make a resolution. After long meditation and prayer, I wrote this," and he read,

"If God shall ever bless me with a home, a wife, and children God shall be honored first, love rule, courtesy and kindness be everywhere. No unkind words must be spoken, and a sympathetic understanding shall help to solve all problems."

That decision was a safeguard against many later temptations and was the means of helping me to choose wisely in great issues in life." And to his wife he said, "And now I shall read you the lines I wrote as you entered my study, Esther, on the evening of our wedding day."

"To-day I have taken Esther Martin to be my wife, and I am not sorry. I consider this one of the greatest occasions of my life, God

helping me neither of us shall ever regret this day."

"God bless you, Nelson," the gray-headed grandmother whispered.

"And I have never been sorry these fifty golden years," he continued. "God has been merciful to us. He has blessed us many, many times, some of which have come during your lives. The Lord's call to the ministry was one of great spiritual blessing, even though a great responsibility. He has filled our years with loving kindness and our cups are running over—all because God moved us to choose the ways He had laid for us."

Nelson Yocum's life had been a great blessing, not only to his family but to many people because he thought clearly, chose wisely, and clothed his life in the beauty of holiness.

Ephrata, Pa.

BUBBLE CHASING

By Walter Swihart

A friend of mine told me a pathetic story. He said that one afternoon he was on the Golden Gate beach idly peering into the west, when there approached from the right the not unusual sight of the day—a man, a woman and a poodle. The woman, in scant bathing attire, waded into the spent breakers fretting up and down the sandy beach. The escort of the woman carried the necessary articles—the woman's apparel, her shoes and her parasol—while the snowy poodle ran biting at the ever-changing bubbles.

The woman safeguarded this miniature canine as though it were more than a dog. In all it was an exhibition of present day futility—a poodle, wearing apparel, unnatural love and a "caninized" being of the genus homo sapiens.

Approaching from the opposite direction was a man with a double brace of hounds—

fine specimens, held in bay by leashes. My friend was the superfluous at the point of juncture. The end of the story quickly climaxed at the convergence of three several paths.

The hounds when they saw the devolutionized poodle, not knowing what it was, began to twist and writhe uneasily, and rising on their hind feet, strained and lunged at their tethers. The poodle was superbly oblivious with his bubbles, running playfully before the waves barking and biting as he ran. How the hounds vaulted, veered and tugged for freedom! But alack! One of them slipped his collar and ran like the wind, grabbing up the diminutive bunch of combed cotton, and began to shake it viciously. "Help, help! Oh, Henry, help, help!" wailed the woman wringing her hands despairingly.

Henry was on the job. He first drove the shoes vengefully; then seizing the parasol from under his arm, he began to belabor the courageous old hound; then throwing aside the woman-apparel, he grabbed up handfuls of sand and shells—anything within reach—and hurled them ineffectively, cursing the uncivilized dingo. Things were getting furious: it was foam, sand shells, tawdry, parasol, pawed-up beach waves, abrasion, hair, kelp, oaths and bursting bubbles. The whole was but for a moment, when the trainer, thrusting the leashes into my friend's hand, said: "Stranger, hold my dogs!"

My friend felt it was his duty to help any one in trouble, and the man, having thrust the three dogs into his charge, broke into the fray. He grabbed the wistful old hound, and restored the bunch of soiled poodle to the woman, who seizing it and pressing it to her naked bosom, ran wildly down the beach, screaming, and wailing, "Hel—l—p, Henry, hel—l—p! save my poo—r—r angel!"

The trainer had the anxious old hound in hand, and was trying to replace the noose about his neck, when my friend reached him. He was shaking in every fibre of his frame, and my friend said by way of comment: "Brother, you are somewhat nervous!"

"I have a ri—righ—t to be! He mi—might have ki—lled that dog; then what?"



REFUGE

By Robert Deardorff

Although the world seems lost in gloom
And everything is wrong;
Although your house of hope is dark,
The wind has lost its song;

Although the sun has not its gleam
And flowers wilted lie;
If you believe in God, my friend,
Cheer up, and do not sigh.

Cheer up and smile your blues away
And live a life divine,
And then at last you'll truly know
Divinity sublime.

And then at last your cares will go,
Kind peace will come your way,
If only you'll believe in God,
To Him devoutly pray.

New York, N. Y.

That "then what" was the point. In a few days suit was filed in the court for the sum of ten thousand dollars against the trainer for damages done in the name of shocked nerves, mental agony, injured dog, etc. The court, however, found the loss sustained to be only seventeen hundred dollars."

Bubble chasing—what is it? It is a subtle enchantment—a butterfly chase—a volume without content, empty of everything except shape—a Hollywood bastion of nothing. Bubbles afloat because they are empty; they reflect because of their nothingness; they burst and are not. The term "bubble-chasing" may apply to any pursuit that seeks only notice—the pole-sitter, the marathon-dancer, the peanut-pusher and "poodleized woman" are familiar examples.

A woman with no child is to be condoned. She is shorn of life's sweetest dream—noble sons and daughters. One who would love offspring and has it not, God comfort; but one who defeats the mother instinct, and substitutes in its stead, the tasteless love of a dog, what? God only knows! A dog, as a creature, needs love and care as well as any other creature, and shows in a measured way his mute appreciation. But what a cheap bargain does a thoughtful person make, who

barter a living love for that which does not last!

A dog may be interesting, but a child is engrossing. A dog may be trained, but a child is his trainer. A dog may be wise, but a child is his master. Love lavished upon a dog is wasted, but upon a child elevates and ennoble to the farthest future. A dog may bay in the pure moonlight, but a child prays, and the beauty of the moonlight becomes an enchanting sonata. A child charms with beautiful words—in lines and measured metaphors; a dog only his wants and approvals. The dog, in all he is, is but a dog; but the child is of God, and can commune with God. The age of a dog is but a child's spring morning, and the care wasted upon his transient life would shape the child for an eternal good.

One who is without a child need not be without—that is an excuse. Many a poor deserving mite has no parent, and may be existing without material love—hungry for that element of God, **love**. Parent a child that has no parent and you parent an angel—one that may rise up and call you blessed. Not so with a dog! Love's labor lavished upon a dog fades with the day, but the love that centers in a child, will, one sunny day, like the life within the chrysalis, burst forth into new and nobler life.—The Gospel Messenger.

BALTHASAR HUBMAIER, THE OUTSTANDING DEFENDER OF BELIEVERS' BAPTISM

By John Horsch

Balthasar Hubmaier was a distinguished Anabaptist leader. He differed in doctrine from the Swiss Brethren on one point; he did not defend the principle of nonresistance.

Hubmaier was born in the town of Friedberg near Augsburg in Swabia, South Germany, and was educated in the universities of Freiburg and Ingolstadt. In 1515 he became prorector (dean) of the last-named university, the degree of Doctor of Divinity having been previously conferred on him. As the head-priest of the town of Waldshut on the Rhine in South Germany, he began, in 1522, to study the writings of the reformers, in particular of Ulrich Zwingli, whose follower and friend he became. In the following year he met Zwingli personally at Zurich to confer with him on infant baptism and other points.

Zwingli's Divergence from His Earlier Position

We have noted elsewhere that Zwingli, according to his own confession, held at that time that it were better to discard the baptism of infants. In fact, both Hubmaier and Conrad Grebel confessed that it was through Zwingli's influence that they were led to see the unscripturalness of infant baptism. In consequence Hubmaier participated in the disputation held at Zurich concerning the mass and the images, in October, 1523. With the approval of the population of Waldshut he discarded the Latin language in the public services, removed the pictures and statues from the church and entered the state of matrimony. Waldshut was located within Austrian territory. The Austrian government was bitterly opposed to those innovations, but the

authorities of the town approved of the reforms.

When word reached Hubmaier, in the autumn of 1524, that Zwingli had become a defender of infant baptism, he was mystified. Upon Hubmaier's request Zwingli promised to write him, giving his reasons for the baptism of infants. The promised letter failed to materialize, however. In consequence Hubmaier, in a message to Zwingli, wrote, "Write me for God's sake about baptism." After the debate on baptism held in Zurich on January 17, 1525, the Council of Zurich, as indicated elsewhere, prescribed infant baptism by law. A short time before this event Hubmaier had discarded the baptism of infants, except in cases where parents desired to have their child baptized. In such case Hubmaier, as he stated in a letter to Johannes Oecolampadius, of Basel, was "weak with the weak" and complied with their desire. If parents were willing to dispense with infant baptism, he substituted for it a special act of infant consecration. This, in passing, is the first instance of the practice of the consecration of infants as a special public act.

Hubmaier apparently contemplated the publication of a book on the burning question of the day. However, he still hoped that Zwingli's decision in favor of infant baptism was not final; hence he hesitated to contradict him in a publication. About a fortnight after the debate just mentioned, Hubmaier had a leaflet printed, entitled, "An Open Appeal to all Christian Believers" in which he asked any one believing himself able to do so to "establish infant baptism with plain, clear Scripture," while he, on the contrary, offered to show the

baptism of infants to be "an act without any ground in the divine word." Obviously he believed that Zwingli could not let such a challenge unnoticed. However, he was disappointed in this expectation.

On Easter, 1525, Hubmaier, with about sixty of his parishioners, was baptized by Wilhelm Reublin who had been banished from Zurich a few months previously. Hubmaier resigned his office as a priest together with the salary connected with it. The newly formed congregation elected him as their minister. On the first days of the following week more than three hundred persons were baptized by Hubmaier, including a goodly number of the town councillors. For the administration of this ordinance a pail filled with water was set upon the baptismal font before the place of the altar which had been removed from the church. The Lord's supper was kept by the congregation, followed by the observance of feet washing.

Balthasar Hubmaier Vs. Ulrich Zwingli

When Zwingli's defense of infant baptism (his "Book on Baptism") appeared, in June, 1525, Hubmaier felt that a reply was urgently called for, yet it was doubtful that a printer could be found for a defense of believers' baptism. He yet continued to hope that Zwingli would reconsider his teaching in regard to baptism, and would return to his former position. On July 10, 1525, Hubmaier wrote a letter to the Council of Zurich, presenting an urgent petition that he be permitted to go to Zurich under a safe conduct to discuss the question of baptism with Zwingli. He stated that he had read Zwingli's recent book and had nearly completed a book taking the opposite position. Such discord, he said further, is very regrettable, and all that is possible should be done to overcome it. He hoped that his desire to meet Zwingli would be granted him. "If it then be found with God's Word that I err," he says further, "I shall from my heart gladly recant." He concludes the letter with this touching appeal:

"We are all fallible men. If one err to-day, the other may stumble to-morrow. Gracious dear lords, I ask and entreat and beg you again for God's sake to permit me to meet Master Ulrich. If we may have a personal discussion, I hope to God that we shall soon come to an agreement in this matter, for I am ready to submit to the clear and plain word of God, giving God the honor, and I believe my dear brother Ulrich Zwingli is of the same mind. Farewell in the Lord, and grant me, for God's sake, a gracious answer."

Hubmaier's urgent appeal was in vain. Zwingli and the Council of Zurich had definitely decided for a state church in which the population as a whole were compelled to be members by force of the civil law. They saw clearly that for such a church the practice of infant baptism was indispensable. Zwingli seems to have found it difficult to take Hubmaier's statement seriously—that he had in preparation a book in opposition to his (Zwingli's) teaching. "I had expected," wrote Zwingli somewhat later, with reference to Hubmaier, "that if others would oppose me in writing, or if I were sick or dead, he would defend me." Failing to receive a reply to the above petition, Hubmaier completed the book in question.

Undoubtedly Zwingli was aware that Hub-

maier, in respect to talent as a writer, surpassed all other Anabaptists. To Zwingli's keen disappointment, Hubmaier found it possible to have his book printed, not however in Switzerland but in Strasburg. It is entitled, "The Christian Baptism of Believers," and is undoubtedly one of the best written and most lucid books issued in the Reformation period. In reply to it Zwingli published a book in the autumn of 1525. He censured Hubmaier severely for daring to defend Anabaptism through the printing press. "If you were willing to be instructed from Scripture," Zwingli wrote, "why did you embrace Anabaptism before you had received instruction?" Zwingli ignored the fact of Hubmaier's appeals for instruction from Scripture.

Waldshut was occupied by Austrian troops on December 5, 1525. With difficulty Hubmaier succeeded in escaping. He went to Zurich where he was arrested and cast into prison. His desire to confer with Zwingli on the question of baptism was now granted, though only in a very limited sense. Instead of being given the opportunity to defend his teaching from Scripture, he was only permitted to answer definite questions asked him by Zwingli, who manifested an attitude of such haughtiness toward his unfortunate former friend, who now met him as a prisoner, that Hubmaier requested that Judae, Myconius, and Hofmeister alone should confer with him. In a letter to Peter Gynoraues, Zwingli admitted that he treated Hubmaier uncivilly in this discussion. Hubmaier remained constant and was consequently subjected to torture. In one of his books he made the remark that Zwingli undertook to teach him another faith through the hangman (the torture being applied by the hangman).

After enduring an imprisonment of nearly four months Hubmaier was through the torment of the rack, prevailed upon to recant. Shortly before his recantation he wrote a booklet which he published later at Nikolsburg. It contains a brief confession of his faith to which he added the following sentences: "This is my faith which I confess with heart and tongue and which I publicly confessed when I was baptized. And if I because of the fear of men and weakness, through tyranny, torture, sword, fire, or water am forced from it, I pray Thee, merciful Father, raise me up again and let me not depart from this life without this faith." After his recantation Hubmaier was released from prison.

Hubmaier in Moravia

Departing from Zurich Hubmaier visited various cities. He finally fled to Nikolsburg in Moravia in modern Czechoslovakia. He arrived in July, 1526, and found here an evangelical congregation. Nikolsburg was the center of a political district ruled by "lord" Leonhard von Liechtenstein who protected those who dissented from Romanism. Hubmaier labored here with great success. Within a year the number of those baptized by him, including "lord" Leonhard, was estimated at over 10,000. He preached and administered baptism in the large church of the town. Moreover, many Anabaptist refugees from various provinces and countries fled to Nikolsburg, among them not a few Swiss Brethren. The

latter, as already said, differed from Hubmaier in point of nonresistance. They also objected to the practice of administering baptism indiscriminately to all who came forward when the invitation was given, without preceding personal examination or questioning. Hubmaier labored in Nikolsburg until July, 1527.

Disquieted by reports of the rapid spread of Anabaptism in Moravia and other provinces, King Ferdinand I of Austria called the lord of Liechtenstein to Vienna and demanded the extradition of Hubmaier, which was granted. Hubmaier was transported to Vienna, and later incarcerated in a dungeon of the castle Kreuzenstein. He refused the demanded recantation. Having been brought back to Vienna and remaining steadfast under torture, he was burned at the stake on March 10, 1528. His last words were, "O Jesus! Jesus!" His wife was executed by drowning in the Danube three days later.

While Hubmaier, as just stated, refused the demand to declare his teaching, as set forth in his books, as unorthodox, he nevertheless, in his last imprisonment, failed to maintain an attitude consistent with the position which he had defended. He offered, if he were released, to "stand still" as concerned the teaching and practice of the ordinances and the organization of churches until a General Council, that is to say, a Council of bishops of the Roman Catholic Church in which the Protestants were to be granted representation, would decide on the points in dispute. This concession to the Roman Catholic government was evidently taken by his followers to imply that he expected them also to take a similar attitude. At all events within a comparatively short space of time the Anabaptist congregation at Nikolsburg, in so far as it had accepted the leadership of Hubmaier, ceased to exist. A remnant of this congregation finally united with the Sabbatarians.

Hubmaier's Writings

Within about a year's time Hubmaier wrote and published at Nikolsburg no less than eighteen books and tracts. His publisher was Simprecht Sorg, called Froschower, formerly of Zurich, who had been called to Nikolsburg from Styria by the Liechtensteins and had brought with him his printery. Hubmaier's writings, treating on nearly the whole body of Christian doctrine, deserve the attention of the student of church history. His refutation of the denial of free will and of the doctrine of predestination are particularly noteworthy. In his writings he insisted on the imperative need of church discipline though in the large congregation at Nikolsburg he apparently found the practice of scriptural discipline a difficult problem.

Hubmaier's vindication of believers' baptism against Zwingli (the main defender of infant baptism in the Reformation period) has never been equalled. "In point of scholarship and concentrativeness," says Professor Johann Loserth, "Hubmaier surpassed his opponents, such as Zwingli, by far." Professor Alfred Hegler stated that "in Scripture proof, and partly also in formal consequence, Hubmaier was Zwingli's superior." And Professor Carl Sachsse, in his work on Hubmaier's theology, says that Zwingli, in the defense of infant bap-

tism, saw himself compelled to resort to various sophistical arguments.

The following quotation from a treatise by the Reformed theologian Usteri throws light on the question of Hubmaier's ability as an author:

"Hubmaier's book 'The Christian Baptism of Believers' demonstrated clearly that a direct Scripture proof for infant baptism can not be given. In contrast with Zwingli's sophistry it affords a peculiar satisfaction to see how clearly, transcendently, and harmoniously Hubmaier arranges the abundant Scripture proof-texts. (Beweismaterial) around his definition of baptism. The true scriptural order, he points out, is none other than this: 1, preaching; 2, hearing; 3, faith; 4, baptism; 5, works. The scientific exegesis of later times has in the main taken Hubmaier's part, while Güder [a Reformed Theologian] was of the opinion that Zwingli saw himself compelled to resort to, we should not like to say knowingly, sophistical, but certainly violent exegesis."

As a specimen of Zwingli's argumentation in his defense of infant baptism we quote his reply to the above passage from Hubmaier:

"Your almanac in which you set the saints in this order: preaching, hearing, faith, baptism, works, will not avail you.—And therefore I shall make for you another almanac for the present year in which, if God will, your goose-washing shall cease, namely [this is the order of the saints in my almanac]: 1, The rich, almighty God; 2, Will be Abraham's God; 3, Who shall walk uprightly before him; 4, He is also the God of his seed; 5, He has promised the Savior in the covenant; 6, In the covenant infants and adults were circumcised."

Needless to say that Zwingli's "almanac for the present year" was not sufficient to convince the Anabaptists of the validity of infant baptism. It is a noteworthy fact that a few of Zwingli's friends and coworkers, besides those who identified themselves with the Anabaptists, found it impossible to accept his arguments as convincing. Leo Judae, his most notable associate in Zurich, for a considerable time made no secret of the grave doubts which he entertained concerning the validity of infant baptism. And the Zwinglian reformer, Wolfgang Capito, of Strasburg for a time openly favored its abolition. It is, therefore, not surprising that Zwingli's arguments made no impression on the Anabaptists, and his assertion that he had overcome them in debate was so much more peculiar, as they were not permitted to present their arguments in print.

(The most important passages from Hubmaier's writings refuting infant baptism are found in an English translation in a booklet entitled "Infant Baptism" which may be obtained from the Mennonite Publishing House).

Scottdale, Pa.

WHAT IS A SERMON?

"Let me give you a definition of a sermon. It is a pure communication of experience and truth; an experience of truth that has been felt in the soul of the preacher. A sermon is a message plus a man. There must be heartfelt feeling. I guess that means warmhearted. Any kind of cold preaching is obnoxious to me. . . . Whatever you do, serve it warm. (I would add, serve it hot!) Do not peddle out heresy. Tell what you yourself really know."—Bishop McIntire.

CHRISTIAN MONITOR PULPIT

THE CHRISTIAN'S TESTIMONY

By Harold D. Groh

TEXT: And daily [every day, R. V.] in the temple, and in every house [at home, R. V.], they ceased not to teach and preach Jesus Christ [Jesus as the Christ, R. V.].—Acts 5:42.

This testimony concerning the activity and manner of life of the early Christians is recorded by Luke in his "Acts of the Apostles." Christ had lived His life upon the earth; had suffered and died upon the cross; had risen from the dead and ascended to the Father. The Holy Spirit had already come to equip His followers for service. The power at the disposal of the disciples had been wonderfully manifest in the great ingathering of souls on the day of Pentecost. But wherever the Spirit of God is at work Satan is near at hand to undermine the work. Thus we find opposition and discouragements following closely upon the victories of this wonderful day. The disciples were cast into prison, beaten and threatened that they must no longer preach in the name of Jesus. But this was not the only reverse which they suffered so early in their experience. There was another danger more threatening than the persecutions from without; it was the deceit on the part of two, Ananias and Sapphira, who had been taken into the group of believers. God dealt with them then and there according to their sins, as a warning to others that they should not follow in their steps. In spite of these varied experiences (both encouraging and discouraging) of the early disciples, we find them remaining faithful to their Lord's farewell command to preach the Gospel throughout the whole world; for the words of our text state that daily in the temple and in every house, they ceased not to teach and preach Jesus Christ.

There are four significant facts stated in this text which give us the key to the success of the early missionary activities of the Church and the rapid spread of Christianity in the first century. Let us examine these facts and see what messages they contain for the present day church.

1. The Time—"Every day" (R. V.).
2. The Place—"In the temple and at home" (R. V.).
3. The Method—Teaching and preaching.
4. The Message—"Jesus as the Christ" (R. V.).

The Time.

Christian testimony, with the early disciples, was an everyday privilege. They were so greatly impressed with the life and teaching of the Lord Jesus Christ and so filled with the Spirit of God that they could not but speak the things which they had seen and heard. They were continually overflowing with the joys of their experiences, and had indeed become wells of water springing up into everlasting life. Had they wanted to

suppress their feelings they would have met with the same experiences as Jeremiah when he became discouraged and would have ceased to speak for the Lord, but was compelled to say, "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20:9). They could not for a single day refrain from speaking for their Lord.

As Jews they had been accustomed to enjoy their God-given rights and privileges at stated times and seasons as the various feasts and ceremonies were observed; but now, since the law had all been gathered up and perfected in Christ and they had His indwelling presence with them continually, they could not cease to give their daily testimony. The result was inevitable—there was a great ingathering of souls into the Church.

If we would have a revival in our own day we must follow the example of these early disciples. The world is never going to be won for Christ by Christians with a one-day-in-seven religion. It is the everyday testimony that reaps results in the conversion of sinners. A drop of water falling upon a stone is broken into a thousand pieces and leaves no evidence of an impression; but a repetition of that drop moment by moment, day after day, year after year, will wear away the hardest stone. Thus the constant dropping of the Word of God upon the stony heart will melt the hardest heart and win a soul for Christ. One reason for the evident lack of power in the present-day church is the inconsistencies of professing Christians. Unless we are ready to put into practice every day in the week the profession which we make Sundays or on special occasions, as for instance when the evangelist is around, we will never be useful in winning souls for our Master. As Christians we are on full-time duty for Him; the Lord has no place in His vineyard for part-time servants who are on duty one day and off the next. That is not the way the Gospel was spread in the early church. "Every day, . . . they ceased not to teach and preach." They preached the Word and were instant in season and out of season. Let us follow the example which they have given us and we too will have such a blessing that it will overflow to the uttermost parts of the earth.

The Place.

The Jewish religion centered around the temple in Jerusalem; they congregated here to observe their feasts and sacrifices; this was their place of meeting with God. The early Christians did not separate themselves

from the accustomed place of meeting. They did not seek to destroy the law, but they realized that for them the law was completed in Christ. They attempted to lead their brethren from the mere formal and external observance into the deeper and spiritual meaning of their acts. It was only a step from the God of the sacrifices to the God of Calvary. The early Christians continued to go to the temple to worship, even as Christ Himself, "as his custom was," went to the temple and to the synagogues; even as Paul, a short time later, always sought out the synagogue upon arriving in a strange city.

As the temple and the synagogues were to the Jews in their time—a place to meet God and to learn of Him—so is the Church to the Christians in our own age. We cannot fully serve the Lord and give our testimony for Him if we separate ourselves from the worship and activities of the Church. We need the Christian fellowship, teaching, and encouragement which the Church has been instituted to give, and we owe it our undivided support. If we fail in this we not only starve our own souls but miss an opportunity to testify for Him. Let us not forsake "the assembling of ourselves together as the manner of some is."

It was not only in the temple where the disciples witnessed for Him, but "in every house" or as the Revised Version gives it, "at home." A Christian which will not stand the test at home is not the kind which the apostles had. The church worker who leaves his religion at church or Sunday school, instead of taking it home with him, is far from being a Scriptural Christian. True Christianity is just as pure and sweet in the home as in public. Religious instruction should commence in the home. Concerning the laws, the Jews were commanded, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7). Parents to-day do not realize the responsibility which is theirs. They think the Church and Sunday school are organized to care for the religious instruction of their children and are quite willing to wash their hands of all obligations along this line. The family altar and home training are essential if we are going to remain true to the Lord and exert the proper influence upon the world around us. May home and Church ever co-operate in the work of the Lord.

The Method

Varying conditions may require varying methods of presenting the Word of God. The message is unchangeable, but the method may be adapted to meet the conditions of the ones we are seeking to reach. The disciples

(Continued on page 313)

Editorials

Jottings

"Thou drewest near in the day that I called upon thee: thou saidst, Fear not" (Lam. 3:57). We need that same comforting message to-day in the stress and strain of our troublous times. Let us call upon God, and we may be sure that He will come near with assurance and blessing.

* * * *

"Happy is the man that findeth wisdom, and the man that getteth understanding." This is the inspired writer's prescription for happiness in a troubled world. How can we get that wisdom? It comes only from above, through the revelation of God through His Word, His Spirit, and His Son. There is much so-called wisdom to be had today, but it is the wisdom of this world, and it can never bring happiness and relief from the hardships and tragedies of a sinful world. The only "brain trust" that can bring us satisfaction and peace and joy is the heavenly council of the Father, the Son, and the Holy Spirit. Happy indeed is the man who finds the heavenly wisdom!

* * * *

How often do you read the Wisdom books of the Bible—Proverbs, Ecclesiastes, and the Song of Solomon? These are books of the Bible that are apt to be neglected. They do not fit into our Sunday-school lesson system very well, and we are prone to overlook them in our private study and in other Bible study periods. But this should not be so. They contain so much practical instruction for guidance in daily living that we cannot afford to miss these spiritual treasures. In a recent reading of these books we were impressed anew with their practical helpfulness and spiritual instruction. We want to call attention also to the fact that in the Young People's Meeting topic for October 14 we have a study of one of the great chapters of wisdom in the book of Proverbs. Let us remember that one of the aims of the Young People's Meeting is to give spiritual instruction that we do not usually receive in the course of the Sunday-school lessons.

* * * *

Forgetting God.—That is what the Israelites did many times in their history as a nation. They had every reason to remember Him. He had delivered them marvellously from the bondage of Egypt. He had given them the Law in order that they might know His will and know how to live in relation to their Creator and their fellow men. He had given them instructions as to worship and sacrifice so that they might constantly live in fellowship with Him, even though they sinned and came short of the glory of God. But in spite of all that the Lord did for them and the wonderful blessings that He showered upon them, we find them constantly turning away from Him and forgetting all His benefits. Isaiah stated the case when he said, "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. . . . They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they have gone away backward."

We look with scorn upon the Israelites for their ingratitude to God. We berate them soundly in our minds as we

think of them. But how much better are the people of our land today than the people of Judah in Isaiah's time? How much better are the professed people of God now than they were in days gone by? We do well to think seriously concerning this matter. Our nation is rapidly, we fear, forgetting God. May we be among those that will keep up a real relationship and fellowship with Him and be faithful witnesses of the Christ to others. Let us herald abroad the tidings, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." The scarlet sins of a forgetful and forsaking people may be made white in the blood of the Lamb of God.

Autumn Time

Autumn days are again upon us. When this issue of the Monitor reaches the reader we will have spent at least a short time in the season of the year that is looked upon as a period of "melancholy days, . . . the saddest of the year," or one of its most delightful periods, depending upon our viewpoint or the particular mood which we may be in. It is true that the fall of the year is in a sense a period of sadness. We can hardly see the leaves fall and nature giving way to the more somber dress in preparation for winter without a sigh of regret for the passing of the summer. We can hardly experience the first cold mornings without a slight shudder at the prospect of the colder days of winter.

But that is only one part of the story. Autumn has its glad side as well as its somber aspect. It is a time of ingathering of many of the fruits of orchard, garden, and field. It is a time when people reap the reward of their hard labor. It is a time of splendor. Autumn is really the most colorful season of all the year. The yellow and brown and gold of the autumn leaves present a riot of color that can not be matched in field and forest at any other time of the year. Even the flowers of spring and summer, resplendent as they are, can not give quite so general a dash of brilliancy as the varied hues of the autumn foliage. And even the coolness of the season is a welcome change of temperature. We tire of the extreme heat of the summer. The fall brings a gentle blend of coolness and warmth that seems to give us new life and energy, a fine relief from the lassitude of the hotter season.

And so we could go on with our meditations on the beauties and wonders of autumn. Each season has its peculiar blessings and benefits. Let us be thankful that the all-wise Creator has given us the different seasons, each with its own peculiar charms, and let us enjoy them to the full. There is no use, as Riley says, "to murmur and complain" about the weather and the seasons. Let us receive them as they are, with both pleasant and unpleasant features, and thank the great and loving Creator, who "giveth us richly all things to enjoy," for "seedtime and harvest, and cold and heat, and summer and winter."

Whole-hearted Service

In our recent study of the Sunday-school lesson, of which King Hezekiah was the principal character, our attention was arrested when we read the striking statements which the sacred writer makes concerning him in II Chron. 31:20, 21: "And . . . Hezekiah . . . wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, and

in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered."

Hezekiah became king under heavy handicaps. His father, King Ahaz, was both a weak and wicked king. Under the stress of the attacks of the combined kingdoms of Israel and Syria he appealed to the heathen king of Assyria for help. This served the purpose at the time of getting rid of his invading enemies, but the relief was purchased at a fearful cost. Ahaz had to send the treasures of the Temple to the Assyrian king as tribute, and not only was the worship of the Temple neglected but heathen worship was set up in its stead. Hence when Hezekiah came to the throne the country was in a sad state of spiritual decay. Practically all the influences of both the king's court and of the country in general led in the direction of idolatry and wickedness instead of the worship of God and righteous living.

Yet in spite of all the odds that were against him, both of heredity and environment, Hezekiah became one of the outstanding good kings of Judah. He cleansed the temple and re-established the worship of God and the observance of the sacred feasts. Instead of giving his life over to idolatry, with all its attendant forms of vice and sin, he lived a life that was characterized by the writer of the Chronicles by the three familiar yet most important virtues—"good and right and truth." In his goodness he turned away from the evil practices of his father; in doing the things that were right he took the correct attitude toward his fellow men and subjects; in his love for the truth he lived according to the precepts of the law of God and worshiped the living and true God instead of idols. Homely virtues these, every one, we may say, and yet they made Hezekiah a great king, who did much good for his country instead of leading the nation into sin as so many of his predecessors and successors did.

How could Hezekiah do it? we ask. How could he overcome all his handicaps and become an aggressive leader for the right and for the truth? The inspired writer gives us the secret, the key to his success. "Every work that he began, . . . he did it with all his heart." He realized that he was working "before God," even as we should remember that everything we do should be done to the glory of God. We are not serving men but serving Christ. With that consciousness impressed on our minds we are much more apt to do the things that are good and right and true. But we cannot do this alone. We must have the help of God. And He is willing and ready to help all who really desire His presence and help. He has promised, "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29: 13). This is what Hezekiah did, and that was the secret of his success and prosperity. We are definitely told that he "prospered." Serving the Lord whole-heartedly is the secret of true prosperity. Oh, that people would realize this more fully in these days of depression!

The life of whole-hearted service is the life that counts in every way. Half-hearted service is always disappointing. It never leads to success and prosperity. Whole-hearted service is needed in the home, in our daily work, in the Sunday school, in the Church. A lot of the failures which we find strewn along the pathway of life occurred because someone failed to give true, whole-hearted service in some way or other. At the base of our service for Christ is a whole-hearted love for Him. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy

mind," are the words of Jesus. On that basis Jesus tested out His erring disciple, Peter, when He thrice asked the question, "Lovest thou me?" When that point was settled He was ready to commission him for service in feeding His lambs and sheep.

As we come to the close of these meditations on the life of Hezekiah we come to these conclusions. Hezekiah was able to make such a great contribution to the service and work of God because he served and worked whole-heartedly. He served whole-heartedly because he had in his life the qualities of love, of faith, of consecration, of obedience, of faithfulness. These are the qualities that make a life count for God, that result in doing the good, the right, and the true, and in bringing real success and prosperity.

"True-hearted, whole-hearted, faithful and loyal,
King of our lives, by Thy grace we will be;
Under the standard exalted and royal,
Strong in Thy strength we will battle for Thee."

A Terrible Sea Disaster

The recent tragedy in which the Morro Castle, a luxurious liner returning to New York from a holiday cruise to Havana, mysteriously caught fire, adds another chapter to the record of major tragedies of the sea. Her name will go down in history with the Titanic, the Lusitania, and others in which many lives were lost at sea. By the time the passengers became aware of the danger that threatened because of the fire, the ill-fated ship was to a large extent a raging furnace, and many were trapped in their staterooms. In the bewilderment and confusion the work of filling the lifeboats seems to have been ill-managed, and many people jumped overboard in an attempt to save themselves. Altogether it is said that one hundred and eighty-two lives were lost, even though the burning ship was but six miles from the New Jersey shore.

Thorough investigations are being conducted in an effort to find the cause of the tragedy and to insure greater safety to seafarers in the future. The nation was shocked at the tragedy, and it is but natural that the loss of so many lives in an accident at sea would spread a feeling of grief and gloom over the land. A feature that adds to the horror of the disaster is that it is claimed that the fire was of incendiary origin. Whether the exact cause of the disaster will ever be learned remains to be seen.

We said it is but natural that people should be horrified at such a major tragedy, but there are other tragedies, even more appalling, that go apparently unnoticed. Every time the secondhand of your watch goes round seventy-eight people pass on to the world beyond. 112,320 will die today. 50,000,000 die each year. What is tragic about that? Death will have to come to all, and we may as well recognize it and take it as a matter of course, you may say. But the tragedy is in this that millions of these people who die yearly are without Christ and without hope of salvation for their souls. Compared to this the disaster of the Morro Castle is a very minor affair. When will the professed Church wake up to the fact that eternal souls are going to Christless graves by the millions every year? This is a tragedy of tragedies. It is our duty to bring them the Gospel message so that as many as possible may be saved. "Church of God, awake, arise" to the sense of your duty to a lost world."

Christian Life

THE CALL TO FAITH

By Sanford C. Yoder

In the middle sixties of the last century two young men emerged from one of the water gaps on the west side of the Rockies. Before them in the smoky atmosphere lay a portion of the Great American Desert that stretched away toward the evening until it passed beyond the range of human vision. They halted their pack train and, shielding their eyes, looked out over that vast expanse into the setting sun. They had come westward seeking an unoccupied range for stock, and were almost at their destination. One of them, looking over that dry, sandy waste dotted with sagebrush and dried-up sunflowers, shook his head and said, "What a desolate and barren country!" The other looked over the same miles of desert and said, "No, this is a horse country!" And acting on that faith he pushed inland and pitched his tent on the rim of an ancient volcano whose crater had become filled with water from some hidden spring. Here he set up business. So true had been his vision and so well did he prosper that his herd filled the plain, and in the years that followed, horses bearing his brand were found in every round-up from the Canadian border to the Oregon line, and from the Blue Mountains on the east to the Cascades on the west. When at the age of seventy-five this "Prince of Horsemen" gave up his saddle, stockmen came from afar to his "last round-up," when they wrapped him in his blankets and laid him away by the fountain to which the vision of his youth had led him. His friend who saw nothing but shifting sand, and heat, and dust had long been forgotten. He left no mark or heritage by which he will be blessed or remembered.

Early in the second decade of the present century, I saw from my saddle, on the bluffs overlooking the Columbia, the Mountain Gem plowing its way upstream on its historic maiden voyage. It pushed on until it reached the rapids where the water tumbles in great confusion over the rocks in the water gap of the Saddle Mountains. It is said that when the captain approached that majestic scene he swore because it blocked the way to the upper country. When the river men ran these rapids with their great rafts of logs some of them were almost frantic for days before they reached them; and then with a coolness that is born of emergency they guided their cargoes safely through, and collapsed from exhaustion when the danger point was passed. The rapids, glorious though they were, constituted an impediment to progress and a barrier to navigation. One day a young engineer passed that way. When he beheld that same wild, roaring mass of water, he cried, "Here lies the strength of a million horses! I'll harness this energy and hitch it to the wheels of commerce. I'll make it turn the machines of the mill and mine, light the streets of the city and the countryside, and warm the hearths of thousands of homes in this great inland empire!" Acting on his vision he erected his plant, stretched his cables across the desert and threw them

over the mountains. He lighted the homes of the valley, turned the wheels of commerce, furnished the energy that pulled long trains over the mountains, lighted the burdens and brought comfort to thousands of men and women. To the masses these rapids were barriers. A few came to admire them and listen to their roar, but this young engineer saw leaping from them a million horses which he harnessed to the tasks of mankind.

Today we are facing a barren sector in the world's history. It is a time when the multitudes see nothing fruitful in the years ahead. Fortunes are tottering, nations are crumbling, and empires have been dissolved. It is a barren waste out of which they say no good can come. They glory in the good days of the past, but the future they say promises no hope and is filled with disaster.

When one surveys the situation he finds some grounds for such a viewpoint. Fortunes have tottered and vanished away. Nations have crumbled and are crumbling still, and the world is staggering under the weight of stupendous problems that seem to have passed beyond the grasp of the human mind. Nor is this all. The years have played havoc with the faith of many. The laboratory, the war, the increase of wealth, the political upheaval, the economic collapse, the increase of secular knowledge without a corresponding increase in the knowledge of things divine, have created problems that have not yielded to any plan of man's device.

Thus far those struggling with the problem have too largely looked in one direction for a solution, and it is doubtful whether they have a vision of the real ground for the difficulty they are seeking to remedy. Statesmen have leaned on statescraft, lawmakers on legislation, reformers on reform movements, and economic leaders on economic reforms. Internationalists

have set up world courts, peace tribunals have fostered disarmament conferences and advocated economic and monetary agreements, and yet confusion increases, and the soul-cries and heartaches of a disordered world are neither stilled nor mollified.

Valuable as these movements and agencies are, we are compelled to believe that the springs of recovery have not been touched. Did not the Hebrew prophet correctly visualize in his day what is also the ground for our difficulty today? "Woe," he said, "unto them that go down to Egypt for help; and stay on horses, and trust in chariots because they are many; and in horsemen because they are very strong; but they look not to the Holy One of Israel, neither seek they the Lord!" Is not the present situation largely the result of just such a procedure among the nations? Have they not forgotten that their strength lies in Jehovah and that the nations that forget God shall be turned to destruction? They did not remember that the "Egyptians are men and not God, and their horses are flesh and not spirit." They did not consider that when "the Lord shall stretch out his hand, both he that helpeth shall fall and he that is holpen shall fall down, and they all shall fall together" (Isa. 31:3).

No, we cannot believe that our present situation is altogether a physical or material depression. It is largely spiritual. Are not the present conditions the result of sin—of a reckless violation of the eternal and unchanging principles of righteousness? If so, then the road to recovery lies in the direction of God and a return to the Savior's way of life.

This, then, presents a supreme challenge to those who have caught the vision of the prophet and the spirit of Jesus Christ. Never were there greater tasks to be performed in the midst of greater obstacles. A pall of gloom hangs over the world. This has to be shattered. Discouragement, which has laid hold on the thousands, must be dissipated and hope revived, and the person who can see through the fragments of broken empires and melting fortunes to the Son of Man has caught the vision of the remedy as did the prophet of God whose voice rose above the falling fragments of national disaster when he cried, "A man shall be as a hiding place from the wind, as a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land."

May this, then, be a time of special preparation and waiting on the Lord for strength, and vision, and wisdom for the tasks that lie ahead—tasks that are filled with hardships but full of promise, if approached in the name and spirit of the Savior. They are tasks that will yield but little in the way of earthly remuneration but whose fruitage and rewards are rich in things eternal. No, the world is not without hope, nor are the problems too great for solution, but the way lies in the direction of God and His righteousness, and when we accept this all the other things shall be added to us.

Goshen, Ind.

It is impossible to impress individuals with their personal responsibility unless you feel your own responsibility, and so deeply that it takes you down on your knees and your prayers up to the throne of God, until strength has been given you.—Selected.

A PRAYER

Savior and Master, Thee we own,
Oh may Thy Spirit now
Fill every waiting, longing heart,
As at Thy feet we bow.

Free us, we pray, from wandering thoughts,
And every vain desire;
May all our hearts be thoroughly purged,
By Thy consuming fire.

Let us assembled hear Thy voice
With purpose to obey:
May heart and mind and will consent
To all that Thou dost say.

Then, send us forth to serve Thee, Lord,
With sacrificial grace:
Show us the work that we should do,
And choose for us the place.

—W. Graham Scroggie.

MODERN SIN

X. Nudism

By S. F. Coffman

The term applies to art, as interpreting beauty by copying nature in its most perfect form as expressed in the human body. It applies to a cult which believes, and practices that the highest state of health may be secured and maintained by living in the most primitive manner. It applies also to the vicious practice of the exposure of the body purposefully and needlessly, but in a manner approved by present-day social standards.

Art which daubs a tree and smears a flower to create a setting for a subtly suggestive and lascivious presentation of the nude is not true to nature and savors of the artfulness of sin. Were it not for the fact that art clothed with modesty is purer and just as true to nature, there might be an excuse for the former.

Nudism as a remedial agency, as upheld by the cult, would fail if obliged to exist under the regulation of the segregation of the sexes. Among all nations adults have learned to clothe their bodies at least with some degree of decency. Only beasts have not learned to clothe themselves, because they have no moral instinct and are without a sense of virtue and godliness.

The human body is perfect as a creation of God. It is beautiful in its form, and holy in its expressed pattern,—being made in the image and likeness of God. When the Son of God came into the world He inhabited a form patterned after Himself, and when He ascended to heaven He took with Him the same form, changed in glory, and in that form stands at the right hand of God. The human body is not to be despised as an unholy thing, for God made it and gave it its proper functions. All was made holy. It is even now a possible temple of God, and the dwelling place of the Holy Spirit to every believer in Christ.

There may be sufficient grounds by which to conclude that the original creature, man, was not left naked from the hands of the Creator. Nakedness is no characteristic of heaven. Heavenly beings are all clothed. Adam and Eve saw their nakedness only after they had transgressed, and sought clothing immediately afterward. They were not nudists, and those who would return to Adamic nature should be as discreet as were the first parents. The covering which concealed from them their nakedness prior to their sin must have been more than an innocent conscience, for, after their transgression and confession the Lord made them coats, or coverings, of skins from the animals whose blood was shed to atone for their transgressions.

There were, then, no nude foreparents after whom we have a right to copy. The holiness and purity of the body which God had created was a thing to be concealed from the common gaze of men. It is a body and form attached to His glory and for His service. God reclothed it when He had restored it to Himself by atonement. The body belongs to God as well as the soul. It is the body of Christ and of the Holy Ghost, and is to be separated from the unholiness of men by the apparel which God ordained in Eden. Cf. I Cor. 6:15-20.

There is a sanctity about everything that is used for the service of God. The holy temple and holy vessels were never exposed to the common gaze of men. The beauty of the tabernacle was reserved for the consecrated servants of Jehovah only. It was covered and veiled from the common multitude. The judgment of God fell upon the heathen king who exposed them and used them in the unholy presence of his guests. How much more should we esteem our bodies to be too holy to God and to His service to expose them to the unholy gaze and service of men. If God dwells within this, His holiest sanctuary, His choicest habitation, how much more should our temple be shielded from unholy conditions and suggestions?

One may ask, "To what extent should the body be covered?" There may be no specific answer, yet the Scriptures give the general design of apparel. Noah uncovered in his drunken stupor. Ham was a nudist; it pleased him. Shem and Japheth went backward and covered their father and earned his approbation and blessing. Holy women of old, dressed with shamefacedness and sobriety. I Tim. 2; I Pet. 3. Old Testament illustrations are abundant as to the almost complete concealment of the form and features of women. They were holy women. The lewd and ungodly exposed themselves. John the Baptist was clothed, leathern girdle and raiment of camel's hair. Jesus wore a coat of one piece and a cloak. The prophet wore his mantle. The priests were clothed down to their feet, lest they expose their nakedness when they approached the altar, ascending on an inclined plane to the altar, which was little more than four feet high.

Peter was partially unclothed among the fisherman in the boat, but put on his coat when he desired to swim to the shore to meet the Lord. The Scripture calls it a shame for Christ, when He was stripped of his raiment to hang on the cross, "He endured the cross, despising the shame." No holier being ever was seen by men, yet He called it a shame thus to be exposed to the multitude. The Holy One was made a shame by inordinate exposure. If any man or woman may be purer in thought and life than our Lord, then they may see no shame in exposing the body, the holy thing which the Lord has entrusted to them for His glory.

The degree of exposure may depend somewhat upon customs, but customs may not nullify what God has condemned. Any degree of exposure which may draw attention to the flesh, or to the form, which may suggest or incite the suggestion of lust is inordinate. As priests of God the body is holy because it is consecrated to Him, and to incite unholy attachments is wrong.

The believer is more intimately related to Christ than was the priesthood to the Lord. We are members of His body. It may be said that those who are holy will not allow their thoughts to be defiled by the sight of physical exposure. But no one with a reasonable mind would fail to think of the possible

evil results of such exposure; and there are many who are not controlled by Christian principles who fall victims to all that physical exposure suggests. Shall a Christian who is a member of the body of Christ make his body a member of an harlot. Is it wise to give that which is holy unto the dogs? It is wiser and holier to clothe one's self as if in the presence of Him to whom the body belongs.

The New Testament is filled with suggestions as to the proper attitude to take regarding the clothing of the body. Because we have no adequate righteousness, neither physical ornament nor covering to fit ourselves to be presented to God, we are admonished to put on the new man, to put on the Lord Jesus Christ. Rom. 13:14; Gal. 3:27; Eph. 4:24. In this manner the flesh and its unholiness are covered in the sight of God. "Be clothed with humility;" "Buy of me—white raiment that thou mayest be clothed and that the shame of thy nakedness do not appear." I Pet. 5:5; Rev. 3:10. These passages suggest, that, as far as our flesh is concerned there is nothing of good that may be gained by exposing it, and that there is greater virtue in covering it according to Christian grace and spirit.

When men forget the sanctity of their relation to God and to Christ, and disregard their obligation to Him to keep themselves—spirit, soul, and body—unto Him in purity and virtue, there will always result a breaking down in moral and social relationships. Mankind has grown weak and forgetful regarding the holiness which they owe to God. The world has demanded more and more of the affection and service of men, including Christian men and women. The world has grown more insistent in its demands for physical exposure. There has been a gradual progression from the slight abbreviation of garments at ankle, wrist, and throat, but the demands of the world have been attained for physical exposure to the extreme limit of legal toleration. Thus has the temple of God been shamed by the lusts of men, and its glory has been polluted for their satisfaction.

What advantages are there in physical exposure? Peoples living in climates and according to customs which require, or use, but little clothing are subject to sickness, pestilences, and death as in other lands. Virility and longevity, if such exists among them, may be due more to other features than to scantiness of apparel. Morality under nude or seminude conditions is proved to be at a low state, and so has it proved to be among those in this land who practice it.

If the advantage of health is claimed for the absorbing of the beneficial rays of sunlight, it may be said that such an advantage may be secured without public exposure of the body. God made both the sun and the body, and clothed the man that was to live and labor under its light and heat. There is surely a respectable manner in which the light and blessing of the sun may be secured. The health of the body should not be attempted at the risk of the loss of the soul, else both shall be lost forever.

The claim for freedom of action and ease of motion is made for the laxity of clothing. The athletic woman of modern times contends like the man athlete in nearly every contest, or in similar efforts. In practically all field

or public contests men are fully clothed, while women appear immodestly clothed. Where men appear in abbreviated garments women often appear in even more scant attire. Are such contests the occasion for the exhibition of physical skill or of feminine forms? With the removal of the sex attraction how long would the popularity of seminudity continue? Woman's delicately framed and balanced constitution too often succumbs to the exposures demanded by the unreasonable customs of the day. Her moral and spiritual sensibilities lie crushed under the constant pressure of popular demands which her soul naturally resists. Her choicest treasure—her modesty and delight in virtue and self-respect—are wrested from her, often never to be regained. The freedom she sought for her body by putting off her respectable apparel led her into the wilderness of want, to become the prey of every vicious desire.

Men have no more moral right to expose their bodies inordinately than have women. The flesh of a man is no more angelic than that of the female sex. It is both rude and lewd to force upon others the spectacle of an unclothed or only partly clothed body. A man's body is under the same divine laws as is the woman's, and requires submission to that law in the same holy regard for his Creator. Every man should respect his body as a holy vessel with which to serve his Lord. Every principle of virtue calls for the highest respect for the body and its proper uses. The image of God should exemplify the virtues of his pattern, God.

From the business world we gather these expressions: "Nudism is the challenge which barbarism has hurled at civilization." "In nudism is seen an abandonment of moral strength." From the fashion world comes the suggestion, that the fashionable neck line is well up to the base of the throat. A few are lower but not low enough to give you a naked look." What an admission concerning the former fashion! The world should welcome the return of civilization to the sane and reasonable clothing of the body, for the benefits of comfort, health, and respectability. The Christian man and woman should never digress from such reasonable standards of dress, even if the world is against them.

God has given us a body. He provides both food and raiment for the body, and both are to be used honorably and discreetly. The body is consecrated to God for a holy service. All of the sins of the body have been atoned for by the blood of Christ, that we may be holy in His presence and enjoy the hope of eternal glory. We sojourn in this body, or tabernacle for a season, desiring that Christ be magnified in our bodies. Let us remember to be holy even as He is holy, awaiting the time of His coming when he shall change our vile bodies, fashioning them like unto His own glorious body. "Every man that hath this hope in him purifieth himself, even as he is pure." The white raiment of eternal glory is the righteousness of the saints. While we tarry, let us be clothed as saints.

Vineland, Ont.

THE PROPHETIC WORD

X. The Great Tribulation

By John Thut

We are taught by Jesus Christ Himself that a period of unequaled tribulation, the world's deepest trial and sorrow, shall immediately precede His coming. Matt. 24:21, 22. He corroborates the revelation of Daniel that desolating abominations shall continue to the close of this dispensation. Dan. 8:24, 25; 9:27; 12:11. There have been many crises in the universal conflict of the ages—between the seed of the woman and the seed of the serpent—but the great tribulation will be the greatest, the most decisive one; its crucial events will terminate the conflict.

The consummation of paradoxical conditions will be one of its prominent phases. A few illustrations will explain this statement. For several years the world has been suffering from an overproduction of food and other commodities; regardless of this huge surplus millions are suffering for the necessities—are dependent upon relief organizations for food and clothing. So singular and serious is this paradox that it demands, for an adjustment, the time and attention of our ablest statesmen and officials. Had some one told us ten years ago that such a condition could actually exist, we would have considered it the mutterings of an unbalanced mind. But maybe the world is run now on unbalanced principles!

The world's wealth is rapidly becoming concentrated; its resources controlled by a few individuals. Side by side with these fab-

ulous fortunes, multitudes and multitudes are living in direst poverty.

The nations' masses are intensely weary of the horrors of war; never before has there been such constant agitation for its abolition and to accept arbitration as a method to adjust international disputes. But the governments of the world answer these demands by appropriating vaster sums of money to support larger and better trained armies and to maintain a more elaborate and expensive war equipment.

The public is at present, more than at any time in the past, interested in the maintenance of schools and in extending the benign influence of education to all; yet how the millions are now suffering because of inefficient leadership! Our presidents, first Hoover and then Roosevelt with his "brain trust," all splendidly educated—and men in other nations also—groped and fumbled in the darkness to find a solution for the world's economic distresses; no man is presumptuous enough to advance with a positive remedy. Meanwhile this enlightened age suffers on for lack of knowledge. Is the knowledge doled out in schools effete?

There is a drifting away from the faith, a complete rejection of truth by some, culminating in apostasy; but there will also be great missionary activity to bring the Gospel to all nations till the true church is removed from this state of iniquity and apostasy.

But most singular of all, it will be a time of license, of lawlessness, of dissipation, and lust; of plagues, pestilences, and judgments; of intolerance, tyranny, and oppression. But it will be a time of signs and wonders; it will mark the highest attainments in science, mechanics, literature, statesmanship, and war; it will be the acme of culture and refinement; the climax of progress and development; the zenith of a man-made civilization. It will be a period of outward splendor and inward corruption.

These paradoxes with others, intensified and assuming proportions of world-wide magnitude will be a prominent characteristic of that time.

It is the time when the Antichrist and false prophet are reigning supreme in the world. Major world movements having culminated with the return of the Jew to Palestine, the Antichrist in his career of conquest will make a covenant with them, no doubt for commercial and financial reasons for a week of seven years. Dan. 9:27. When Christ presented His claims as their Messiah in the Father's name, they rejected Him; but when this archdeceiver appears in his own name, they will receive him. John 5:43. He who will hold no laws, treaties, or conventionalities sacred, will in the midst of the week, after three and one-half years, disregard his own covenant with the Chosen People, prohibit the observance of their established worship, the offering of their daily sacrifices, profane the Temple by constructing an idol in it, and then demand that divine homage be rendered him. II Thess. 2:4. He will then wage the most general and severest pogroms known in history against Israel; it will be preëminently the time of Jacob's trouble (Jer. 30:6, 7); the time when two-thirds of them will perish by sword, famine, and pestilence (Zech. 13:8, 9) from which they will be delivered by the coming of their Messiah.

The Church, the true Spirit-filled children of God will be delivered at the beginning of these crucial events from the unparalleled perplexity of nations and the universal distress and indignation; and with the removal of the Church, the Holy Spirit who now deters or suppresses evil will also be taken away. Luke 21:36; II Thess. 2:7; Isa. 26:20, 21. Since the Church and the Holy Spirit will not be on the earth to restrain evil, all forms of sin and iniquity will flourish unrestrainedly and rapidly develop for the harvest. Virulent organized hostility will be waged against all forms of divinely revealed religion, both Jewish and Christian.

A detailed analysis of the work of the lamb-like beast (Rev. 13:11-18) is enlightening. An associate of the first beast he will promote the affairs common to both, but will be specifically advancing religion for this world-wide monarchy; "he . . . causeth the earth and them which dwell therein to worship" (verse 12). Since neither the Jewish nor Christian faith, both containing a divine revelation, are desired, a different religion must be devised. It is imperative that man's instinct for religion be pacified; but what religion will he compel the public to accept?

It is **humanism**. He causeth the world to worship the beast. Humanity is sufficient in itself and has no need of a divine revelation and no need of a Savior. Men in past ages, the

Roman emperor for instance, have been worshiped as the representative or embodiment of the state. But this man is worshiped because of his inherent qualities and prodigious accomplishments—having subdued the raging passions of men—and arrogates to himself divine honors and rights (II Thess. 2:4); and he has his demands seconded by the false prophet. He thus becomes an object of worship enshrined in the temple, more so than the legendary gods of antiquity. Satan's promise to Eve is verified.—"Ye shall be as gods;" this is his destiny for the human race.

Modern thought, stressing evolution, has eliminated God from the universe, and the profane historian does not recognize His providence in history. Humanity through self-determination works out its own destiny. Sin is a hereditary quality transmitted to us by an animal ancestry. The blood atonement is too vulgar for this cultured age. Christ's deity is denied; or rather, what is more agreeable, we are all divine, the sons of God; He is to be distinguished from others only as the first to become fully conscious of a divine Sonship. Some present Him to us as a great teacher, a worker of miracles, a reformer, a martyr to His ideals, but not a deity to be worshiped. It is taught again by others that faith in Him and in His teachings is superstition, an opiate, an obstacle in the way of a true and universal religion. His doctrine must be rejected before men can come to absolute freedom of thought and action. He must be regarded as a hinderer to human progress, and those who recognize and uphold His asserted authority must be dealt with as enemies of the state. His worship must be suppressed and His adherents must suffer the extreme penalties of disobedience. Thus in the end are God and Christ fully deposed and the world enthrones the Antichrist as the highest representative of a perfected humanity, of the public order, and of a universal religion.

A second feature is naturalism. He will make a great demonstration of scientific knowledge and mechanical inventions. Scientists and mechanics have crystallized some of this knowledge and principles into marvelous inventions, but humanity will yet be amazed at what will be discovered and invented. They shall show great signs and wonders, says Christ, Matt. 24:24. "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles . . ." He will have power to give life to the image of the beast, so that the image of the beast will speak, etc. Rev. 13:13-15. Science is attempting to solve the mystery of life, to produce it in the laboratory; and it will succeed to the extent that men will enable this image to speak. The closest observation of all science, materialism and skepticism of that time is satisfied of that fact. There will be no machinery, no pretense, or deceit about it, for the whole world is convinced. This is the highest materialization of scientific knowledge and skill; the false prophet uses it as an urge to do homage to the Antichrist, and to refuse to render this homage subjects one to torture, to martyrdom.

But other strange mechanical devices, ingenious electrical contrivances, death rays, etc., will be produced by the world's most

eminent inventors. Their mastery of the laws of nature, especially electricity with its practical applications, will win the admiration and applause of mankind. And the world's greatest philosopher, the false prophet, completely under the control of super-human and occult forces, will avail himself of this knowledge and its applications to divert men's homage from the Creator to man and his inventions.

Already we see these mechanical, occult and skeptical beliefs in operation. Men constantly studying a universe governed by physical law will become materialistic. The distinction between the natural and the supernatural is effaced. It is mere impersonal force that rules the universe, and man learns his own superiority, and the greatest thing of which he is conscious is mind. So highly cultured men who explore the heights and depths of the universe, seeking knowledge of its laws and forces, but who acknowledge no divine will or purpose, contemptuous of Christian doctrine and ever confident in the boundless development of science are boastful of the glorious future of humanity. Jesus Christ they know only as a teacher who died in disgrace long ago; in haughtiness they refuse to yield Him obeisance or homage. Antichrist is a creature of a disordered imagination. These men absorbed in their materialism are qualified to become the devotees and then the slaves of the lawless one. So far as this proud and materialistic spirit extends and possesses men is his way prepared; they become easy victims of this archdeceiver.

The third prominent feature in this universal religion is commercialism. But what association has business with religion? The love of money is a subtle and powerful attribute in human nature, asserting itself even in Christian motives. "We have forsaken all and followed thee," said Peter to Christ, "what shall we have therefore" (Matt. 19:27)? He had consecrated all to the service of Christ to acquire material gain! The lamblike beast, an archdeceiver, avails himself of this insidious desire of men and incorporates commercialism as one of the chief features of his system. No man will be able to buy or sell, unless he have the mark of the beast. Business will be thoroughly organized, conducted along well-defined channels, and pursued with the fervor of a cherished religion. Professions and industries have been conducting their business in accordance with mutually recognized principles and standards. More recently our national government has established and authorized—and some other nations have similar organizations—the N. R. A. with its codes to control and direct business and industry; and in its future adaptations and applications it may become a great advance towards the commercial and industrial tyranny described by the Revelator. The unobstructed and felicitous exchange of commodities, ignoring geographical boundaries, will break down national hatreds and become a strong factor, binding the nations into one commercial and industrial unit. The love for profit becomes an incentive for a world-wide religion.

That such a religion with the lamblike beast, the world's greatest philosopher-prophet as its head, is in formation becomes more evident with the passing of the years. At irregu-

lar periods representatives of leading religions—apostate Christendom, liberal Judaism, Mohammedanism, Buddhism, etc.—meet to discuss the feasibility of uniting. The most popular doctrines of each—tenets that will enhance the carnal but ethical interests of man—will become the fundamental principles of this unified faith. Jesus Christ, the stumbling stone, and the cross of Christ with its implied teachings which have always been an offense to unregenerate man, will be rigidly excluded. Already in Russia virulent attacks are made on the Christian faith, and upon God; and the Russian situation will become world-wide. In Germany religion must reflect the spirit of Hitlerism (the reading of the Old Testament in churches is prohibited because it is Jewish); and efforts are made to create a united Protestant church in sympathy with Hitlerism; its creed must foster his political and economic interests, must become a servant of the state. The popularity of evolution amongst the public, modernism in churches, and the growth of atheism in schools, are preliminary developments in the formation of this universal religion. And the greatest religious genius, this philosopher-prophet, will unify the religious and intellectual confusion of the times into one general system. In cooperation with his associate, the Antichrist, they will form a union of religion (not church) and state and establish a system of intolerance and tyranny unequaled in the history of the world.

The signs and wonders and miracles which they will perform will beguile the human race—deceive if it were possible—the very elect. It is this brief period of time with its signs, wonders, and miracles of human achievement and deification of man, the zenith of civilization and crystallization of man's utopian dreams, which a profane historian has dreamed of and designated as the "The Golden Era of Humanity and the Universal Monarchy of Man." It is this same period of time of intolerance, tyranny, persecution, intemperance, idolatry, avarice, spiritual destitution, and desolating abominations, of plagues, pestilences, and judgments that Daniel and Jesus Christ call the Great Tribulation.

"And there shall be . . . upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, . . . And when these things begin to come to pass, then look up, and lift up your heads [don't become pessimistic or disgruntled]; for your redemption draweth nigh" (Luke 20:25-28).

Harper, Kans.

"Things are all right if they are getting better." This saying is attributed to Daniel Webster. It contains a principle by which good people may find comfort and, if need be, dispose themselves to further patience. If things are getting better, this is what it means—that between the facts which dishearten us and the ideal which we cherish a Power is working and wearing down the enemy. If things are getting better it is because the Spirit of God is finding such channels in the spirit of mankind that evil things are being unsettled and shaken. In this fact is the summons to each of us to make room for the fuller flowing of the tides of God.—L. C. H.

Educational

THE PLACE OF EDUCATION IN THE CHRISTIAN LIFE

By Aaron D. Frey

An address given at a Young People's Bible Meeting in Fulton County, Ohio.

The subject of education is of great importance, alive and up to date, yet not paramount. There are at least one or two things that are of greater importance, yet it is of sufficient importance that if ever I wished I were eloquent it is to-night; however, that does not change my condition. According to Bryan, "eloquent people and orators are born, not made," yet I feel that if I were as eloquent as Henry Clay, if I had the vocabulary of a Shakespeare, the lexicology of a Webster, the oratory of a Bryan, yet words and utterance would fail me to express adequately the importance of the religious, moral, and educational welfare of our young people.

I wish you would note the order in which I have placed these points.

You may say, "I thought your subject is education?" I hold that religion (Christianity) and morality are, or at least ought to be, potential factors in education and upon these three things largely depends the prosperity or adversity, the rise or decay of a nation. Upon them depends the future welfare of the rising generation and upon them largely depends the eternal welfare of humanity; hence, the importance of the subject.

In trying to prepare this outline I scarcely knew how or with what to begin and, afterwards, less when to stop; but the thought came to me, If you were to erect a building, what is the first thing you would think of? Naturally, a good foundation.

I care not how beautiful and elaborate a superstructure may be built, if the foundation is rotten, wreck and disaster are inevitable, and that which is true from an architectural standpoint is equally true from an educational point of view.

You may ask, "What do you mean by a foundation for an education?" Let me quote from a man who had a good education, who passed through the grades, through high school and college, spent a number of years in universities, was one of the most astute dialecticians of recent date, an accomplished journalist, a Doctor of Divinity, a lawyer, and who had a number of other accomplishments which I am unable to enumerate. Listen to what he said: "I would rather see an ignorant man with a good heart than an educated one with a bad heart." What did he mean to say by that? Did he mean to say like many of our modern pedagogues and psychologists try to make us believe: Educate, educate, appropriate more for education, build larger school-houses, compel every one to go through high school and as many as you can through college, and you will have a race of good citizens? I believe you will agree with me that this is not the great fundamental need.

What then is it? Simply this, that a good

Christian character is to be desired far above that of a good education and when you have that, you have a foundation upon which you can build an educational superstructure that will stand the test of eternity.

I almost forgot to tell you from whom I quoted. I quoted from "In His Image," by William Jennings Bryan. While I never was very enthusiastic about Bryan's politics, I after all admire some of his literary achievements or productions. Incidentally I might say, better read the book I quoted from than the trash the majority of people are reading to-day. I expect to treat the subject of literature farther on.

Paul said in I Cor. 3:11, "For other foundation can no man lay than that is laid, which is Jesus Christ." Peter said in Matt. 16:16, "Thou art the Christ, the Son of the living God." Christ replied, "Upon this rock [Christ] will I build my church; and the gates of hell shall not prevail against it." This is the foundation for all Christianity, and this and the Genesis account of the creation are some of the favorite points of attack of many colleges and universities of to-day.

Christ is the rock foundation, the Gibraltar of Christianity. With all the bombardments that men have hurled against it—the elements, the wind, the rain and storm, the foundation remains intact, and ever will.

As the life of a building is largely determined by its foundation, so it is with religion. Men lay foundations that endure for time but never for eternity, and in this age of counterfeits and substitutes, men have counterfeited the religion of Jesus Christ and have substituted intellectuality, civilization, education, morality, and scores of other virtues as their foundation for Christianity. These are good in their place, and I would much rather associate with a moral and intellectual man than with an immoral and ignorant one, yet his virtues outside of Christ will never save him, and what puzzles people to-day is that he (the moral man) apparently does a better job of it than many professing Christians do.

Morality, as well as any other virtue, is **not** Christianity, but Christianity without morality is a nonentity. Morality may not be accompanied by Christianity, but Christianity is always accompanied by morality, and that which is true of morality is equally true of all other virtues. Praise the Lord that He has assumed the entire responsibility for the foundation, which, as I have tried to show, is of utmost importance in any structure, but He does hold us responsible for building upon it.

By this time some of you may think I am opposed to education, but I am not; I wish I had more of it. However, I am opposed to making education the basis for virtue, the

basis for honor, employment, position, leadership, exaltation, etc., regardless of character.

It seems to me that some boards of education have adopted the cart-before-the-horse method when hiring teachers. They inquire as to their educational attainments, whether they have a certain amount of normal training, what their college and university degrees are, etc., but make little or no inquiry as to their character and conduct. Teachers have been employed in our public schools (not men only but even women), who were profane, cigarette and dance fiends, and whose bodies had the marks of immorality upon them. How can such inculcate good citizenship and morality, let alone Christianity, into our children? I would much rather send my children to school to a graduate of a good eighth grade school, whose character is above reproach, than to one with a B. A. or M. A. degree whose character is questionable.

Why educate? Why go to school? The primary object should be to better serve our Creator, and the secondary object to serve our fellow man. What would it profit a man, though he would be a graduate of the highest university in the world and then simply live for himself? Very little. Our object, then, should not be selfish, but for the good of our fellow man. According to Matt. 24:40 we serve our Creator through our fellow man.

Some people's object is to make a mark in the world and a name for themselves and to excel all others, which is being taught to our children. They are told that if they make good grades, are good scouts and athletes, some day they will graduate, will be paraded before the public in a special gown, will receive a diploma, the applause and congratulations of the people, and some day may even be president of the United States. This attitude causes some of them to become proud and haughty. "Pride goeth before destruction, and an haughty spirit before a fall."—Bible.

I hold that education does not consist of what we learn in school only. The girl who stays at home and learns to cook, bake, wash, sew, mend, make garden, keep house, care for and bring up children, is acquiring an education that is second to none, and, in many instances, has an ability for service which exceeds that of many college graduates, and almost invariably becomes the head of a happy home, and to her, in a large measure, is due the propagation of the human race and the morale of a nation. So why not be fair and also congratulate and parade her before the public?

The same thing is true of the boy who stays at home and learns how to raise wheat, oats, corn, horses, cows, hogs, chickens, to manage the farm and to keep up its fertility, and to run it on a paying basis so that he will be able to support a family. He is doing no small service to humanity, and do not the things indispensable to life depend upon him rather than the academic boy? Then why the difference? I may be somewhat of an iconoclast, but I hold that the farmer who can support a family of ten or twelve children and lay up something for a rainy day, during this depression, has an ability that exceeds that of many university professors.

Let us just stop for a moment and think

how much we really do know. Several years ago I was asked to speak on the subject, "What Is Education?" Upon receiving my program I said to one of my daughters, who was then about through high school, "Now tell me, What is education?" She replied without thinking, "Something we don't know anything about." I thought, "What a homely answer from one who has about passed through high school!" but I began to think on her reply and the more I thought the more I realized the truth of it and shortly I had a conversation with a man who had a degree of Bachelor of Music and he said, "When I decided to take up the study of music I thought it would not take me long to master all that is to be known about it, but since studying it for a number of years I realize I am farther from knowing all about it than I thought I was when I began."

Where is the physician or anatomist who knows all about the human body? But possibly I have taken too large an object, so I will take only one of the smaller members of the body, the eye. Where is the oculist who knows all about the eye, its composition, its delicate construction, its functions, its diseases and their cures? No answer yet? Then where is the man who knows all about the cell or electron? Thus far I have failed to find him. We may well say with the psalmist, "I am fearfully and wonderfully made" (Psa. 139:40).

If man is not able to know all about the smallest things, how shall he know very much about the larger things? Then think of the hundreds of other sciences besides that of music and anatomy. Surely the quintessence of Greek proverbs, "Know Thyself," is as applicable to-day as it ever was. A number of years ago I read a statement by Thomas Edison which I am unable to give verbatim, nor the periodical in which I read it; when he was asked, "Do you think man has reached the limit in research, knowledge, and inventions?" he replied, "Human ignorance is colossal; man does not yet know one millionth part of one per cent of anything and, if human research and inventions continue for the next two thousand years as they have in the last decade or two, man might be in a position to draw some conclusions." I hold that though a man would get to be as old as Methuselah was and would spend all his time in search of knowledge, yet in the end he would scarcely have a start.

Speaking comparatively, the difference between the man at the head of the greatest university and the most ignorant is but as a drop in a bucket compared to the infinite wisdom and knowledge of our Creator. No wonder God has placed us on a common level, from the king on the throne to the peasant in the ditch, with one plan of salvation for all, by grace through faith in Jesus Christ only.

We may well exclaim with Paul in Rom. 11:33, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" May I yet quote from Paul in I Cor. 8:1,2, "Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." In other words, I think what Paul wanted to say was that the man who thinks he knows something, does not realize how ignorant he is, and from that

I get this logical sequence or maxim, "He who knows that he knows naught, is the one who knows."

My point is best illustrated by the story of the Swiss boy which you have heard father (E. L. Frey) give a number of times. This boy wanted more education and asked his father for permission to go to school, but the father hesitated like many Christian parents do, fearing that it might be a detriment to the boy rather than a benefit, but the boy insisted that he be given a trial. Finally the father said, "You may go." When the boy came back from school the father said to him, "Well, was hast aber gelernt?" "Ich hab gelernt das ich nichts weiss." The father said, "Du hast aber gut getan, du darfst noch mehr gehen." (Well what did you learn? The son said, "I learned that I don't know any thing." The father said, "You did well, you may go again.") When we once recognize our ignorance and nothingness, then we are in a condition to be taught.

Literature. I hope you will pardon me for giving some of my own experience. When my oldest son started to high school, I decided to read all the books that he brought home from the library. I soon got quite interested in them. So one evening in the heart of winter, he brought home quite a large volume of several hundred pages. After supper I pulled a rocking chair up to the heating stove and began to devour the contents of the book. Soon it got cold in the room and my wife filled the stove with wood, but I scarcely had time to move my chair back so that she could. After a while I looked up, and every one had gone to bed, and it was again cold in the room, but I had reached the most sensational part of the story and, of course, could not stop there, so I again filled up the old Wilson Heater to its capacity and took fresh courage.

After a while I began to realize that I should go to bed, but the desire to know the outcome of the story was too great and I continued until I had read the book through. I looked at the clock and it was past 1:00 A. M. I went to bed. My wife reproved me for staying up so long and waking her up. My sleep had gone from me, and I could not sleep for the next three hours. I became so disgusted with myself and the book that if it had not belonged to the public library I would have arisen

and consigned it to the flames. I thought, "What a fool I was to spend the best part of a good night's rest reading about something, the like of which has never been nor ever will be!" That was over ten years ago, and I have not read a book of fiction since, and I have such an aversion to it that I cannot content myself to read a fictitious story in a magazine or newspaper, although it may have a moral connected with it. Evidently I had an acute attack of "novelitis" and I fear there are many who are afflicted in the same way, with whom it has become chronic.

Be careful as to what your libraries in your homes contain. To some people it serves as an index to the character of its occupants. Go to our public libraries and examine the contents, watch the exits, and see what kind of books people are carrying home. You will find most of them are novels and fiction. What do you find on the tables and stands of the waiting rooms, hotel lobbies, depots, trains, news stands, etc? The answer almost invariably is: magazines of fiction. These magazines are among the periodicals that have the largest circulation and contain the highest paid advertisements. The reading matter in them is mostly sensational and dramatic, the pictures sensual, the advertisements (many of them) those of the manufacturers of cigarettes, tobacco products, and liquor. This is what many of the people of our country are reading. Is this conducive to a high standard of civilization? Does it bring depth of thought and conviction to people? Does it increase the morale of a country? I fear not, but rather, it cultivates a desire for sensationalism and, for such people, like the liquor addict, it takes something just a little stronger each time in order to get the desired kick. Reading blood-and-thunder literature, like attendance at the gangster movies finally culminates in the most heinous crimes imaginable, and here is where many of the recruits to the Leopold, Loeb, Hickman, and Dillinger tribe come from.

Where is the consistency in legislating the Bible out of the public schools and prescribing books that have a tendency to degrade rather than to elevate? Then when people commit a crime, society punishes and imprisons them, condemns them, gives them the Bible, and finally executes them. If the Bible is good for people just before death or execution, why not all through life?

Quite recently I was in a home where they get a little paper that had an article in it which they thought was very good (and it was, as far as that goes) which I was asked to read aloud, so that all might hear. After reading it I said the characters are fictitious, as well as the whole story, and it is the product of somebody's imagination, and some of them felt somewhat disappointed. The father of the home said, "If I believe that story, would I be believing a lie and would the author be a liar?" I said I had never thought of it in that way before. You may ask, "Are you opposed to all fiction?" No, I am not, only about 99 per cent. Better read facts first.

Science and philosophy. I am not much of a scientist or philosopher but rather incline to theology. I have never read any of the books of Tom Payne, Huxley, or Darwin, as well as those of all the rest of the atheists and agnostics, only here and there a quotation by

HOW READEST THOU?

By John Umble

Long ages since, the Spirit wrote the Word
Of Life to show blind man the way to God,
To help him look above the senseless clod
And seek the life that first within him stirred.

But not alone in words which prophets heard
Did God reveal Himself. Upon the sod
His glory gleams, in pendent leaf and pod,
In starry cluster and in beast and bird.

But man is prone to fail to read aright
This dual record of his Father's love,
Is prone to find his being's whole delight
In Nature's lore, and fails to look above
To Him from Whom these myriad beauties come
Which, wrongly viewed, the human spirit numb.

Goshen, Ind.

other writers. I might state here, too, that some of the thoughts presented in this article I got from various authors but am unable to credit them individually.

Science, some one has said, is "verified and classified knowledge,"—but much of the science of to-day is of the kind Paul warns Timothy to avoid (I Tim. 6:20) "science falsely so called." All science and philosophy that contradicts or does not harmonize with the Bible is false. The Bible should be the last word on science and philosophy. When we thoroughly scrutinize what is popularly called science and knowledge much of it is neither.

One of the known laws of physics is that any rapidly revolving body will strip itself of all fluids. This is illustrated by pouring water on a revolving grindstone. If this same law of physics would apply to the earth, what would happen? We think of the tremendous speed of over three miles a minute on the southern race tracks and over five miles per minute in the air, but scientists tell us that we (the earth) are passing through space at the rate of over eleven hundred miles per minute. Are these facts or are they optical and scientific illusions?

I am not advancing a new theory nor discarding the old one, but am simply trying to show that the things we are absolutely sure of are not so many. I believe that God, who could create a universe, could also create a different nature for a rapidly revolving earth than that of a grindstone. Geologists tell us that the pebbles in the western part of our state (Ohio) are round and smooth, and in the eastern part rough and flat, which they attribute to natural causes; such as, "glaciation and erosion." I do not mean to contradict them, but the remarkable part to me is not the difference in the shape of the stones in the two parts of the state, but the fact that there are *stones*. Men can also shape stones and make them round and smooth, rough and flat, but let them make or create the material of which they are composed. That would be remarkable. The God who could create the composition of stones certainly would find no difficulty in shaping them.

I am just theological enough to believe that God created the stones rough in one locality and smooth in another, as well as the gold in Klondike and the coal in Pennsylvania. Geology is all right in its place, but whenever geologists attribute the existence of matter to natural causes they are out of their sphere. That comes under creation.

Men have become so wonderfully wise that they think they can account for the existence of the universe without God and have concocted the evolutionary hypothesis which is so full of conjecture, doubt, inconsistencies, and contradictions that it would not stand the scrutiny of a wise ant; yet, academic men who claim to be scientific and philosophic accept it rather than divine inspiration and revelation. Among them you find those who mock and ridicule God and the Bible (read Prov. 1:24, 26) and say, "It took twelve fishermen to make a Bible, but it will only take one Frenchman to destroy or overthrow it." Such prognosticators have come and gone, yet there are more Bibles in existence and circulation than ever before.

I am not, as some of you may think, opposed to science, but rather the opposite. I hold that the most theological man is also the most

scientific. The Bible is the scientific book; more than that, it is the Word of God. God gave it by inspiration. II Tim. 3:16, "All scripture is given by inspiration . . ."—every word of it. God directed, man wrote. God is not only the author of the most scientific book but also the Creator of the essence, the very substance, the foundation, the elements with which science deals. Scientists deal with the composition of matter, separate its various elements, classify them etc., but God is the composer and, as the anatomist who dissects the body is inferior to the One who created it and gave it life and immortality, so is the geologist to the Creator of the substance with which he deals; hence, the superiority of God and the inferior-

ity of man. Some scientists are so wonderfully wise that they match their wisdom with that of God's. Let them answer God's examination questions in Job, chapters 38 and 39, if they can. I would like to see them; if not, let them do as Job (Job 40:4) who put his hand on his mouth and shut up.

These arguments might be continued almost indefinitely if time, space and talent would permit; however, I shall conclude. May the Lord bless our young people who are striving to gain a useful education and keep them from the pitfalls that are found all too plentifully in our modern educational system.

Wauseon, Ohio.

FROM THE HOLY LAND TO THE HEART OF EUROPE

XXXIV. We Are Always Welcomed at a Home in the Black Forest

By Anis Ch. Haddad

Those who have known the Black Forest longest and loved it best hold that its interest and beauty are inexhaustible, and no matter how fondly the wanderer has explored, how sympathetically he has lingered to listen and to look, there is never an end to discovery. Therefore there will never be an end to the writing of articles about it. No gate of the Black Forest but opens toward some new loveliness—some avenue of country beauty, some point of history and romance—and the humble dwellers along the way both welcome the traveler and then speed him on his way.

The distance to the next village of Rohr where we propose to stay for a few days is not great and follows the convolutions of the mountain through continuous beautiful forest, with openings now and then where there will be the house of our host and his little farm.

Gradually we saw the lights of the village and descending a little and crossing a bridge we entered the street and proceeded till we reached our host's home. Here we alighted at a door within which was a vestibule, empty and freshly whitewashed, showing a stone staircase leading upward. There was a bell and we rang it. It reverberated loudly from above, but that was all. We rang again, and as it was still unanswered we began to mount the stairs. All was silent and empty, but on arriving at the third floor we encountered our host, leisurely and genial, coming to meet us. He assured us that he was prepared for us. Would we desire dinner? We were eager for it. Very well, his wife was out visiting, but he would fetch her and we should have it at once, and soon a pretty, smiling, young woman came breathlessly up the stairs and welcomed us with effusion.

We slept that night, and early next morning we looked from the top floor and saw that the countryside around here is typical of the miniature patchwork which carpets the Black Forest. In September it is a scheme of green and gold checks, interspersed with irregular patches of glowing purple where the heather blooms. Once the narrow roads were the golden brown of sandy soil, now they are the blue-lilac of metaled ways winding through the country. The hedgerows of hawthorn and bramble are

low and neatly clipped, the woods are tall and stately. Coveys of partridge feed in the turnip fields, and rabbits nibble outside their burrows. The black and white cows, red polls, and cattle grazing in the meadows add touches of gay color to the landscape. At this village there are some perfect specimens of thatched cottages, and more are to be seen as we look eastward. Today we will visit the homes and see how the villagers live in these half-timbered cottages whose warm ochre, pink, and siena coloring softly harmonize with the verdure of the village green.

It is strange that in such a little "kingdom," I should say, as the Black Forest one can still come upon places where time seems scarcely to have moved at all. Here we may chance to witness a roadside talk. It seems to take one back decade after decade to a time when the Black Forest may have had vast expanses of ling-covered moorland. Then one could drive for hours, across endless stretches of broom or purple heather along narrow, uneven roads with deep ruts in the soil. Some areas of this old land have survived the modern plan of afforestation, and here we may still find men and women such as those who lived then. These moors, with their few lonely homesteads, and with their wide vistas over level land, intercepted here and there by long ridges of high, wooded hills, have a peculiar compelling power; and many poets and painters have come under the spell of their somber grandeur, their strange impressive solitude. The noise and hurry of the world of bustle seem forever removed from this silent region, the same to-day as it was a thousand years ago.

No wonder it has put its stamp upon the people who live here. The soil is rich, and the men and women who till it, love it, and cling to it from childhood to old age. The wagons and their occupants are equally typical of old Black Forest, which is still the Black Forest of to-day. Their old-fashioned clothes, their expression, their very position—all reflect this corner in which the traveler has his summer home. Here both the land and the people furnish him with subjects rich in human and artistic interest.

Autumn has come to the Black Forest. Some

of the cottages are closed; the summer people have gone back to the city, and only the farmers and the commuters remain, fixed to the rocks of winter because they have grown fast. The haymows were full to the beams where the swallows built; the north and west sides of the barnyard were flanked with a deep windbreak of corn fodder that ran on down the old worm fence each side of the lane in yellow zigzag walls; the big wooden pump under the turn-of-lane tree by the barn was bundled up and buttoned to the tip of its dripping nose. The bees by the currant bushes were double-hived, the strawberries mulched, the wood all split and piled, the cellar windows packed, and the storm doors put on. The very cows had put on an extra coat and turned their collars up about their ears. The turkeys had changed their roost from the ridgepole of the corncrib to the pearmain tree on the sunny side of the wagon house. The squirrels had finished their bulky nests in the oaks, the muskrats of the lower pasture had completed their lodges, the whole farmhouse, barn, fields, and wood lot, had shuffled into its greatcoat, its muffler and settled comfortably down for winter.

The old farmhouse was an invitation. It looked its joy at the prospect of the coming cold. Low, weather-worn, mossy-shingled, secluded in its wayward garden of box and bleeding hearts, sheltered by its tall pines, grapevined, hopvined, clung to by creeper and honeysuckle, it stood where the road divided, halfway between everywhere, unpretentious, as much a part of the landscape as the muskrat-lodge; and like the lodge, roomy, warm, and hospitable.

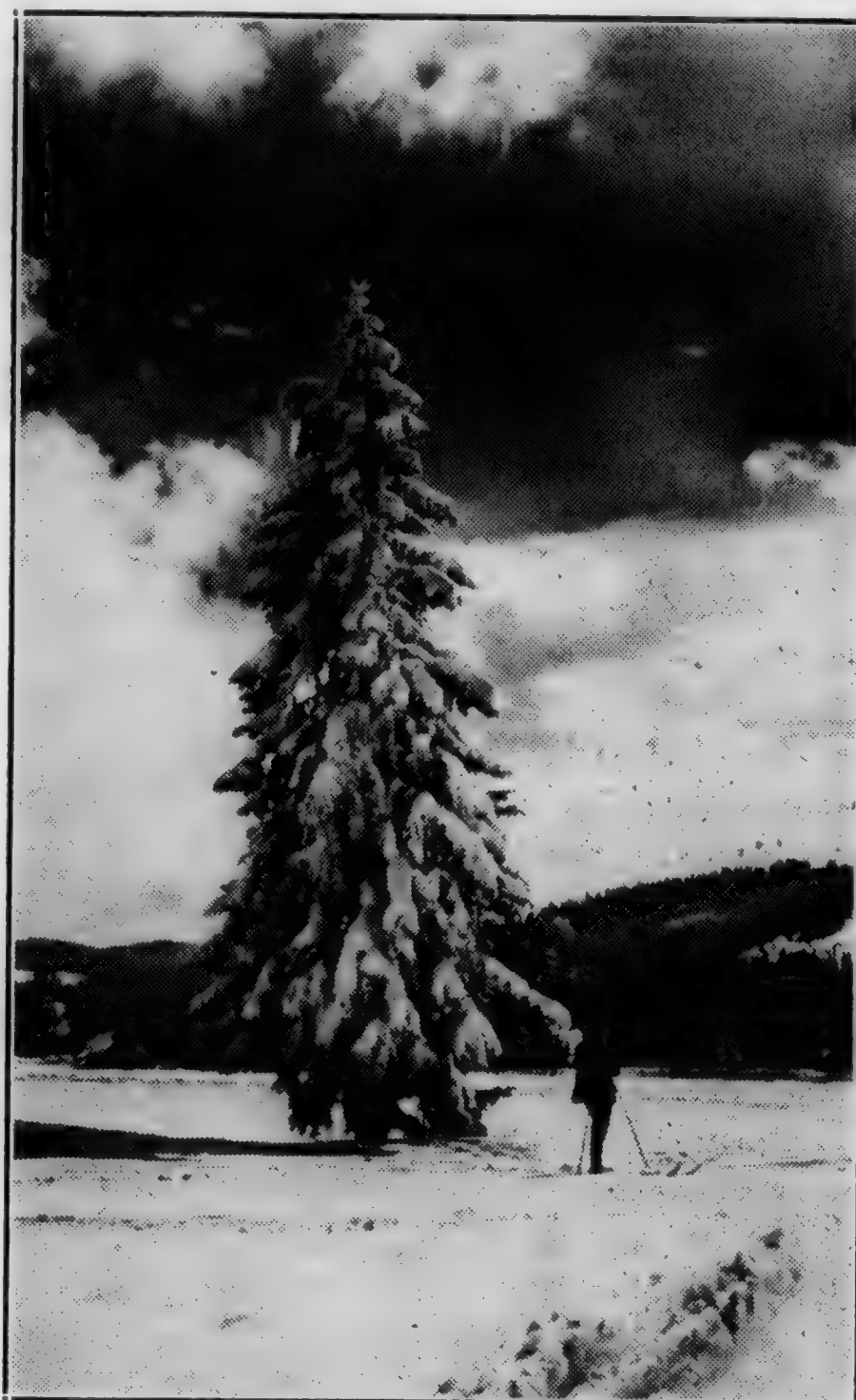
We enter a home, and the foreign visitor to a Black Forest home, be it castle, suburban house, or peasant's cottage, immediately observes two characteristics—cleanliness and orderliness. In appearance the houses are angular, with high roofs generally tiled in gray or red, but sometimes, as in the case of farms and cottages, they are thatched. The walls of red bricks are kept clean. One never sees dingy, broken-mortared walls here. The general outline, then, is severe, but it is softened by the seasonable flowers in boxes on window sills, veranda, and ledges constructed especially for them. Shutters, brightly painted with triangular or diamond-shaped designs in red, green, and yellow, add a gay note even in winter when it is too cold for the plants to be exposed.

On entering a home one notes that the first impressions of cleanliness and order are still apparent, with the addition of a deep consideration for personal comfort. This is exemplified in the little footstool, before each chair, and by the draft-preventing folded rug attached by rings to nails on each side of the windows. The Black Forest home-maker does not care to be "hampered" by color schemes. Any ornament that is pleasing to the eye or furnishing that gives extra comfort is added, regardless of hue, period, or design. Although this sometimes leads to a rather motley and overcrowded appearance, inharmony of color is not striking.

The furniture in the dining room and living room is usually heavy, but in the saloon it is light and elegant. The living room is the most important place in the house. It is carpeted and contains easy chairs, settee, and many small tables, on which are methodically arranged silver and china ornaments and photographs, on top of which stands a straight row of

Chinese vases. On piano and low cupboard are straight rows of photographs, always including several of the royal family! For wall decorations the villagers favor engravings of oil paintings in preference to water colors, and lovely embroidered shawls or silk squares are often pinned outspread. Many softly shaded lamps are the rule, so that it is obvious that the lovely, dim lighting effects of the artists is typical of German interiors.

The fireplace is the chief feature of all rooms, even in these days of central heating. At the back of the open grate there is always a lead-polished slab of beaten iron, which is ornamented with a picture depicting some scene of Biblical or allegorical interest. In the peasant homes small black-enameled kitchen utensils



When Christmas Dawns in the Black Forest

and round iron stoves are replacing the open peat fires.

Kitchens are spotlessly clean with red-bricked floors, the mortar of which is painted white. Prim white muslin curtains cover the windows, and farms have floors and curtains like those of kitchens, but the whitewashed walls are lined with shelves of yellow cheeses, while in the cheese season, other cheeses lie salting in long sinks, and large vats of milk stand ready to be churned.

Loaves of bread, measuring a foot and a half in diameter, chief article of food of the peasant family, keep the mother busy with her oven. The oven is in the yard and in blazing summer sun she finds it more comfortable to keep the thatched home with its hard earth floors and walls, in which the family lives cool and smokeless. Peasant neighbors use the same oven, each baking on her own day, three loaves, four loaves, six loaves, according to the size of the family. The oven is heated for two hours with fire built in its single spacious compartment. Then the coals are raked out and the huge loaves are placed in the deep interior with

a long-handled, large, flat shovel and baked for two hours, examined at intervals by the housewife and basted with water in order to make the thick, rich brown crust form all round the loaf—the crust which keeps the inside of the loaves moist for a week and adds a delicious flavor. Peasants working hard, arising in the harvest season at three in the morning at the sound of the church bells ringing to rouse the village, eat four meals a day, and they like their own brown bread with its rich flavor better than the more refined wheat bread. These ovens may be found in the yards of the oldest dwellings in this region. Especially valuable in the summer, they are also used in winter in preference to indoor ovens because of the superior quality of bread they bake and because any kind of material can be used for the fire, such as dry twigs fallen from trees and gathered up by the children, corncobs, and wood. A good bread oven constitutes a real asset to a peasant, and therefore, a successful oven builder is much in demand in the Black Forest.

The villagers are noted for their appreciation of flowers, and the smallest plot of ground is cultivated and furnished with white painted tables and chairs, that they may sit and enjoy the beauties of the garden. There is, too, a garden room attached to every house. This has a roof and three walls of glass, and contains tubs and pots of flowers and shrubs while innumerable little cactus plants of all shapes and size stand in soldierly rows on window ledges and brightly painted brackets. Here in the spring bloom the carefully nurtured bulb flowers, and as the rooms also contain chairs and small tables, they are delightful places for reading and sewing when the weather is too cold for sitting in the garden.

The visitor calling in the afternoon or evening is invariably offered tea, which the hostess brews herself in the saloon, garden-room, or garden. The tea table is always in readiness, and the brass kettle stands over a spirit lamp in a brass-lined wooden pail beside the table. The tea made, the pot is placed on a china stand which contains a spirit lamp or a small lighted candle, or else it is placed in a basket and covered with a tea cozy. With tea one is offered small bread and butter sandwiches, and biscuits.

In many parts of the Black Forest stand wayside shrines, crucifixes and altars. Some of these are enclosed in caskets or tiny chapels, while others stand openly at the crossroads. And invariably they are surrounded by candles or bits of tinsel or offerings of bread and meat. Here the peasant performs his orisons as he returns from labor in the field, while many a time, on her way to market, his wife stays to pray for the success of her bargaining.

Should a member of the household be taken ill, somebody is sure to pray for him at the nearest calvary. And his recovery will be followed by a thank offering in the form of candles or gifts in kind. Such incidents serve to strengthen the power of the Church, which in a republican country possesses an influence altogether surprising. In all things that concern the family the parish priest is the arbiter. And the German peasant, though free to choose his own form of government, in spiritual matters faithfully abides by what his priest tells him. He may get drunk and beat his children at

(Continued on page 317)

MISSIONS

OUR CHURCH IN INDIA

VI. At the Crossroads

By Geo. J. Lapp

As was stated in the previous article the great question before us at the end of the first decade (1900-1910) of the Church's life in India when we were on the threshold of a new era of her interest and activity was, "Shall we leave the indigenous Church of our Mission field in India to work out her own destiny after we had faithfully given the Indian brotherhood the Gospel or should we seek in a more definite way to help them on the way?"

What about an Americanized Mennonite Church in India? We missionaries were not far removed from the traditional practices of the American Mennonite brotherhood nor did we want to be. We very frequently told our Indian brethren and sisters that this or that was the way it was done by the American Church or this or that would not be tolerated by the Mother Church from which the support for the Mission was coming and that if the home people would know that this or that irregularity (something different from home) existed here they would lose interest in helping the Mission in India. But at the same time we contended, and rightly so, that the Church and Mission in India were two separate organizations and that as soon as the Indian Church would be able she should increase and the Mission should decrease. Those of our Indian brethren who were qualifying for leadership in the Church awoke with us to the fact that India was not America and never would be in the matter of building up traditional customs in the Indian Christian community and that it was useless to be continually referring to the Home Church and to attempt to transplant Americanized administration and customs in India. Our wisest plan would be to identify ourselves closely with the people among whom God had called us and with them study the Word of God, conditions under which they were laboring, and help them to so regulate the affairs of the Church as would in the setting in which they were placed meet their highest spiritual needs. The Word of God directs both Occidental and Oriental alike in the path of righteousness and faith, but the life lived for Christ and His Church will also express itself differently in the matter of detail but the same in heart loyalty.

American traditions in the matter of dress could not be introduced into India, neither was it desirable to do so. The dress of the Indian women when neat and clean with the sari nicely and modestly draped over the body was all that could be desired and met every Scriptural requirement. The part of the sari that draped over the head served her quite well as a devotional covering. The collarless shirt of the Indian man worn over the dhoti—a garment folded over the loins and limbs—with or without a coat was simpler than

anything we could have introduced from America. With all our simplicity the American styles of clothing are more complicated than we realize. We would rather have chosen to adopt their mode of dress than to have them become westernized in their attire and start aping the modern changing styles. The missionaries themselves were compelled to make such adaptations in the colors and styles of their clothing as would enable them to meet the conditions of climate, location, and circumstance.

Organization and Discipline of Our Church in India. When the final decisions were arrived at we could only consistently urge that our Church in India be a witness of the teachings and principles of Christ and the apostles. Accordingly with the very valuable aid of Brethren Shoemaker and Hartzler they with Brethren M. C. Lapp and P. A. Friesen formed a committee to draft the Constitution for the Indian Mennonite Conference and Rules and Discipline for the India Mennonite Church in order to preserve the unity of the body as well as its witness to the principles and teachings of the Gospel. As you read the following synopsis you will note the great similarity of the Constitution and Discipline to those of the Conferences in the homeland. Differences manifest themselves in details only.

SYNOPSIS OF THE CONSTITUTION OF THE INDIA MENNONITE CONFERENCE AND RULES AND DISCIPLINE OF THE INDIA MENNONITE CHURCH

Constitution

- I. Names. India Mennonite Conference—India Mennonite Church.
- II. Object of Conference. To strengthen, to administer, and to adopt necessary measures from time to time.
- III. Representation in Conference.
 1. All missionaries and ordained brethren.
 2. One lay delegate for every fifty members. Congregations of less than fifty to have two delegates. All conference members to be of good standing in the Church.

Note. In a later revision Conference members include only all ordained brethren and lay members chosen by the respective congregations according to the above mentioned conditions. Not all missionaries are members of conference unless chosen as delegates, that is, unordained missionaries.
- IV. Officers of Conference. Moderator, Assistant Moderator, Secretary and Treasurer.
- V. Duties of Officers. Similar to those of officers of Conferences in the homeland.
- VI. Time of Conference.
 1. On the first Tuesday of January of each year.

2. Special sessions may be called by the Ministerial body.

Note. In the revised Constitution the Ministerial Meeting fixes the time and place of the Annual Conference and arranges the program.

- VII. Adoption of Decisions and Resolutions. By two-thirds majority of members present in Conference session.
- VIII. Amendments and Alterations of Constitution. Thirty days' notice to be given concerning such changes previous to the holding of Conference and adopted by two-thirds majority of members present.

Rules and Discipline

- I. The Ministry.
 1. Ordination.
 - (1) Ministers and deacons to be chosen by the voice of the brotherhood in session assembled or by a committee of ministry and lay members equal in number to the ministry. If more than the required number have nearly equal number of votes the lot to be used. Those receiving less than five votes were not to be considered.
 - (2) Bishops chosen from the ordained ministers by the unanimous vote of the congregations concerned or by lot. A body including the ministerial body and two representatives from each congregation also authorized to choose the Bishop. This last provision was included in a later revision of the Rules.
 - (3) Careful examination of all candidates for the ministry was provided for.
 2. Duties. Very similar to those of our ministry in the Homeland.
- II. Regulations.
 1. Offences.
 - (1) Differences between members to be amicably settled where possible. Matt. 18 to be observed in the matter of further procedure. The Local Council of the congregation where the members reside to take necessary action.
 - (2) Differences between congregations to be settled by the local ministerial body or by two representatives of each congregation of the Conference constituting a committee to deal with the case.
 - (3) Membership in the Church was forfeited by committing sin of which the offender remained unrepentant and after being properly visited and carefully dealt with by the properly constituted authorities.
 2. Certificates. To be issued to members moving from one congregation to another. If applicant for certificate wished to unite with another Church the consent of the congregation was taken.
 3. Receiving members from other denominations. If baptized in infancy, were to be rebaptized. Otherwise to be received by letter or on confession of faith.
 4. Council Meeting. To be held previous to communion and all differences to be adjusted where possible. Unrepentant offenders not to commune.
- III. Ordinances.
 1. Baptism. Only on confession of faith. Not to infants.
 2. Communion. To be held semi-annually. Note. It was later decided to hold communion three times a year.
 3. Feetwashing. To be observed at the time of communion.

4. Devotional Covering. To be worn during times of private or public worship.
5. Anointing with oil. By elders for the sick who desire it.
6. Salutation with the Holy Kiss. In love and in the manner suggested by the custom of the country if not according to heathen custom.
7. Marriage. Only in the Lord, polygamy not tolerated.

IV. Restrictions.

1. Nonresistance.
 - (1) To follow peace with all men and be unoffensive.
 - (2) Nonparticipation in carnal warfare.
 - (3) Not to be an aggressive party in lawsuits. Any legal procedure necessary to be made by way of appeal or by legal application, but not to file suit.
2. Swearing of Oaths. Not by any means.
3. Secrecy. Nonparticipation in any secret organization or secret alliances of any kind.
4. Life Insurance. Not permitted under any circumstance.
5. Nonconformity to the world. Separate in conversation, example, and conduct.
 - (1) No corrupt communication.
 - (2) Participate in unquestionable business only, thus excluding drink traffic, traffic in drugs, human traffic of every sort, and worldly alliances in business affairs.
 - (3) No worldly adornment, dress plainly and simply.
 - (4) Wearing of hair and beard in accordance with the Scriptures and not after worldly or heathen fashions.
 - (5) Careful observance of the Lord's Day.
 - (6) Refrain from questionable amusements according to Conference regulation.
 - (7) Drinking, drugs, tobacco, or giving the same to children legislated against. Also to have no part in licensing or trade of such.
 - (8) No connection with sorcery, witchcraft nor bring any accusation of such evils against any member of the Church.

V. Unity of the Faith.

Earnestly urged upon all and should any fail in their duty they are to be dealt with. Unfaithful congregations to be dealt with by Conference.

VI. Adoption of Constitution and Discipline.

When adopted by the majority of members voting in each congregation and thus adopted by all the congregations. Any opposed to them but willing to submit to the majority were accepted as members in good standing.

Scripture references were given with each detail as found in the Constitution, Rules and Discipline of the Conference and congregations, and when the committee had finished their work the copies of the document were read several times before each congregation and carefully explained, after which the voice of each individual member was taken. It was found that the acceptance of the Constitution and Discipline was almost unanimous and those who found exceptions to details were willing to yield to the majority and all were happy that the Mennonite Church in India had become a reality, that the foundation had been laid, and that although not all was ideal,

the brotherhood in general had a fair understanding of the responsibilities resting upon them and were willing to cooperate in seeking to maintain the standards as set by the living Word of God and to do their part in constructing the superstructure which would be built during the years to come.

It is interesting to look back over the early history of the Church and compare conditions then and now and note the great contrast. The Lord has greatly blessed and the Church has

grown numerically and spiritually. However, before we come to the present in our discussions we must pause to look at the next decade and note the various things that had to do with the beginning of the superstructure of our Church in India. How we prayed that the Lord would continue to lead as He had so definitely done during the years of laying the foundation and while we were at the crossroads.

Dhamtari, C. P. India.

A BRIEF SURVEY OF RURAL MISSION WORK IN THE VIRGINIAS

By Nellie Coffman

If we knew the circumstances surrounding and leading to the location of each place of worship that shall receive only passing mention in this article, this might be a long and entertaining story—a story of hearty responses to a chance sermon, a story of strong opposition and perplexing difficulties, a story of consecration to and labor in a precious cause. Only those who had these experiences could give us the details, and many of them have gone on to receive their just reward.

When, soon after the Civil War, leaders in the church in Middle District, Virginia, began to find interest in carrying the Gospel to the many who were so situated that they seldom heard a sermon, they turned their faces to the mountains of West Virginia. The journeys were made on horseback. Sometimes a month was spent in riding from place to place, preaching in the schoolhouses, visiting in the homes, and encouraging the people with their presence. It was a continuous ride of more than two days before the farthest points could be reached. At nearly every house along the way these equestrian journeyers were well-known. Here they stopped for a cooling drink from a crystal mountain spring, there they found a substantial midday meal at the table of a hospitable host, at another place they received welcome shelter for the night. These pioneers of the work made lasting impressions on the people. I have been told by some that they remember my grandfather, Bishop Samuel Coffman, although forty years have passed since he answered his Father's call to rest. Some are able to describe and give the name of his faithful horse.

Some years later ministers began to travel in buggies and take their wives along to help in the work. In this way new contacts were made. The way still seemed long and tedious before the immediate field was reached. It was decided to build a home where a minister and his wife could live and have the care of the territory which had been covered more or less regularly by different ones. The church felt that one man located on the field could do more effective work than various individuals by infrequent visits could accomplish.

Accordingly the mission home at Job, West Virginia, was established. Bro. and Sister Joseph F. Heatwole were the first to occupy the home and give their time and influence for the cause of the Church in that community. Some years later a home was purchased at Roaring, West Virginia, where Bro. and Sister Rhine Benner first superintended the

work. This second place was made necessary by the increasing need of workers as the responsibilities grew larger. From this point the work east of the Allegheny Mountains has been cared for.

The automobile and improved roads have in a measure changed the nature of the work. What once required days of travel can now be covered in a few hours. Almost, if not all, of the preaching points can be reached by car in favorable weather. Much visitation work, however, must be done by walking, as many people do not live near the roads.

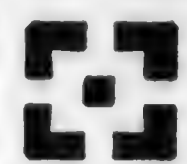
At present west of the Allegheny Mountains, besides native helpers, we have eight workers from different congregations who look after the religious life of the people. Five places have Sunday school every Sunday during the summer, with preaching twice monthly. Two of the Sunday schools, Bethel, near Job, and Horton, are evergreen. At times during the winter months it would be hard to reach Pennington, Lambert, and Little Dry Fork every Sunday. Young people's meeting is conducted at Bethel. At Horton, where two families are located, prayer meetings are held once or twice a week.

Just east of the Alleghenies lies the district that is in charge of the Roaring Mission. Here four workers are stationed. There are also four places where regular work is done. At Roaring, Sunday school and preaching services are held every Sunday in the month except the fifth Sunday evening, when singing is substituted for preaching. Brushy Run has Sunday school each Sunday, with preaching twice a month. Carr schoolhouse has the same as Brushy Run in summer with no Sunday school in winter. School authorities do not welcome too many services when school is in session. Spruce Mountain has only one service each month.

At all the points in these two sections summer Bible schools and revivals are held each summer. The work also includes visitation from house to house. Where the spiritual side of life has been neglected so long constant reminders are necessary to direct the hearts of the people into proper channels. Each contact is of importance and should be a guide to the right. Intensive work brings the best results.

Coming east we cross North Mountain. On the top of the next, Eye Mountain, each month a minister from our home congregation has preaching at New Erection School-

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BIBLE STUDY



TABERNACLE STUDIES

XXXI. The Consecration of the Priesthood—Continued

By the Bible Study Editor

The crowning glory of the high priest was the miter and the golden plate called the golden crown. Lev. 8:9. The attire of the heads of the priests, the sons of Aaron, were called bonnets. The bonnets or headtires of embroidered materials were presumed to have been wound about the head as turbans. The miter of the high priest was of a different form, distinguishing him from the priests under him. It is not spoken of as a headtire.

Upon the miter was placed the golden crown upon which was engraved, "Holiness unto the Lord" (Ex. 28:36). It was fastened to the miter with a lace of blue. The lace of blue was used for a fastening for both the breastplate and the holy crown. Here may be seen a significance, relating the high priestly ministry to the heavenly character and appointment of the Great High Priest, Jesus Christ. There was a heavenly covenant with the household of Aaron in this ministry, but by a heavenly and eternal covenant, Jesus Christ was made an High Priest. Heb. 5:4-6.

"But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:24, 25). In the office of intercessor He bears the names of all who come to God by Him upon His breast. The heavenly covenant binds such upon His breast. He does not forget them. They are made one with the ephod and become a part of the priestly office and service. For them the office was instituted and for them the living priest intercedes. It is God's covenant for them; the lace of blue binding to the ephod the breastplate of precious names of those who belong to the household of God. Let faith rest its assurance in the covenants of God made for the confirmation of their hope, and let that faith become grounded and settled. Yet, there are many whose faith wavers and is unstable as the waves of the sea. They have no assurance and they have no peace and no joy, and there are those who make void the covenant of God, by substituting their own works, their own goodness, or their own wills, for the covenants and work of God in the ministry of Jesus Christ. Such make shipwreck of faith and bring to nought the ministry of Christ for them.

The miter and the holy crown are made one by the lace of blue. The mitre is the honor of Christ who is placed above His fellows. Heb. 1:9. He that was better than angels was better than those who were made a little lower than the angels. Heb. 2:6, 7. The coat of the high priest and the miter were both to be of fine

linen, white, the robe was to be of blue, and the ephod of blue, scarlet, purple, and fine linen. The white linen miter designated the purity of the headship of Christ. He is made to be the head over all things to the Church. He is the head of the Church as a heavenly body. His is not an appointment from among men, for God has appointed Him from heaven for men. His appointment as head of the Church antedated the work of His redemption on the cross and His resurrection from the dead. Note the tense used in Heb. 5:6: "Thou art a priest forever;" corresponding with the previous verse in the expression, "Thou art my Son." This fact should be kept in mind in view of the idea that is frequently presented that Christ was neither a Son of God nor a mediator for men until after His ascension to the right hand of God. The white miter is the token of the holiness of His headship and the golden plate, or holy crown, the character of that ministry—"Holiness unto the Lord."

The gold of heavenly purity and excellence should be a matter of note. The golden plate was worn alone by the high priest. It was associated with the golden furnishings of the holy place and the inner sanctuary, the most holy place. No holiness was equal to that of the Son of God who came down from heaven. Who could minister effectively for the sins of others who had sin of his own? "For such an high priest became us, who is holy, harmless, undefiled from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (Heb. 7:26, 27). His holiness consisted in the perfection of his life in fulfilling the will of God. "Then said he, Lo, I come to do thy will, O God. . . . By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:9-14).

"Holiness unto the Lord" was both the nature of the ministry of Jesus Christ and the nature of the sacrifice which the Great High Priest from heaven made for us in His own body on the cross.

"Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). It was the will of God, which Christ wrought in all its perfection of holiness, that marked Him as the Great High Priest for men.

"Holiness unto the Lord" was His great qualification and the crown of His honor in earth and heaven. No one could wear the miter and holy crown but the Son of God. Aaron was the appointed one to minister as the high priest in God's household of Israel. Upon his head were placed the miter and the holy crown. This honor was not assumed by himself; it was bestowed upon him at the commandment of God by His servant Moses. Aaron was not a self-appointed or self-styled representative of Jehovah. "This is the thing which the Lord commanded to be done" (Lev. 8:5).

The Anointing of the High Priest

Aaron was fully equipped as a high priest after having had placed on his head the miter and holy crown, but he was not fully consecrated by his apparel. In one sense he was but a part of the tabernacle which had already been set up, furnished in all of its parts. His was but a part of the heavenly ministry instituted for the service of the Lord. "Every priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins" (Heb. 5:1). His work was only a part of the ministry, for the altars, court, and sanctuary were also a part of the ministry, as were also the gifts and sacrifices to be brought.

The tabernacle and Aaron, the high priest, were consecrated to the service of the Lord by the holy anointing oil. Cf. Ex. 30:22, 23. According to his commandment Moses sprinkled of the anointing oil upon the tabernacle and upon all of the altars and vessels of service. The outer court, with the brazen altar, laver, and vessels, was sprinkled and consecrated by the holy oil in the same manner as was the ark of the covenant in the most holy place. There was no distinction made between the vessels of humbler service and those of richer character and more sacred service. All of them were made holy unto the Lord by the sprinkling of the anointing oil.

Aaron and Christ

Aaron was consecrated by the anointing oil after the tabernacle and vessels were consecrated by Moses. This distinction was made—the tabernacle was sprinkled, but upon Aaron the anointing oil was poured. Ex. 29:7. The reference in Psa. 133:2 suggests the liberal manner of the anointing, "That ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." Moses poured of the oil, most all of it, upon the head of Aaron. It was not measured unto him; nor was it limited by a sprinkling, as on the tabernacle; neither touched upon him as upon his sons. The anointing upon Aaron as the high priest was as the anointing of Jesus upon whom the Lord sent the Holy Spirit as a living dove, saying, "This is my beloved Son, in whom I am well pleased."

John the Baptist's testimony concerning Jesus Christ agrees with the symbolical anointing of the high priest. He had seen the Holy Spirit coming upon Jesus, and had heard the voice from Heaven: Jno. 1:33. At a later time he gave the testimony, "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him," Jno. 3:34.

The high priest was the bearer of the Urim and the Thummim, all revelation and truth rested in him. He inquired of the Lord for all of the people. "Lights" and "Perfections" were the names of the emblems placed within the fold of the breastplate. The holy anointing oil poured upon him gave to him an unmeasured ministry for his people in the things pertaining to God.

How like our High Priest, yet how limited compared with Him was the ministry of Aaron! To Jesus was given the Holy Ghost from heaven, as a living dove. The Holy Spirit was not only His to possess but also to give. He lived in and with the Lord, He raised Him from the dead. Rom. 1:4, etc. Jesus alone could say, "I am the light of the world," and "I am the way, the 'Truth' and the life." It pleased the Father that in Him should "all fullness" dwell. Col. 1:19. In Christ and in His anointing by the Holy Spirit the Urim and Thummim are eternally vested. He is not only the mediator for the sins of the world, but also the source of all lights and perfections.

Anointing before Offering

Aaron was as human as his sons for whom atonement was first made before their consecration. One may not imply the giving of the Holy Spirit before the acceptance of atonement. The times of refreshing from the presence of the Lord come to those who repent and believe. Acts 2:38; 3:19. The implication may be made that the Holy One from heaven needed not to offer for His own sins to become our High Priest. His holiness and virtue was as perfect as the heaven from whence He came and in which He ministers for the sins of men. The pattern of things in heaven were sprinkled with anointing oil. The Son of God from Heaven, the Holy One, is anointed without measure.

Distinction between the Sprinkling of Blood and Sprinkling with Anointing Oil.—Heb. 9:18-22

The passage in Hebrews refers to two distinct dedications or purifications. The first dedication by the sprinkling of blood was at Mount Sinai before the pattern of the tabernacle was given. It was after the occasion of the giving of the ten commandments (Ex. 19, 20), and after the giving of the commandments concerning the altar of stone and earth. Ex. 20:24-26. It was on such an altar that the first offering of dedication was made. Ex. 24:4. The occasion was also after the first series of laws had been given to Moses who wrote them in a book. The laws related to the life of the people, and their promise of entering the land of Canaan. Ex. 21-23. Just prior to his ascent into the mountain with Joshua to receive the ordinances of the tabernacle and the tables of stone Moses sealed the covenant of the people with God by the sprinkling of blood. Ex. 24:1-8. The altar was built, the

people were assembled, the sacrifices of burnt offerings and peace offerings were slain, and half of the blood was sprinkled on the altar according to the manner of the burnt offerings and peace offerings. The law, as it had been written in the book, was read to the people who covenanted to be obedient to all that the Lord had said. The people and the book were sprinkled with the half of the blood that had been put into basins. Since there was no tabernacle and no altars or vessels of ministry they could not have been included in this blood covenant. Heb. 9:18-20.

At a later time, when the tabernacle had been set up, the altars and vessels which were used in connection with the offerings of blood were dedicated with blood after they had been sanctified by the sprinkling of the holy anointing oil. Lev. 8:15; 9:8-24; Heb. 9:21, 22. The table of shewbread and the candlestick were never touched with blood, while the brazen altar, the altar of incense, and the ark of the covenant were frequently touched with the blood of sacrifices offered for atonement. Even the laver, while anointed with the oil was never touched with blood of the sacrifices.

In these ceremonies of consecration and dedication there seems to be set forth the fact that those things which the Lord gave as a pattern of things in heaven and as a representation of the character and work of the Son of God were to be understood as holy, and that they did not require an atonement for themselves. They could be anointed with the holy oil. To them was imparted the virtues of holiness and the sweet savor that accompanied the Holy Spirit's acceptance of those things which God gave and which were used of God in His holy service. It was only when the altars and vessels began to function for the approach of man to the presence of God for the memory and meditation for sin that the blood consecrations or dedications were required. The blood had to do with the fact that the Son of God, the Mediator from heaven, was called upon to shed His blood for the remission of the sins of the world.

Aaron's Sons Dedicated

The sons of Aaron were dedicated to the priesthood to minister unto God for the people. Aaron represented Christ, and his sons represented the priesthood of Christ, or the people, in their relation to God through the high priest. The whole tribe of Levi was taken instead of the firstborn of Israel to serve in the tabernacle with the priests, but they never ministered at the altar. Only the sons of Aaron were permitted to approach the

altar and to offer the sacrifices ordained of God. Num. 18:1-7.

Aaron's sons were clothed with their priestly garments after the anointing of Aaron. Their loins were clothed with the linen breeches. Moses put upon them their linen coats and bound about them their girdles. He placed, or bound, upon their heads their bonnets of linen. This was the extent of their priestly apparel. The high priest laid aside his garments of beauty and glory when offering the annual sacrifice for himself and the people. Clothed only in the linen garments, as those of his sons, he entered into the most holy place to sprinkle the blood on and before the mercy seat, and make atonement for himself and the people. Christ was not a man who was later clothed with glory after He made atonement for sin. He was first the Son of God, who clothed with eternal glory laid it aside to be made like unto His brethren and then, having made atonement for sin, took upon Himself the glory that He had in the beginning with the Father. The sons of Aaron never had occasion to wear the garments of glory of the high priest until one should succeed in that office according to the ordinance of God.

It is possible for the priests of God in the Christian dispensation to partake of the holiness and purity of Christ; but to be like Him in His glory is reserved for another dispensation. Paul expressed the Christian's standing as, "Found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9).

Too often would men adorn themselves with apparel of glory and ornament their bodies with costly array, gold, and jewels. Behold the model of the priesthood of God and of Christ, in the modest garments of white linen, the token of the righteousness of the saints. If we have gold and gems let us bring them to adorn our great High Priest. He alone is worthy of such glory; and let us keep the ornament of a meek and quiet spirit, the beauty and purity of the inner man in which God and Christ delight. Even in the day of His glory we shall be clothed only in the white raiment that has been made white in the blood of the Lamb.

PROGRESSIVE OR TRUE

There are many people in religious circles whose one great thought and aim is "progress." They delight to speak of any who disagree with them as being reactionary and hidebound. Progress is necessary, and progressives have a real place in religious life. But there is something more important than being progressive, and that is to be true to the truth which God has revealed in His Word and in His Son. The pushing, rushing, up-to-the-minute progressive has a temptation to accept the new in teaching, or plan without measuring it with unchanging truths and standards. Progress which does not lead to ultimate loss of time or complete collapse must be carefully adjusted to "that which was in the beginning, is now, and ever shall be, world without end."—The Presbyterian.

WHAT A CHANGE!

Lord, what a change within us one short
Hour spent in Thy presence will avail to
make!
What burdens lighten, what temptations
shake,
What parched grounds refresh as with a
shower!
We kneel, and around us seems to lower.
We rise, and all the distant and the near
Shine forth in sunny outline brave and clear.
We kneel, how weak! we rise how full of
power! —Trench.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Perhaps your minister would respond with a sermon for children, if you as a program committee would provide for it in the program or request it of him in the church service, especially at the time of the Junior Topic. The sermon for children will not fail to help the elder people and will not detract from the interest and attendance. The minister's effort to simplify his message will increase his capacity to make his regular sermons more plain for the people, and will reveal the needs of many in his congregation who hitherto have seemed dull and inattentive. Try it.

* * * * *

Will you not promise yourself that you will open your eyes to the opportunities at your command to increase the value of the young people's meeting? It may be easiest to follow a regular routine in a meeting. It is not good to make too many and too radical changes in the manner of procedure. But there are so many helpful truths to apply to life that we need somehow to wake up to their application. Let us do the unusual thing of waking up if we are in the habit of sleeping. Let us do the unusual thing of being wide-awake to the vital truth, if we have been in the habit of being listless and dull. Let us do the unusual thing of giving time to prayer for the meeting if we have been in the habit of neglecting it. Let us put special effort forth to make our part of assigned duty helpful if we have been accustomed to doing slipshod work on our preparation. Nothing serves to wake up the sleepy ones like a person who is awake and at work. If your meeting is only half-awake, wake yourself up and get to work and see if your contribution will not at least stir a few others to be awake also. Thus the work of wakefulness will spread from one to another till all are awake and at work.

* * * * *

There is a difference in the kind of wakefulness in a meeting. Loud and boisterous singing may have a lot of physical force behind it while it is void of spiritual understanding of the sentiment expressed. Discussions may be energetic enough but without spiritual insight. Programs may be entertaining but never reach a very vital spot in the spiritual needs of the people. Some people are physically awake, socially awake, mentally awake, who are very much asleep at the post of spiritual duty. Do we see the tide of spiritual depression running low? Do we see the vital spiritual power that we may appropriate to raise the spiritual standard? Do we drift on from week to week and year after year without bringing the vitalizing power of heavenly resources into our work? Then let us wake up to our needs and spend some time at the throne of grace.

* * * * *

For fear that our wakefulness is too unusual, let us be sure that it is of a kind that may be repeated in all our meetings and in our daily life day after day, week after week, year after year.

* * * * *

Now that we are awake, take a look at the topics for the month. What is it about these topics that reveals live issues for the congregation, for your own life, for the life of the people in general? Here they are:—

COMPANIONSHIP
SPEECH
CHRIST'S COMING
PRAYER

It is not so much what we know about them as what we are applying to our lives and making real in our experience. May the Lord bless every honest effort to increase the value of the Young People's Meeting.

BIBLE PRECEPTS AND EXAMPLES— COMPANIONSHIP (Jr.).—

Proverbs 2

Topic for October 14

MOTTO

"Have no fellowship with the unfruitful works of darkness."

MEDITATIONS ON THE TOPIC

I. **Company.**—"A man is known by the company he keeps," says some one who has made wise observation. And that thought harmonizes with the teaching of the Bible. We take a delight in being with those who have about them the kind of thoughts that are in our heart. If we love good things we delight in those who are good. If we love evil things we are apt to delight in those who are evil. If we are careless about the kind

of people we welcome in our company, we are apt to become careless of what our own life is. We need not mistreat any one, but we need to make men and women know that we have no pleasure in evil words and deeds and that we do not welcome such practices in our company.

If we follow after evildoers, we will be in danger of becoming like them. If we continually wink at sinful deeds we shall soon come to think them of little consequence. And when we begin to think of evil as being of little consequence there is danger that we shall soon begin to indulge in it. It is well known that rot is contagious. A rotten apple beside a good apple is not made better, but the good is contaminated with rot and becomes rotten. If we associate with evil men to make them better, we must have a Higher Power to keep us. And our association must not for a moment receive their evil doings into our life. God can make an evil man

good if that evil man will renounce his sin and let God redeem and save him. But neither God nor man can do anything for any man who is determined not to forsake his evil ways.

To get the highest blessing out of good company, we must delight ourselves in it and abhor the way of evil. It is especially important that boys and girls keep good company when their minds have yet been kept from evil.

II. **The Text.**—Prov. 2.—In this chapter we find a strong emphasis laid upon the importance of having a delight and a strong desire for wisdom if we would have the full blessing of it. Such desire will help to keep us out of bad company and from their evil influence.

III. **Suggestions for Junior Programs.**—It is easy to stumble into the mud puddle, if we don't look out. To keep out of the mire requires a watchful step. If we turn out of a good path we are in danger of stumbling. This will illustrate how we may present the lesson to boys and girls. Good companions walk in good paths. If we want to be in their company we must be willing to walk in the good paths with them. Evil companions walk in evil paths, and we cannot walk with them without going in the same path they do. It may be possible to be at the same place with evil company if we are careful to keep in the path of the righteous. Jesus was a friend of publicans and sinners, but they knew that Jesus was in the path of righteousness while He sat at the table with them. We walk with those in evil paths when we talk as they talk and act as they act.

Living illustrations of the effect of good and bad companions may be given before the boys and girls to reinforce the thoughts which may be gained from the reading of the Scriptures from the Outline Study. Bible illustrations may be used also with good effect. Perhaps these might best be assigned to some of the juniors to prepare for the meeting.

It might be well to name some places which are unfitting for persons to attend who would keep themselves pure and true. The product of the drinking and smoking den is pretty badly besmirched with the smell of his company. The card table, the dance, the place of ungodly amusement, are in the company of those who are careless of the needs of their souls and are unsafe for the righteous. But places where the godly delight to be and where they meet to talk and to worship and to work is a place to go for all who would have safe companionship.

OUTLINE STUDY

- I. **Companionship with the Wise and Good.**
 1. Makes us wise like them.—Prov. 13:20.
 2. Keeps us in a safe path.—Prov. 2:20, 21.
 3. Brings blessedness and prosperity.—Psa. 1:1-3.
 4. Is a help to one another.—Heb. 10:24, 25.
- II. **Companionship with the Evil.**
 1. Shows lack of understanding.—Prov. 12:11.
 2. Leads into evil ways.—Prov. 16:29.
 3. Brings a snare to the soul.—Prov. 22:24, 25.

4. Brings a shame upon your father.—Prov. 28:7.
 5. Corrupts good manners.—I Cor. 15:33.
 6. Brings vexation to the righteous.—II Pet. 2:7, 8.
 7. Brings dangerous influences.—Rev. 18:4.
- III. Examples of Good and Bad:
1. Of Moses.—Acts 11:24-26.
 2. Of Ruth.—Ruth 1:15-18.
 3. Of Solomon.—I Kings 11:1-8.
 4. Of Jehoshaphat.—II Chron. 20:35-37.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Company," "Companion."
2. Give the Effect of Companionship with the Good.
3. Give the Effect of Companionship with the Evil.
4. Tell the Story of the Following Persons in Their Companionships:
 - a. Moses. b. Ruth. c. Solomon. d. Jehoshaphat.
5. Find Other Bible Characters Who Illustrate the Good.
6. Find Other Bible Characters Who Illustrate the Evil.

For Seniors.

1. The Uplifting Power of Godly Association.
2. The Weakening Effect of Evil Associates.
3. The Need of Close Fellowship with Christ in This Present Evil World.

PERSONAL THOUGHT

Let us keep the paths of the righteous.

SEED THOUGHTS

"Tell me thy company and I will tell thee what thou art."—Cervantes.

It may be hard to part with evil companions, but it will be harder to go with them to eternal damnation.—Sel.

Never go to any place from where you would be unwilling to be called to your eternal home.—Moninger.

It is only when men associate with the wicked with the desire and purpose of doing them good, that they can rely upon the protection of God to preserve them from contamination.—C. Hosge.

It is best to be with those in time whom we hope to be with in eternity.—Fuller.

GOSPEL STANDARDS OF SPEECH.—

Psa. 39; Col. 4:2-6

Topic for October 21

MOTTO

"Let the words of my mouth . . . be acceptable in thy sight."

MEDITATIONS ON THE TOPIC

I. **Speech Acceptable to God** must be speech according to the Gospel standard. Speech according to God's plan has always been pure and true and free from all vileness and wickedness. But speech under the Old Testament dispensation was according to the standards of the Old Testament law. Under the law of Moses men were commanded to swear by the name of the Lord under certain circumstances and were justified. They also might speak according to the law of vengeance against an enemy and meet the approval of God who wrought under the Old Testament law in a dispensation of justice.

But in the Gospel dispensation, when forgiveness and mercy are especially in the forefront, Jesus taught those who are mistreated by fellow men to lift up the voice in petitions for their enemies and instead of asking curses upon them they were to bless them and wish them well. "Curse not" is a

definite command of the New Testament and implies love for enemies and the positive act of blessing in its place.

In a dispensation of justice men might be immediately punished for falsehood and the breaking of an oath. Under this Gospel age men's punishment is delayed with the hope that they may repent and be forgiven and brought under the law of Christ. They may swear and break their oath and nothing follows. It has no weight in secular affairs. But it is unfitting to the mouth of a Christian whose very profession indicates the speaking of truth at all times without the necessity of an oath which would mean nothing to the ungodly and would only "come of evil" for the godly. "Yea" and "Nay" are stronger than an oath when uttered by a true and faithful Christian. Those who say, "I'll swear," not only declare their ignorance of the law of Christ, but usually make men doubt their honesty as Christians or even as men of the world.

II. **The Text.**—Psa. 39.—In this psalm the thought of human frailty is particularly prominent. The need of divine help in the words of the tongue is keenly felt and a prayer is made to God to give what is needed that the tongue might be used aright.

Col. 4:2-6.—The thought of this passage is that divine grace enables one to speak as he ought either in preaching or in ordinary conversation.

III. **Junior Program Suggestions.**—The positive side of speech needs the strong emphasis. Emphasize what the speech ought to be in the way of **truth, purity, kindness, godliness, faithfulness, helpfulness, usefulness.** Picture the man or the woman who always speaks thus and notice the blessings that follow their lives and the lives of those about them over whom they have influence.

If the above qualities are strongly brought out, then their opposite will make them shine all the more. Use the illustrations of Jas. 3 to show the power of the tongue for evil and the need of a remedy by which we may avoid having our tongue "set on fire of hell." Unless the Lord has the rule in the heart the tongue is liable to be used of the devil to do his wicked work.

Make use of the outline Scriptures with the juniors who are able to read and comprehend them. If there are too many, make selections which ones are to be read and commented upon. Much opportunity for a good meeting is often lost because we do not take advantage of the thoughts which the Scriptures furnish us. No amount of our own thinking can measure up to that Word which endures forever.

OUTLINE STUDY

I. The Background of Upright Speech.

1. A heart with good treasure in it.—Matt. 12:33-37.
2. When it is with grace seasoned with Gospel salt.—Col. 4:6.
3. When the bridle of Christian restraint is upon it.—Jas. 1:19, 26; 3:2.
4. When the Lord is sanctified in the heart.—I Pet. 3:15.
5. When the old man and his deeds are put off.—Eph. 4:22-25.
6. When the Holy Ghost speaks in us.—Luke 12:11, 12; I Cor. 12:28.

II. The Source of Evil Speech.

1. It is set on fire of hell.—Jas. 3:5-10.
2. From persons outside of the inheritance.—Eph. 5:3-5.
3. From Satan's agents in teaching.—Tit. 1:10, 11.
4. From the unregenerated heart.—Rom. 3:13, 14; Rom. 1:29, 30.

III. Gospel Restrictions of Speech.

1. Swear not at all.—Matt. 5:33-37; Jas. 5:12.
2. To speak evil of no man.—Tit. 3:2.
3. Busybodies.—I Pet. 4:15; I Tim. 5:13.
4. Idle words.—Matt. 12:36; Eph. 5:4.

5. Backbitings, etc.—II Cor. 12:20; I Pet. 3:9.
6. Lying or deceit.—Col. 3:9; I Pet. 2:1; II Cor. 4:2.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Tongue," "Speech."
2. The Right Use of the Tongue—
 - a. In truthfulness.
 - b. In kindness.
 - c. In testimony for God.
 - d. In helpful words of comfort.
 - e. In words of instruction.
3. The Wrong Use of the Tongue. (See Outline, Division III).

For Seniors.

1. The Tongue as an Index.
2. How Get the Tongue under Control.
3. The Gospel Restriction against the Oath.

PERSONAL THOUGHT

What does the tongue indicate as to the character of our heart life?

SEED THOUGHTS

As a vessel is known by the sound, whether it be cracked or not, so men are proved by their speeches whether they be wise or foolish.—Demosthenes.

Wounds inflicted by a knife heal more quickly than those inflicted by a sharp tongue.—Sel.

The careless word let fall to-day may yield Years hence to thee a harvest full of tears.—Sel.

It is requisite to be silent, or to say something better than silence.—Sel.

The fire of a forest will burn out, but you cannot arrest the effect of a cruel word. It will go on slaying, poisoning, embittering, beyond your control forever.—Kirk.

They always talk who never think.—Prior.

A kind word spoken for Christ may create a wider vibration in eternity than the grandest sermon by the greatest preacher.—C. Gowand.

Take my lips and let them be Filled with messages from Thee.—Havergal.

THE SECOND COMING OF CHRIST.—

Jno. 14:1-31

Topic for October 28

MOTTO

"Come, Lord Jesus."

MEDITATIONS ON THE TOPIC

I. **Appearing the "Second Time."**—There are many and varying views about Jesus' coming to earth. One point is without contradiction, "Unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28). The Scripture references of the Outline Study will fully confirm the statement. The first time He came as the offering for the sins of many. As the Lamb of God He received the burden of many sins. He bore them all that those who accept Him might go free. And these same ones who accept the mercy of His redemption shall at His second appearing receive the inheritance which His salvation brings.

Many comforting things are recorded concerning the saints and their joy at His coming. Chief among these from the mouth of Jesus to His disciples is the promise that where He is there they shall be also. To be where Jesus is will be a glorious experience.

Then we have some detail as to the change that shall take place in us. Our bodies will change. There will be a resurrection of the dead and a change in the living. Chief of the truths about the change is that "we shall be like Him." We are already being transformed into the glories of His character by the operation of the Spirit. And those who have this operation in them shall also experience the completeness of change into the likeness of Jesus in completeness of both body and spirit.

There are a number of warnings concerning the unpreparedness of men for the coming of Jesus the second time. It will be a time of sorrow and anguish to those who have neglected to do their duty and who have put off the day of salvation. We shall do well to profit by all that is written.

II. The Text.—Jno. 14:1-31.—The sorrows of the disciples, at the thought of parting with Jesus who was about to pay the price of their redemption and then go back to the Father, were soothed by the promise of Jesus to come back again and take them to Himself so that there will be no more separation. He explained about His work of preparation for them, about the comforting presence of the Holy Spirit while He is away, about the work of the prince of this world, and of the joy that He had in going to the Father. If it is joyful to be with the Father, what shall it be to be with Jesus in the Father's house?

III. Suggestions for Junior Programs.—The reality of the hope of meeting Jesus again in the future may well be a theme to impress upon the minds of Juniors. We shall not only meet Him when we die and when our spirits go to God, but we shall meet Him in our bodies which shall again be raised from the dead. These are mysteries that we could never reason out in our minds without the aid of the Word and the Spirit. We may well impress the different scenes that are described at His coming: the resurrected dead, the caught-up saints, the disappointed professors, the alarmed sinners, the great body of earth-bound men and women of all classes who shall cry for fear at the time of His judgments.

Be sure to impress how we may be prepared for His coming. Much of this is given place in the teaching of Jesus and the apostles. We need to give it the detail of present application to the people of this time. Some signs of the near approach of the time of His coming may be considered in the light of present-day doings of men.

Let the boys and girls have a share in the reading of the Scriptures from the Outline Study.

OUTLINE STUDY

I. The Fact of His Coming.

1. As set forth by Jesus Himself.

- To reward every man according to his works.—Matt. 16:27.
- When the tribes of the earth will mourn.—Matt. 24:30.
- As in the days of Noah.—Matt. 24:37-42.
- As an event to watch for.—Matt. 25:13, 31; Mark 13:35, 36; Luke 21:36.
- As a time to take His disciples to Himself.—Jno. 14:3.
- Many other passages not here listed.

2. As set forth by others.

- The angels at the ascension.—Acts 1:11.
- Peter in Jerusalem.—Acts 3:20.
- Paul to Corinthians.—I Cor. 1:7; 4:5; 11:26; 15:23.
- Paul to the Philippians.—Phil. 3:20; 4:5.
- Paul to the Colossians.—Col. 3:4.
- Paul to the Thessalonians.—I Thess. 1:10; 2:19; 3:13; 4:15, 16; 5:23; II Thess. 1:7; 2:1; 3:5.

- Paul to Timothy.—I Tim. 6:14; II Tim. 4:1.
- Paul to Titus.—Tit. 2:13.
- Paul to Hebrews.—Heb. 9:28.
- Peter.—I Pet. 1:7, 13; 4:13; 5:4; II Pet. 1:16; 3:3, 4, 10-12.
- John.—I Jno. 2:28; 3:2; Rev. 1:7; 3:11; 16:15; 22:12, 20.
- Jude.—Jude 14, 15.

SUGGESTIVE ASSIGNMENTS

For Juniors.

- Textword, "Jesus."
- Jesus is Coming.
- What His Coming Means to the Prepared.
- What His Coming Means to the Unprepared.
- How to be Ready When He Comes.
- Watching for His Coming.

For Seniors.

- Christ's Promise to His Saints.
- Christ's Warning to the Unprepared.
- Those Who Love His Appearing.

PERSONAL THOUGHT

Is our life so bound up with that of Jesus that the thought of His coming affords us a deep sense of joy as well as responsibility.

SEED THOUGHTS

Christ Returneth

It may be at morn, when the day is awaking,
When sunlight through darkness and shadow
is breaking,
That Jesus will come in the fullness of glory,
To receive from the world His own.

It may be at midday, it may be at twilight,
It may be perchance, that the blackness of
midnight,
Will burst into light in the blaze of His glory,
When Jesus receives His own.

While its hosts cry Hosanna, from heaven
descending,
With glorified saints and the angels attend-
ing,
With grace on His brow, like a halo of glory,
Will Jesus receive His own.

Oh, joy! oh, delight! should we go without
dying,
No sickness, no sadness, no dread and no
crying,
Caught up through the clouds with our Lord
into glory,
When Jesus receives His own.

O Lord Jesus, how long? how long ere we
shout the glad song?
Christ returneth; Hallelujah! hallelujah! A-
men.
Hallelujah! Amen. —H. L. Turner.

GOSPEL STANDARDS OF PRAYER.—

Matt. 6:5-15; Jno. 16:23-28;

Jas. 4:1-10

Topic for November 4

MOTTO

"The effectual fervent prayer of a righteous man availeth much."

MEDITATIONS ON THE TOPIC

I. Acceptable Prayer.—All acceptable prayer must come through acceptable persons. The character of the petitioner means more in the sight of God than the framing of his words into beautiful sentences or the composing of words of praise and tribute toward God. When we consider this fact there seems to be little in mankind to commend his prayers before God. Beautifully as they often do pray, their prayers cannot ascend to God except there be a way to remove their disability and to make their words a sweet

savor before Him. This then is a call for a salvation greatly needed. For all have sinned and come short of the glory of God.

Jesus alone makes the sinner's plea acceptable before God. He is represented as our great High Priest who has passed into the heavens. He went with the offering of His own blood as an atonement for sin. Those who come to the throne of grace by Him are accepted through Him, and their prayers are sweet with the savor of His sacrifice and God is pleased to hear them for His sake. Righteousness is the standard of character that must approach God. We are righteous alone as we approach in Jesus' name, having met the conditions by which His atonement is made ours and we have been admitted into the grace which He has made ours by His sacrifice. We are accounted righteous in God's sight when we have by faith and true repentance entered into the presence of God and have made Jesus ours by a complete yielding of ourselves to God according to His plan. Then with a regenerated heart we walk in newness of life and may boldly approach the throne of grace for mercy and grace to help in time of need.

II. The Text.—Matt. 6:5-15.—This passage emphasizes sincerity in our approach to a living and heavenly Father in petition for what we need.

Jno. 16:23-28.—This passage encourages the disciples to ask in Jesus' name with the assurance that their prayers will thus be made acceptable to the Father.

Jas. 4:1-10.—We may disqualify our prayers by asking amiss and for selfish ends. To make prayer acceptable it must be unselfish and to God's glory. We must take the right attitude toward our sin and failure.

III. Suggestions for Junior Programs.—It will be well to take the different lessons on prayer and the examples which are given especially in the teachings of Jesus and prepare by the help of the juniors for the meeting. The Lord's Prayer should be in the memory and its meaning may well be discussed in the junior meeting. The example of the Pharisee and the publican could be discussed. Motives in prayer should be above mere show. They need to be higher than merely praying because we want something. Children are often denied because they do not know what is good and right. So those who pray should be careful to seek to know what is pleasing to God for them to have. God is pleased with all that is good for them, but He does not wish to encourage His children in selfishness and in vanity or in lust. It will greatly aid the boys and girls to understand the reasons for God's refusals to hear if they know some of these fundamental principles and will learn to humble themselves as children and be ready to leave their imperfect judgment subject to God's perfect judgment.

Take a number of characters like Elijah, Daniel, Samuel and learn lessons from their prayer life for the junior mind.

OUTLINE STUDY

I. The Nature of Acceptable Prayer.

- To the Father who is in secret.—Matt. 6:5-8; Jno. 4:23, 24.
- For things very much desired.—Luke 11:5-13.
- Without wearying.—Luke 18:1.
- By the aid of the Holy Ghost.—Rom. 8:26; Jude 20.
- With holy hands.—I Tim. 2:8; I Jno. 3:22.
- With confidence.—Heb. 4:16; Heb. 10:21, 22; I Jno. 5:14.
- In faith.—Heb. 11:6; Jas. 1:6, 7.
- In Jesus' name.—Jno. 14:13, 14; 15:7, 16.
- With forgiveness toward others.—Mark 11:24.
- With unselfish motives.—Jas. 4:2, 3.
- In peace and purity.—Matt. 5:23-25; Prov. 15:8.

12. Asking according to His will.—I Jno. 5:14, 15.
13. With contrition and humility.—Jas. 4: 10; 5:16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Pray."
2. Lessons on Prayer by Our Master:
 - a. The Lord's Prayer.
 - b. Lessons on sincerity in prayer.
 - c. Lessons on forgiveness and prayer.
 - d. Jesus' name.
 - e. Jesus' words in us.
3. The Prayer of Faith.
4. Examples of Prayer.

For Seniors.

1. Our Ground of Approach in Prayer.
2. The Spirit of the Petitioner.
3. How Prayer is Connected with Our Relation to Fellow Men.

PERSONAL THOUGHT

"Lord, teach us to pray." May we be teachable at all times in the presence of the heavenly Father.

SEED THOUGHTS

There is a place where Jesus sheds
The oil of gladness on our heads,
A place than all beside more sweet—
It is the blood bought mercy-seat.
—Hugh Stowell.

God's hearing of our prayers does not depend upon our sanctification, but upon Christ's intercession; not upon what we are in ourselves, but what we are in the Lord Jesus; both our persons and our prayers are accepted in the Beloved.—Thos. Brooks.

Lord at Thy mercy-seat
Humbly I fall;
Pleading Thy promise sweet,
Lord, hear my call;
Now let Thy work begin,
Oh, make me pure within,
Cleanse me from every sin,
Jesus my all.

Tears of repentant grief
Silently fall;
Help Thou my unbelief,
Hear Thou my call;
Oh, how I pine for Thee!
'Tis all my hope and plea:
Jesus has died for me,
Jesus my all.

Still at Thy mercy seat,
Saviour, I fall;
Trusting Thy promise sweet,
Heard is my call.
Faith wings my soul to Thee;
This all my song shall be,
Jesus has died for me,
Jesus my all.—F. J. Crosby.

THE CHRISTIAN'S TESTIMONY

(Continued from page 295)

ceased not to **teach** and **preach**. Though having much in common, these two methods of making known God's truths differ greatly. Someone has said that preaching is the proclamation, and teaching the demonstration of the truth. The preacher sows the seed broadcast in the hope that some will fall into fruitful soil, while the teacher seraches out the good ground, cultivates it, plants the individual seeds in their proper places and continues to water them until they bring forth fruit for the Master. Each method is fruitful if mixed with prayer, and perfectly scriptural. Indeed, in the work of the Church there is

need for both if we would reap a good harvest. We need to broadcast the message of salvation, for we know not where the Lord has a heart prepared to receive the truth; but when the seed begins to grow we need to teach, to observe all things whatsoever the Lord has commanded, lest the scorching heat of the noonday sun wither away that which has begun to grow before it has sufficient root to stand the test. There is a place in the Christian Church for both the preacher and the teacher. Paul makes it plain in his writings that some are called to one work and some to the other. Each is important; the Sunday school teacher is as much God-called as the preacher. May preaching and teaching continue to go hand in hand in all the work of the Church of today as it did in the days when the disciples ceased not to teach and preach.

The Message.

What was the message these early disciples had to bring? Our text says, "Jesus Christ," or "Jesus as the Christ" (R. V.).

The Jews were acquainted with the man of Galilee who had come forth to be baptized by John in Jordan. They had heard His teaching, had seen His miracles, and had observed His life. They were also familiar with the prophecies of the Old Testament concerning the Messiah who should come to deliver them from bondage. But they had failed to associate the two, and when it was called to their attention by Jesus Himself and the disciples, they refused to acknowledge Him as the Promised One. The great burden of the early disciples, in their teaching and preaching, was to uphold Jesus as the Christ. That fact is very evident from the recorded sermons in the early part of the book of Acts where every sermon commences with God's promises and dealings with His own people, and leads on to Jesus as the fulfilment of the promises. At a later date the apostle Paul went forth to the Gentiles with a message concerning the same man. He had no other message to bring than the message of Jesus Christ and Him crucified. That was the only hope for a scattered Israel, the only hope for the heathen Gentile world, and it is the only hope for lost humanity of our own time. There is no other hope; there is no other plea But the blood that was shed for me.

Jesus Christ and Him crucified is the only message worthy of a teacher, preacher or missionary today. If the world is to be won for Him it must be by the power of that message. But, as it was in the early church, so it is today. "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (Jno. 1:10-12).

As Christian professors and workers, let us show to all around us the marvellous truths of His Word. May we unceasingly, in our church associations, in our homes, and from house to house, teach and preach the unsearchable riches of God as they are revealed in the person of His Son Jesus Christ.

Toronto, Ont.

A BRIEF SURVEY

(Continued from page 307)

house. No intensive work has been done here, and the growth has been small.

All the points mentioned are in West Virginia where the interest of the Church centered for many years. Later some wondered why we should go so far when we have mountains much nearer. This has resulted in the establishment of mission Sunday schools in various places in reach of our home congregations. Superintendents and teachers have been supplied from the home churches. As time went on only part of the workers needed to be supplied. These Sunday schools are followed by preaching services. The expenditure for gasoline on the part of workers and ministers has been increased because of this work, yet it has been used to the glory of God and may yield abundant interest. Gospel Hill, Bethany, Peake, Zion Hill, and Rawley Springs have Sunday school and preaching every Sunday.

In the years this district has been enlarging its borders one mission home has been built, one purchased and repaired, seven churches erected, and one bought. There are yet seven congregations served in schoolhouses. It is evident that the work has been growing, yet there are many opportunities to enlarge that we cannot grasp because of the lack of time on the part of the workers. It is generally the best policy to do well the task one has and not undertake more than can be done well. It is often the experience of those on the field that too much has to be done to give the necessary time and effort to bring the best results.

The most discouraging feature in the work is that many do not remain faithful to Christ and the Church. Had every one who came to the Church remained true, large and flourishing congregations would now be found at nearly every place that the Word has been preached. At times this feature almost brings discouragement, but God's promise, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," still holds good. If each one of us had the burden for souls that we should have much more could be accomplished in the rural field, as well as in every other field. The world is before us. Let us arise and conquer it, as He gives us grace.

Dayton, Va.

A NOOSE IN EVERY GLASS

It is said that a young man one day stood upon the trap door of the gallows, and pointing to the noose that must soon encircle his neck, said, after an eloquent appeal to those of his companions who were standing around, to flee from wine and liquor as they would from a serpent. "No harm in it? No harm in wine? There is a noose in every glass. Lost reputation, prison doors, cruelty, brutality, murder and death are in it. I sowed my wild oats, but now I must reap the ripening grain. You see what it is (still pointing to the noose), wine did it. It broke my mother's heart, robbed my father of all that he possessed, and leaves him a gray-haired, broken-down pauper."

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

FELLOWSHIP WITH CHRIST.—John 15

Lesson for Oct. 7, 1934

Golden Text.—Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine; so neither can ye, except ye abide in me.—Jno. 15:4.

Verse 1. In the parable of the vineyard in Isaiah 5 God is described as the owner, planter, and caretaker of the vineyard. Two kinds of grapes are described, the choice vine and the wild grape, the latter being poisonous in Palestine. Here we have the true vine as opposed to the false, the good as opposed to the evil, with the Father taking care of the true.

Verse 2. From the evil vine no good fruit can be expected, and from the good no evil can be the product. If the fruit of my life is evil it is because I am not a branch of the true vine. But a branch can belong to the true vine and be fruitless. When God commanded the first family to be fruitful, it had more than a physical signification. So we are to be fruitful in bringing souls into the kingdom, and also fruitful in all the virtues that make the Christian life the most beautiful life to be found on earth. But fruitlessness is a sin and the penalty is separation from Christ. Pruning is not a penalty for fruit bearing, but an aid to more fruit bearing.

Verse 3. Psalms 119:9; Ephesians 5:26; I Peter 1:23; 2:2. We are born of the Word of God, nourished by it, cleansed by it and made fruitful through its knowledge.

Verse 4. Psalm 91; II Corinthians 3:5; Colossians 2:10. We can abide in Christ only as He abides in us. All power belongeth unto God, and this power is available in our lives only as He abides within. The more complete the union with Christ, the less there will be of worldliness with consequent greater fruitfulness.

Verse 6. It is man's privilege to abide in Christ, and for a man to refuse to do so is almost unbelievable folly; but scripture tells us that man can withdraw and history shows that men have done so to their own eternal damage.

Verse 7, 16. The man who abides in Christ is so completely at one with the mind of Christ that his will and God's will are one and the Spirit praying through him will ask according to the will of God. I John 5:14, 15. Christ and the Father were one and no prayer of the Son's ever remained ungranted. If we similarly abide in the Son, we also will have no unanswered prayers.

Verse 8. Fruit bearing is the result of abiding in Christ in answer to a life of prayer. Prayerless souls are fruitless souls. Through prayer we use the power that is ours through abiding.

Verse 9. It is disagreeable to abide with those you do not love; but you can have no greater pleasure than the companionship of the one you love supremely. May that one ever be Christ.

Verse 10. Obedience is the proof of love, and without it there can be no continuance in that love.

Verse 11. Christ would have us always happy. In this lesson He reveals the secret: First, abiding in Him; second, fruit bearing; third, implicit obedience. Would you have fullness of joy? Then try this formula.

Verses 12, 13. Friends are the persons we love. Some hate Christ; such are His enemies. But He loves them; therefore He is their friend. Christ is the one unfailing friend of man. Can we likewise be such friends to our fellow man as He has been to us? Undoubtedly, but only through abiding in Him.

Verse 14. There is an obedience by compulsion of force, and there is an obedience which is the result of love. The latter kind proves friendship to Christ and His body, the Church.

Verse 15. We confide our secrets to our friends. Why do some people know so little of the truths of God? It is not lack of education, but lack of obedience to what we do know that blinds us to further enlightenment. Obedience to the truths that are revealed is the key that unlocks the door to the knowledge of the yet unknown. That man knows most who obeys most implicitly. Psalm 119:100.

Verse 16. Psalm 90:17.

This life is short,
'Twill soon be past,
What's done for Jesus,
That will last.

The only enduring work is that which is done for God, by the power of Christ working in us. All else will go to naught.

THE CHRISTIAN AND HIS BIBLE Acts 8:26-39

Lesson for Oct. 14

Golden Text.—O how love I thy law! It is my meditation all the day.—Psalms 119:97.

The twelfth section of Psalm 119 in a large way tells us the benefits from much study of and faithful obedience to the commands of God's Word.

The commandments make us wiser than our enemies, give us more understanding than all our teachers possess, or than the aged have acquired. The study is delightful, and the meditations thereon sweeter than honey to the taste. And of all the books you can read, none, nor all combined will have influence upon your conduct for good as the reading of the one Book. This was true when only a small part of the Old Testament had been written, how much more now when the full revelation of truth is completed!

Philip was a beginner. Up to the time of the events of this chapter, the Gospel had been preached only to the Jews. The Master's directions to the messengers of the cross is that when persecuted in one city they are to flee to another; not to hide, but to continue preaching. The Samaritans were a mixed race related closely to the Jews. When Philip fled Jerusalem he went to Samaria and the work of Christ, begun at Jacob's well four years before, bore fruit in an extensive revival. Leaving this work for others to continue the Lord sent Philip to start another advance movement in spreading the Gospel. This time the subject was a Gentile proselyte to Judaism from Ethiopia.

Verse 26. There is big difference between the guidance of God, and the vagaries of unsettled minds; but often the latter is mistaken for the former. Philip was not a visionary, but a practical Christian in touch with his God. He apparently did not know why he was to go away from the crowd into the almost uninhabited desert, but he understood God and never doubted the wisdom of God's commands.

Verse 27. "Behold" is an expression of surprise. Philip no doubt wondered what he was to do in the desert, when suddenly he saw the chariot, and the greatest single duty of his life lay before him. In God's plan there is a perfect synchronization of events. If we do His will perfectly we will never be either too early or too late; we will always be at the right place at the right time and say and do the right thing in the right way. But, alas, we so often are out of time with God, and then we bungle our jobs.

The greater the man, the greater the influence of his life when yielded to God. The conversion of Paul meant more to the Church than that of a hundred thousand ordinary people. While authentic history is lacking, who will say that this conversion may not have been the beginning of the Abyssinian Church which has continued to the present day?

Verses 28-34. Any man who is willing to strain his eyes by reading while riding a springless vehicle over bumpy roads must be hungry for knowledge; and if that book is

Sacred Scripture it shows him hungry indeed for the truth. Other evidences of that hunger are: First, the long trip to Jerusalem to worship the true God there; second, his willingness to be taught; third, his readiness to accept by frank avowal and open confession the Savior who was preached to him.

We learn truth in three ways, i. e., by direct revelation from God; by spiritual illumination while studying the Word; and by instruction from others. Truth, received by whatever method, never conflicts with other truth. No one teacher can safely claim infallibility. Among men there needs be much conferring and balancing of argument to arrive at the truth. The consensus of judgment of the saintliest of men of all ages in the church is possibly the nearest we can be sure of the truth. We do not doubt God nor His Word, nor the teaching of the Spirit. They are inerrant truth. But the fact that I had a religious experience wherein, like Swedenborg, I thought I had been taken to heaven and there directly taught of God, does not make the thing I believe true. Many a heresy has had such a beginning.

It is not likely that there was a pool of sufficient size by a desert roadside for immersion, but the question Philip asked of the eunuch was not whether he believed in a certain form of baptism but whether he sincerely believed in Jesus as the world's Sin-bearer and Redeemer. A hearty assent was followed by baptism and a life of joyful following of Christ.

THE CHRISTIAN AT PRAYER.—Matt. 6:5-15; Eph. 3:14-21

Lesson for October 21

Golden Text.—Rejoicing in hope; patient in tribulation; continuing instant in prayer.—Rom. 12:2.

Prayer is conscious communion with God; but much that is known as prayer is but a display of religious forms and never makes contact with God. The Bible mentions three different postures of the suppliant while in prayer, i. e., standing, sitting, and kneeling. Sitting in prayer means getting on your knees without prostrating the body, and kneeling means getting on your knees with prostration of the body until the face touches the ground. It is easily observable that where attitudes are spontaneous they are indicative of the emotional and spiritual.

Religion is the most exalted side of man's nature, and no man of character is ever ashamed of the fact that he is on intimate terms with his Creator. But to go through the forms of religion for the purpose of show bemeans it and makes it contemptible in the eyes of the foolish and irreverent. The gold of piety is transmuted into the lead of hypocrisy when religion becomes an object of vain display. The strongest currents of life are not on the surface. The deepest stream has the fewest ripples. Public parade indicates shallowness, and shallow souls will be affected by it, but God will not.

Verse 6. The mind is easily distracted by things of sense. Even when alone in the secret room you will sometimes find it difficult to keep the mind from wandering onto

themes that destroy the sweetness of communion with God. Resolutely close the door to all such intrusions that you may wait upon Him without distraction.

Verses 7, 8. God knows our needs. Prayer prepares us to receive from the hands of God the things we do need and to appreciate them more than if we had not asked for them. Repeating the same words for a hundred times will not bring them to the ear of God any more effectively than if the prayer had been offered but once. It is the condition of the heart that opens the ear of God to our need.

To those who have the spirit of adoption it is easy and natural to say "Abba, Abba," or in English "Father, Father." Our earthly fathers labor to supply their children with all things needful; the heavenly Father knows our needs far better and can supply our spiritual needs as well as the physical.

Matt. 6:33; Heb. 12:9. Respect and reverence for earthly parents is a fundamental need if a child is to grow into noble mature life. Where there has been no reverence for parents there will be no reverence for God. Our first need is to recognize His Fatherhood; the second, to learn reverence; and the third, the advancement of His kingdom. For our own comfort, peace, and prosperity we need to live in a community where the standards of the Gospel have become the standards of conduct of the several members of the group. Today that group has become worldwide. What helps or hurts a citizen of interior China affects me.

The birds of the air have no storehouse, neither the beasts of the field. They get their daily provision from God. While in the wilderness the children of Israel never had more than two days' provision, yet they never starved. But even though our granaries are full we still need to pray in the spirit of this model prayer. While we think most of the body our moral and spiritual needs are the greatest. It is only as God keeps us from the power of temptation that we are safe; and only as we are merciful that we obtain mercy.

Eph. 3:14-21. In this prayer, the apostle asks more largely for us than any other prayer ever recorded from human lips. But even then Paul realizes that he has not exhausted God's limitless grace. We need strength in the inner man, Christ dwelling within, to be rooted and grounded in love, to comprehend the grace of God, and to know His transcendent love. For all these Paul prays, and we should pray for them for each other also.

Prayer is as needful to the spiritual life of the believer as breathing is to the body. Be instant, constant, and steadfast in prayer.

THE CHRISTIAN'S STANDARD OF LIFE.—Eph. 4:17-5:21

Lesson for October 28

Golden Text.—And be not drunk with wine, wherein is excess; but be filled with the Spirit.—Eph. 5:18.

Verse 27. In the preceding chapter Paul has been telling the Ephesian brethren of the extraordinary grace that was shown them in

accepting them in the beloved, and making them fellow citizens with the saints, and members of the divine family, making provision for their perfection through the body of Christ, the Church. In view of all this he now exhorts them no longer to walk as did the rest who had not yet entered into the heavenlies with Christ. And how did they walk? "Vanity" means "empty." Their minds were empty of anything that makes thinking persons better than brutes. Sin darkens the understanding, makes a sinner a foreigner in the mind of God, and, blinding their hearts, seals them up to ignorance. Being past feeling they now give themselves wholly to the committing of the sensual.

Verses 20-24. To know Christ is to know better and to do differently. The old man gives way to the new through a new creation within the spirit and a new mind. II Cor. 5:17; Rom. 12:1-3.

Verses 25-32. The Indian would not lie nor steal from members of his own tribe. The Christian's tribe includes all the members of the human family, and he will exercise himself in those things whereby others are edified or built up. But while we will be very careful to do only those things which are for the good of others, we will freely forgive those who cause us injury. We will all be willing to go the second mile in example and in forgiveness.

Chapter 5:1, 2. Children in fact will follow in the footsteps of their father. Being children of God and Christ what else could we do than walk in love until we are ready to be made an offering before God for others? But an offering is unacceptable unless it is clean. Therefore we must be so pure in mind that the common sins of the unsaved are not even named among us. And the filthy conversation of the ungodly will find in us its opposite of holy speech with much thanksgiving and continual praise to God.

Verses 6-8. There are those who speak glibly of salvation by faith alone, and tell us that we can speak about anything as long as we do not mean anything by it, and that God is too merciful to His children to punish them for doing the same things their neighbors do. Such ideas have their origin in empty heads and hearts, and if you believe them you will prove yourselves to be as void of sense as they.

Verse 9. The presence of the spirit of carnality is always evidenced by sinful deeds; on the contrary, the presence of the Spirit of Christ will always result in goodness of life, righteousness of conduct, and truth in belief.

Verses 10, 11. Children of light will take the light of God's Word and by it prove the things that are acceptable to God. What is unacceptable to God should not be acceptable to me. The only proper attitude to take towards those who will persist in those works of darkness is severance of fellowship and open rebuke.

Verses 12, 13. Reproof by a fanatic of things that are right will not make them wrong; but if you have the illumination of the Spirit you will find that the Word will search the hidden things of darkness and reveal them for the monsters that they are.

Verses 14-21. Drowsiness will clothe a man with rags. And the spiritual sleepy-head will never be robed with the white linen of righteousness. To think clearly and act rightly you must needs be wide-awake.

Also, because of the multitudinous snares and pitfalls that have been set to trap men you must ever be on the alert. That which may seem perfectly harmless may be a death trap. Just today I learned how friends caught two monkeys who had escaped from their cage. Some dainties were placed on the

porch roof, some more in a room with an open window over the porch roof. A trap was set so that the windows could be closed the moment they were inside. Within fifteen minutes after the windows were closed they were again in captivity. Some drinks lead to hard liquor, flirtations to licentiousness, cardplaying to gambling, and the first steps in crime are the beginnings of the hardened criminal. Submission to law is the key to liberty.

Lancaster, Pa.

HOW TO WIN AND ESTABLISH JUNIORS AND INTERMEDIATES THROUGH PARENTS, TEACHERS, AND PASTORS AS TROPHIES FOR CHRIST

By Florence Burkholder

The immensity of this subject is almost inconceivable; in fact it becomes Infinite, for it begins in early childhood and reaches to eternity.

How to win and establish young lives and then present them as trophies for Christ. Trophies! Boys and girls who have been taken from the enemy and preserved as a memorial of victory; for that is the meaning of a trophy. It is an *everlasting* evidence of a victory won in their battle of life, or in their lives of Christian warfare.

The Junior and Intermediate age is the most critical age in the life of a child. It is the character-forming age. It is the age when their minds are pliant and susceptible to all moral and religious training. Their minds and hearts are open to one or the other of two forces at work in the world, and so we either win them over to the side of the Church, its faith, its doctrines, or else we lose them.

How are we to win them? By using the Master Teacher's methods as nearly as possible; by example and precept; by teaching them Christian doctrine just as soon as their minds and hearts are able to grasp the great truths about God, Jesus Christ, and The Holy Spirit—the Trinity—the Three-in-One who are to guide and guard their lives. We must teach them not only Christian doctrine, but scriptural discipline, upholding and maintaining the standards of our church.

It is a sublime task to form the minds of youth, but it is through this teaching in early life that everlasting impressions are made, and Christian characters formed, and very often we can win them during this period of their lives. It is through the teaching of parents, teachers, and pastor, that they can be made to see and feel the need of a personal Savior, who will help them fight life's battles and come out victorious at the end of the journey of life.

God's Word is full, clear, and specific as to how parents should instruct their children, and at what age to begin. Parents should not shift the responsibility to teachers and pastor, for we know all religious training should begin in the home. The Apostle Paul states, "If any provide not for his own, and specially those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8).

The Psalmist says, "Children are an heritage of the Lord." Our children are gifts from God. They belong to Him. Hence it is our duty as

parents to teach and to train them, so that some day they will be an honor and a glory to Him.

In Deuteronomy 6:6-9 we read: "And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Also Proverbs 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it." Isa. 28:9: "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." And Joel 1:3: "Tell ye your children of it, and let your children tell their children, and their children another generation."

A child who comes from a Christian home stands a better chance of being won and es-

tablished than one who does not. In an ideal Christian home the Bible is read daily, there is a live family altar, mother and father are both doing their utmost to live devoted Christian lives, teaching their children the Christian doctrines and Scriptural discipline of their church. Parents in such a home will win and establish their children, and leave them an inheritance that will mean everlasting life to them. And children from such a home will some day rise up and call their parents blessed. Such children will prove a blessing to their home, church and community and in turn will teach the Word to their children, their children's children, and their children another generation.

We never read the first chapter in Second Timothy but that we think of what a blessing it would be in this day and age, if we had more grandmothers like Lois, more mothers like Eunice, and more fathers well spoken of. It was the teaching and establishing which Timothy received when young that made him the faithful minister he proved to be, and Paul never could have used him in the way he did, had he not been established. Paul states, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15).

It is our duty as parents, by example and precept, to teach our children the *faith of our fathers*, for after all, you and I would not be in our respective places in the Church to-day had it not been for the teaching we received from parents, teachers, and pastor when we were Juniors and Intermediates. Today, we rise up and call them blessed. *Such an inheritance! It is everlasting!* It reaches from childhood through eternity! May we continue to stand firm, true to the Church, true to God, walls of adamant, living stones that help to build up God's giant structure the Church. Thanks be to God for such an inheritance.

Next, we come to the boy and the girl who does not receive religious training in the home. We must win them in some other way; and so we come to the teacher in the Sunday school. It is the teacher's privilege and duty to teach the fundamentals of Christian doctrine. Teach them that God, their Creator, so loved them that He sent Jesus into the world to die for their sins. Make them see the need of a personal Savior, and the Holy Spirit, or Comforter, who will guide them through life.

We believe that were the Master Teacher here with us today, He would gather all the boys and the girls together and say, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven," and with His wonderful personality, they would willingly follow Him wherever He would lead. Perhaps to some quiet, beautiful, green grassy spot, by a small lake or stream, and in respect to Him, in silence and reverence, crowd around, first of all to be fed; and when their physical needs were supplied, He would teach them about the Kingdom of heaven that dwells in their hearts. They would feel the need of Him; each heart would go out to Him; they would confess Him and want to serve Him.

What do we do to carry on the Master's work? Those who feel it is worth the sacrifice, conduct a Bible school; gather the children together; feed and clothe them if need be, and then try,

THE BRIDGE YOU'LL NEVER CROSS

By Grenville Kleiser

It's what you think that makes the world
Seem dull or bright to you;
Your mind may color all things gray
Or make them radiant hue.
Be glad today, be clear and wise,
Seek Truth amid the dross;
Waste neither time nor thought about
The bridge you'll never cross.

There's useful work for you to do
With hand and brain and heart;
There's urgent human service, too,
In which to take your part.
Make every opportunity
Worth while, and not a loss;
The best is yours, so do not fear
The bridge you'll never cross.

If life seems drab and difficult,
Then face it with a will;
You do not have to walk alone,
Since God is with you still.
Press on with courage toward the goal,
With Love your shield emboss;
Be strong, look up, and just ignore
The bridge you'll never cross.

New York City, N. Y.

by the power of prayer and the leading of the Holy Spirit, to teach them about the kingdom of heaven. It is our business to look after the Master's business. If we can win them, it is the business of the Church to help establish them.

If we had our way, every young convert, every Junior and Intermediate would be given a book of instruction in Christian doctrine. They need a text book, teaching them the fundamentals in Christian doctrine the same as they need in their public school, for instance, a reader, speller or an arithmetic. 'Tis true, they have their Bibles; but as one of our own ministers once said, "To a child, the Bible is a big book. To tell a young convert to read the Bible is like sending a patient into a drug store, with the injunction to help himself. That will not do. Well-defined prescriptions are needed, and so we need to give them the Bible in portions. Give them such portions as will establish them in the faith."

This book of Christian doctrine, could in plain and simple language teach the boys and the girls, about God, Jesus the Son, the Holy Spirit, the Trinity, heaven, hell, the judgment, the ten Commandments, the Lord's prayer, the three Christian virtues, viz., faith, hope and charity; the shepherd's psalm; the stories of the crucifixion, resurrection and ascension, the second coming, and so on. We would have the pastor conduct regular classes, say once a week or at some regular intervals from the time of confession to the time of baptism and their first communion; or until these fundamentals and essentials are learned.

You ask, What is the reason for this? Does not the teaching in the home, the Sunday school, Bible school, and church service suffice? We believe not; for very often after a young convert confesses Jesus as his Savior it is weeks and sometimes months before he is taken into the Church. Sometimes too much time intervenes from the time of confession to their first communion. The devil has too much leeway; too many allurements for the boy and the girl; they become sidetracked; their ardor and desire to become a Christian cools, and we lose them. By conducting classes in catechism we can teach them the seriousness and sacredness of baptism and the communion service. It establishes them, and when once established, no matter, after they have grown into manhood and womanhood, yes, should they live to be fourscore years and ten, and should they fall out of the ranks for a time, for some cause or other, if the desire to live a Christian life still remains, God in His infinite mercy and by the conviction of the Holy Spirit, will bring them back, if they but yield their wills to Him. Being established in faith and doctrine they will fall back into the rank and file of the Church, they will go on and on, and if they prove faithful to the end of life, they will become trophies for Christ.

Are we as parents, teachers, and pastor willing to sacrifice our time, giving our best to our children and our Master so that we may bring them as trophies? What are a few short years of sacrifice in comparison to eternity? *Trophies for Christ! Memorials of victory! The battle won!* If parents bring their children, teachers their pupils, the pastor his flock, we have this promise: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever" (Dan. 12:3). In other words, If we win

and establish and present them as trophies, we shall shine as the stars in the heavens, for ever and ever.

Who is it, that will some day, when the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, *present our children as trophies for Christ? Who is it that will present you as a trophy?*

In the way of a personal testimony, I know who will present me, if I prove faithful to the very end of this Christian warfare, and win the battle.

It will be the grandfather, who took the time to teach me the Shepherd's Psalm, when but a small child. That alone, will some day take me through the valley of the shadow of death.

It will be the grandmother, who spent hours teaching me Scriptural discipline.

It will be the white-haired mother, who is still living back home, who prays for me daily, that I may prove faithful to my Church and to God.

It will be a faithful old minister, whose face shone, as he spoke these words, words that made an everlasting impression (when but a Junior and an Intermediate) and will remain with me to eternity, "Wüssten's doch die Leute, wie's beim Heiland ist!"

It will be one of our own dear sisters, who passed on to a better home, about a year and a half ago, who came to me the last Sunday I ever had the privilege of speaking with her, and said, "I wish you would come and unite with the Church."

And, it will be all of you, if you will help me to be faithful until the battle is won. And, so we all, helping one another teach our children, winning them, establishing them in faith and in doctrine, will be able some day to present them at the feet of the Master, and then the Father, the Son, and the Holy Spirit will be glorified.

Nampa, Ida.

THE RIVER OF GOD

With a touch of mysticism and as a practical thought we may liken the love of God and the Gospel of Jesus to an unspeakably splendid river. We know how a river originates and develops. Up in the mountains in the clear air, where nothing has been defiled by man, is the source. It is very small at first—possibly only a tiny rivulet. It plunges and swirls over boulders or later through grassy meadows, its waters ever increasing in volume until, with magnificent benignity, it bears great vessels on its bosom and rolls a superb simile of God's strength and goodness to the sea.

The river of God seems at first so small that in the wilderness of this world we can hardly find it. It looks turbid and restless at the beginning, but, as we follow it, we find how beautiful and strong it is. It is in our hearts. This river of Divine Love will ever flow through our own souls and in the world if we are willing to give place to it.

The clarity and beauty of this river is sometimes spoiled by earthly contaminations. Those who would enjoy it to the full must separate themselves from the things which darken or soil it. It is an irresistible current. As the great continental streams have broken down moun-

tains and every obstruction in their restless march to the ocean, so is the progress of the eternal Gospel of our Lord. Men may try to impede its onward course. They may ignore the tide of love that it bears to them. The nations may make its waters foul with the earthiness of greed, politics or sin, but it will continue to sweep on forever and, in every generation, bear witness to the imperishable and infinite mercy of God.

Dear readers enjoy the spiritual River of God. When weary, drink of its pure waters near the mountain top and find strength for each fateful day. When polluted with worldliness or pride, wash in its limpid waters and be clean. In simple faith, trust yourselves to its broad bosom and it will bear you thereon to a wonderful sea. What is that sea? It is the infinite enjoyment of the illimitable love of God in Jesus Christ. It is the sea that John saw in his vision. It is a sea of shining gold amid the inexhaustible riches of heaven. The River of God is full of spiritual water. To those carried on its tide the prayer of Whittier appeals when he asks for:

"Some humble door among Thy many mansions,
Some sheltering shade where sin and striving
cease,
And flows forever through Heaven's green ex-
pansions
The River of Thy Peace."

FROM THE HOLY LAND TO THE HEART OF EUROPE

(Continued from page 305)

carnival time or during any other festival, but he must on no account visit a theater in Lent. He may dance when the Church permits, but must fast abstemiously at such times as she decrees. And if he is an obedient son, she will look after him till the day of his death. Under her auspices he is christened, confirmed, shriven, and married, cared for in sickness and finally buried, and the Pope is his supreme authority. Now that Kaiserism is dead he knows no other, though he is one of the most superstitious men in the world.

In temporal matters, as in spiritual, the Forest man is characterised by a childlike simplicity. Strong, healthy giant as he is, he lives solely for his work and his family. Not that he takes much notice of the latter, save to boast of their excellence in the "village hostels." He will marry and have as many children as he can and then leave his wife to bring them up. She looks after their home, makes their clothes and cooks their meals, spending every evening alone, while her husband wanders off to the village hostel to meet his friends.

For hours he will sit with a mug of beer in front of him, smoking a pipe or conversing with others. Every now and again the party will burst into a folk song which bids fair to raise the roof. Some time in the small hours it will occur to somebody that a wife is waiting for him, and he will stagger heavily to his feet. This is the signal for general leave-taking, and after three or four more pints, the whole gathering will troop off singing.

With this we leave the Black Forest, one of the most beautiful and interesting places in the German Fatherland.

(Next month: *The Dream-like City of Enchanted Munich.*)

Jerusalem, Palestine.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

HITLER STARTS LIFE JOB AS GERMAN CAESAR

Let him that thinketh he standeth, take heed lest he fall.—I Cor. 10:12.

Before the eyes of President von Hindenberg closed to things temporal the Dictator, Chancellor Hitler, with his colleagues had set in motion legislation to assume both offices and thus to become a virtual "Caesar", which in German means Kaiser. Thus German democracy, which committed suicide when Hitler took the chancellorship, has now buried itself. Time alone will tell to what extent they blessed or cursed themselves by their first vote and later ones of saying, "Ya," to Hitler's assumption of the presidency. 38,000,000 Germans willingly or unwillingly, freely or not, told him, "Yes, we want you to be our autocrat from now on." Nearly 5,000,000 took a desperate chance, and said, "Nein."

According to his own utterances he will never again submit his own person for popular approval, and nothing can be seen at this time, that can break his iron hold on the nation, but war or death.

The power granted Hitler can only be seen by the following summary, which was printed in the German newspaper:

By virtue of the nation-wide plebiscite in which 90 per cent of Germany's eligible voters created him the supreme autocrat of the world, Chancellor Hitler to-day wields greater power than any single man since Napoleon.

Now possessing all executive and legislative authority, Hitler can:

Declare war and make peace.

Sign treaties and create alliances.

Nullify all existing legislation.

Employ or discharge any and all Civil Service employees not protected by existing Civil Service laws.

Pardon any convicted criminal and abrogate any court decisions.

Wield supreme authority over the army, navy, and air force.

Declare a state of national emergency, enabling armed action if necessary against any dissident sector of the German State.

To understand the method by which Hitler rode into power, the following supposed American comparison will clarify:

Suppose after America entered the war there should have been staged a plebiscite wherein every adult in America was asked to answer the question, "Are you for America or against her?" Suppose there had been an intensive nation-wide campaign wherein every voter was impressed with the fact that he would be a traitor, as he obviously would, if he voted against America.

Put these impossible suppositions against a background of 18 months of political terror on the part of "pro-Americans" against any citizen who denied their right exclusively to represent America. Give the parties staging the election 8,000,000 husky campaigners. Call intermittently all day long on every voter to see if he has voted. Then have George Washington, recently dead, deliver a political testament imploring the American people to vote for America, and finally, the night before have Washington's son broadcast an address saying that father was decidedly in favor of pro-Americans. How many votes would be cast against the ticket?

What justifies the comparison is first, Hitler and his party have identified him with Germany;

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

second, that Nazi Germany is spiritually at war with a hostile world.

Like every dictatorship, when the time comes to ask the people for support, the Nazi dictatorship stresses danger to Germany from abroad. The rulers of Soviet Russia have kept that nation for 15 years under the constant apprehension of war, sometimes real, often fancied, but always useful to the Kremlin in order to justify policies which in normal times would be intolerable.

The German people in normal times might not have buried democracy under a mountain of ballots nor would they have planted its tombstone with shouts, hurrahs, and a torchlight procession of storm troopers which flowed last night like a river through the streets of Berlin.

But the German people have been persuaded that they live under the constant menace of war and that in order to prepare for defence they must, like soldiers in the Army, submit themselves unanimously to the Commander-in-Chief.

Hitler was the only Dictator, who dared to ask the nation, "Do you want me?" Stalin never did, nor Lenin before him. He now has a plenitude of power. But it would pay Hitler to turn the pages of history, and beware. The assumption of too much power has been the political graveyard of many a ruler, and beyond that his own personal grave. When the rights of the people are violated the assassin stands in the shadow of the future. Dollfuss is dead, Napoleon was exiled, the former Kaiser banished. To the credit of Hitler it must be said, that the Jews were not attacked, but the "foreign press" was made the basis of attack. We would say again, "Let him that thinketh he standeth, take heed, lest he fall."

ARE AMERICAN COLLEGES SERVING THE NATION?

The fear of the Lord is the beginning of wisdom.—Solomon.

To the above question we would say, "Yes and No." Yes, they turned out 175,000 graduates in June, from universities, colleges, and technical schools. From the educational standpoint, they undoubtedly did a reasonably good job. However, Dr. Lowell, president-emeritus of Harvard University, doubts this to some extent when he said, "The college as an American institution must be raised to a higher intellectual level to assure its preservation." To-day much of college life is social, and sports absorb everything. He also said, "That for two centuries, the small independent college was the only institution in America to train the leading men, and set the tone for the country." This, he said, can be done again.

Turning from the educational to the religious phase of the question, we say emphatically, American colleges in general are not serving the nation.

A striking illustration can be seen from the following actual figures assembled by a professor of one of our State colleges. The ques-

tionnaire reveals the wrong influence that so-called advanced education has on our youth. Just study closely the appalling figures presented. They are an urgent call for battle. You will notice that the students were better off religiously and morally in their Freshman year, than at the end of their Senior year:

	Freshmen Per cent	Seniors Per cent
Belief in a personal God	84	60
Belief in evolution	15	72
Belief in Bible inspiration	75	35
Belief in Bible miracles	88	46
Belief in answers to prayer	85	65
Use tobacco	40	80
Approve of women smoking	17	54
Disapprove of gambling	62	26
Consider "petting" an evil	73	70
Consider dancing harmful	50	8
Against Sunday movies, etc.	60	77
Attend church regularly	70	27
Think all Christians must be church members	83	35

The above figures present a clarion call for all of us to support independent Christian colleges. It is from these colleges that a large proportion of men go to the foreign field, into the ministry, into other forms of Christian activity.

It is in these smaller Christian colleges, where they are taught to see God at work in the universe, and thus to seek "HIS PLAN FOR THEIR LIVES."

Christian parents ought to study the output of a school, before they risk their sons and daughters for four years of teaching, contacts, and other experiences.

Institutions that even lower belief in the existence of God will never inculcate the "fear of the Lord" in the hearts of her youth. This lost—moral attitudes lower, and get less.

THE EMPTY CHURCH BENCHES MAKE NEWSPAPER FRONT PAGE

Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching.—Heb. 10:25.

Through the statistical bureau of the well-known, Mr. Roger E. Babson the empty benches of many churches were given publicity and received wide editorial comment. Some of it is bound to stir up some folks out of their lethargy and spiritual dullness. Much of it will only provoke satire at the Church. However, in spite of the lukewarmness of many of the followers of the Nazarene, the Son of God, the Christian Church will go on, because she is a divine institution. In this sketch we want to present some suggestions by Babson, and a stirring sermon on **Empty Benches** by G. S. Hall.

Babson studied the Congregational Churches, 1000 congregations for four years, and found that for that period 70 per cent of the pews were vacant, and that 58 per cent of the members were doing nothing at all in the way of church support, either by attendance or any other kind of encouragement. In the country churches 71 per cent attended, and in the city 30 per cent. He also estimated that in the United States at large only one of every ten Protestants goes to church regularly.

These figures, presented to various councils may sound discouraging, but they are not startling, for the situation revealed has been familiar. However, it needs to be said that many churches have better attendance than the Congregationalists. Better attendance exists where the ministry is more virile and more true to the Word of God. It is true that the people are not crowding the churches, and it may truthfully be said that they never were. Nevertheless, among those who go you have the "salt of the earth" and the "light of the world." Some one has wisely commented:

The general tendency would be, no doubt, to blame the people for this slackening of interest in the Church, but it might be a healthier indication if the Church itself would not seek to blame any one but rather attempt to discover any reasons there might be for the falling off that could be thought of as resting at its door. It might be, for instance that a careful search would discover that the people haven't as much to go to church for as they did have years ago. Or some other discoveries might be made. The matter is certainly worth looking into from the Church's point of view.

Mr. Babson's suggestions as to how the situation might be improved are interesting and worth setting down:

Each church should develop a definite spiritual and intellectual goal and develop a clientele accordingly.

Should work for the economic well-being of the people.

The physical characteristics of the church should be improved, especially the ventilation.

The character of the church members must be improved, to commend the church to nonattendants.

Records of church attendance are very important and should be reported at annual meetings.

Insist on rigid standards for church membership.

See that sermons are vitalized.

The influence of the home must be for church attendance.

A very great deal might be said under each one of these suggestions. What would you say if you were asked to discuss them?

We now give Mr. Halls stirring sermon:

My ever-present Empty Benches:—For some time I have been thinking of preaching you a sermon, but, having been delayed by my fruitless search for a suitable text, I have decided to preach you a textless sermon. There are some very fine things that can not be said of all churches, for which I desire to commend you.

Because of your punctuality in attendance at all of the services of the church, you are deserving of sincere praise. No matter how cold, hot, wet or dry it may be, I can always depend upon your presence. You are never afflicted with Sunday headache, Lord's Day lumbago, seventh-day rheumatism, or Sunday morning ennui. I have never known any of you to be absent from a Lord's Day service, and there is always an exceptionally large crowd of you here at the mid-week prayer meeting.

I also commend you for your reverence and good manners. You are always in your place when the service begins. You never whisper, laugh, write notes, chew gum or sleep while I am preaching. You never play with a baby or read your Sunday school paper to impress me that you are not interested in what I am saying. You never use a lipstick or powder puff during my sermon. I have never known any of you, when some one came into church late, to turn around and stare at him. Neither do you sit where they have to climb over you to get a seat. You are not here on dress parade to display the latest styles of clothing. You never snap your watch in my face to let me know that I am preaching too long.

Another thing for which I admire you is your carefulness to abstain from all appearance of evil. You are a bone-dry crowd. You never use tobacco in any form. I have never known any of you to lie, steal, gamble, or swear. You never go off on Sunday excursions, attend Sunday ball

games, or moving-picture shows. You never subject yourselves to just criticism by playing questionable games, such as flinch, five hundred, pinochle, euchre, bridge. You do not even belong to a Jigsaw Puzzle Club. You had no part in revising the Fourth Commandment to make it read: "Remember the Sabbath day to keep it jolly." You seem to have a fine sense of the value of time.

Another thing that makes me admire you is your quiet, peaceable dispositions. You never talk about each other as the folks do who sometimes sit on you. I have never known any of you to get mad at some other bench and quit church because he offended you. You have never been accused of being gossips, slanderers, or disturbers of any kind. You never criticize my sermons, nor join in the clamor for a new preacher.

But, in spite of my praise for your good qualities, you have some very bad ones that more than offset them, and brand you with contempt and compel me to make serious charges against you. You are a listless congregation, and therefore my sermons do you no good. However careful and prayerful my preparation, when I stand before you and look down into your expressionless faces, your empty gaze freezes my zeal, chills my enthusiasm and puts out the fire I had for my sermon, and renders it valueless. You make me lose confidence in my ability, and cause my congregation to decide that a preacher with drawing qualities is badly needed. And as I walk up the aisle to go home, I imagine that I can hear you whisper: "You are a very poor preacher."

You are a prayerless congregation. You never pray for your minister. The congregation that does not pray for its minister is not in sympathy with him, and therefore can not be benefited by his efforts to be helpful. Neither do you pray for the advancement of this church, for you are not interested in the success of its mission to the neighborhood.

You are a stingy congregation. You do not give one cent to the support of this church or for missions and benevolences. Neither do you encourage others to give, but do your best to keep them from it. You miserly Empty Benches, you neither pay nor help to pay bills.

You are a pessimistic congregation. You discourage the faithful few who do come, and cause the neighborhood to brand the church as dead. If strangers come, they meet your hollow gaze and never return. If you have Bibles, you never read them. You never smile nor speak a word of good cheer. The most distressing, agonizing, paralyzing thing that can come into a preacher's life is to be the minister of a negative pessimistic church whose sins are those of omission—a cold, comfortless, straight-backed, dead-wood congregation wholly void of evangelistic zeal. I fail to find words sufficiently strong to express my profound contempt. I call upon all who may read this sermon to assist me in despising you. O you worldly do-nothing Empty Benches, having only a deceptive outward appearance of godliness. Satan's fuel soon to be consumed, you are fooling nobody but yourselves! God and Jesus and the angels all know that you are here. Atheism and agnosticism know that you are here. The wicked world knows that you are here. Satan is pleased to see you here, and your lack of action shouts your convictions in thunder tones that all can hear: "Religion is a delusion and Christianity is a failure!" How can I love you?

But some happy day I hope to sit down in the general assembly of His saints where there will be no

Empty Benches.

A SWAMP BECOMES A CITY

When Julius Caesar governed Rome the Pontine Marshes were a sore perplexity to the ruler of the Eternal City, and no one had any remedy for the pestilence which devastated the country round about the famous marshes. Nero sanctioned a great plan to reclaim the region but nothing was done. For more than a thousand years malaria has made this dreaded section positively uninhabitable. But, in 1928, Mussolini secured the passage

of a law which called for the expenditure of about \$565,000,000 for public works; and now canals have been dug, pumping and power stations have been erected, woods have been cleared and within thirteen months a new town, Littoria, has taken the place of the previous deadly swamp. And by the end of 1935 it is thought that 5,000 families, representing about 50,000 people, will have settled on land that has not been occupied for many long centuries. It may well be that after Mussolini and his Fascism are forgotten in a new liberty for Italy we shall recall gratefully that it was Mussolini who placed a healthy city where formerly the 60,000 acres of Pontine Marshes held undisputed and most unhealthy sway.—Selected.

"SPECTATORITIS"

This was the word that caught our eye in one of our exchanges as it brought a quotation from Prof. H. Augustine Smith, Director of Fine Arts, Boston University, who is one of the gifts of the Evangelical Church to the religious world. That made the quotation all the more interesting and threw it into greater prominence before our vision. In an address upon, "Out of the Depression into Song," he is quoted as saying: "America today is at the cross roads. She must decide whether she will make her own music, her own art, her own recreation, or have her leisure time bought up by professional entertainers. We are addicted to the disease, 'Spectatoritis,' sitting on the bleachers, ensconced in a pew or seat and looking on while professional entertainers carry on. America needs creativity more than anything else."

But it is not only the field of music, recreation and art that is held back by mere spectators and listeners. That is the fault to be found in practically every field, secular and religious, and nowhere else is it more fatal to progress than in the latter. So many of our church members are only pew warmers. Their entire religious activity consists of going to church Sunday mornings—when they go. Some even made no contribution to the service either in song or prayer—nor much to the offering. Mere spectators, frequently exercising the self-assumed rights of criticism, and denouncing those who are carrying on the work to the best of their ability. If only they could be aroused and would demand their place of service, what swift strides forward the Kingdom would make.

"Spectatoritis!" It's a bad disease. Religion has suffered much from it. It's hard to cure. Very harmful to the spiritual life. Produces all sorts of complications—among them atrophied muscles and fatty degeneration of the heart. Mortality rate high, not because there is no cure, but because the patients will not submit to the heroic treatment that must be undergone. When they can be got out into the sunlight of God's grace, and on to their feet in the path of duty, recovery is likely to be rapid and complete.—Evangelical Messenger.

WHAT SORTS OF SIN MAKE NEWS?

If you read nothing but the newspapers, what a world this would seem to you! A paper I subscribe for from the East—and it's more conservative than any in our section—has these headlines on a single page of world news in the copy that has just arrived: "Children See Father and Mother Shot," "Twelve Dead in Harbor Collision," "Russia Faces Famine," "Soldiers Riot in Austria," "Girl's Suit Against Alberta Premier," "Jail for Banker," "Murdered Polish Minister: More Arrests," "Dillinger Henchman Captured," "Panic on New York Subway," "Shots in League Palace," "Fire in Constantinople; 300 Homeless," "French Cabinet Quarrel," "Nazi War on Stahlhelm."

These are real events; that paper does not

fake its news. But they are not real pictures of life. They are pictures of the exceptional; the unusual.

How many children never saw their parents shot? How many boats ply for years on our harbor waters and keep from hitting one another? How often do soldiers break out into rioting? How many governors and prime ministers have always kept themselves clear of scandal? How many million passengers have never been in a subway panic? Even Constantinople's fire and Russia's famine are out of the usual order of things.

And the daily newspaper does not greatly distress me, because, back of its page of crime and casualty, I can see the great body of hu-

manity, which does not get its commonplace life smeared over the front page.

Nevertheless, it won't do to be smug and contented, even about decency.

I said as much to one of my fellow church members, and he sort of disagreed.

"If we're all as near right as you say, Justus, what's the need of the churches and the preachers? Don't they tell us that the heart of man is deceitful above all things, and desperately wicked? But if we're as decent as you say, what then?"

"Yes," I said, "they do say the heart is wicked. And so it is. We couldn't get along as well as we do, if the churches and the

preachers did not remind us that sin is abroad in the world.

"But even the sin that wrecks most people's lives is too tame for the newspapers to pay much attention to it. I always fight shy of the preacher who denounces the front-page sins while he ignores or even praises the subtler sins that are on the market pages and the advertising pages and the editorial page.

"The way I read my Bible, the respectable sins, that are not news, are the most deadly of all. Didn't Jesus say to some folks in His day, 'The publicans (that is, the grafters and corrupt politicians), and the harlots go into the kingdom of God before you'?"

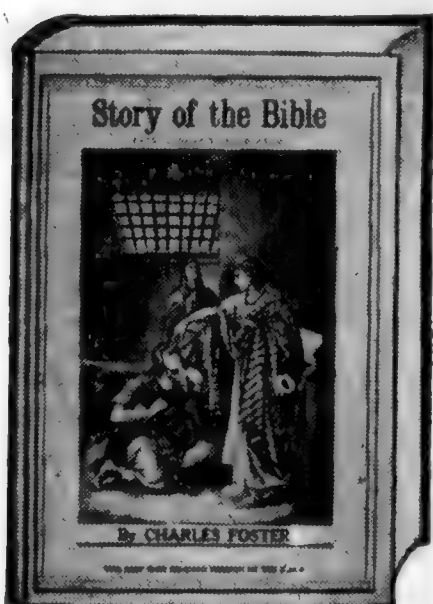
"And yet, if He were to talk that way now, it would be because He had some highly respectable newspapers and newspaper readers in his audience."

My fellow churchman said, "Justus, that's pretty rough talk."

And I answered, "It is so; Jesus meant it to be."—Justus Timberline.

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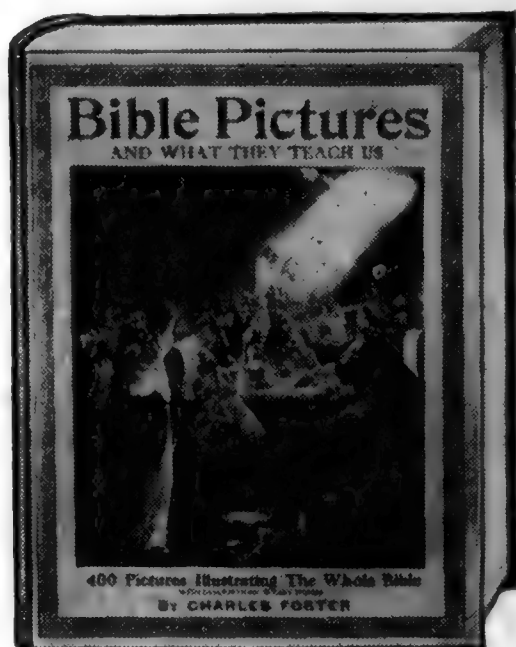
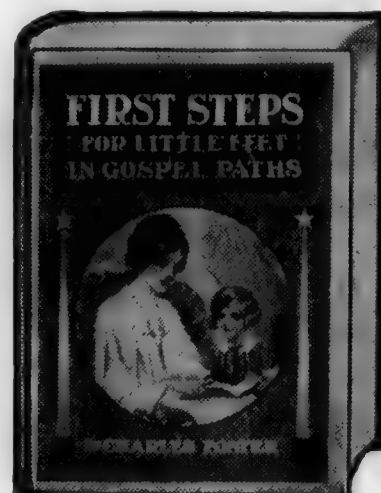
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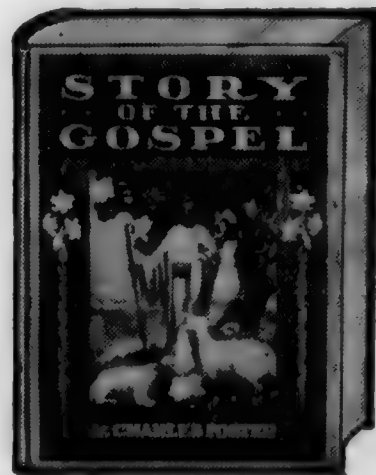
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TWO UNRECORDED COPIES OF NEW TESTAMENT FOUND

Two unrecorded fifth century manuscripts of the New Testament have been discovered by Dr. Rendel Harris, a Biblical scholar, in the Jacobite Syriac Monastery of Harput, Armenia, says "The San Francisco Chronicle." They are among the earliest known texts of the Peshitta version, which is the authorized version of the Syrian church.

One was written in Syriac between 440 and 550 A. D. on 100 leaves of vellum and comprises nearly the whole of the Gospels of St. Mark and St. Luke and about three-quarters of St. John. The other was written between 501 and 700 A. D. on 145 leaves and is an almost complete text of the Gospels.

These ancient Syriac versions of the New Testament are of the highest importance in establishing the general accuracy of the authorized text and for elucidating difficult disputed passages. The translation is attributed to Rabbula, who was Bishop of Edessa from 411 to 435 A. D. It is noted that the earliest of the two manuscripts was about contemporary with the date of his death.

These two codices represent the earliest period of Syriac manuscripts. The British Museum's Syriac collection has no document before 400 A. D. and no known manuscript of any part of the Peshitta New Testament dates before about 440 A. D. The British Museum possesses only one imperfect manuscript of the Peshitta Gospels of St. Matthew and St. Mark, which can be definitely assigned to the fifth century. The Vatican Library has only one manuscript of the Peshitta version, and it dates from the sixth century.—Selected.

CHRISTIAN MONITOR

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CHRISTIAN MONITOR

NOVEMBER, 1934



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A Warning

By Ellrose D. Zook



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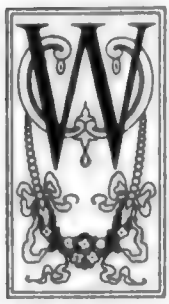
An Acceptable Offering

By John E. Leatherman

THE MAN GOD USES

By Anna Hallman

Missionary Day will soon be here. This article will help us to see the requirements we must meet if we would be missionaries for our King. May we all be the kind of people that He can use in His service.



WANTED—a man,” and within the next six hours exactly one hundred and eleven men have answered that advertisement. Their qualifications and experiences are carefully detailed in high hopes of securing the position, while one by one they are turned down. They can not be used.

In indelible letters appears another advertisement of the same wording, but in the handwriting of God, “Wanted—a man.” But this application office is not rushed as was the other, and only now and then a person applies. Still that permanent sign advertises the opportunity, while never yet has one been turned down who was willing to qualify. Let us investigate this proposition. Are there qualifications to meet? Yes, but all may qualify. Is the work difficult? On the contrary, it is one of joy. Are the wages good? They far surpass any earthly measure of value. Who, then, are the ones that God can use in this service of His?

The man God uses has the power of the Holy Spirit. This Holy Spirit is not something that must be sought after, striven for, and worked for. It is something every one may have, merely by asking for it and being willing to accept it. This Holy Spirit in a person has power to reveal Jesus Christ and His glory to man, and only as the Holy Spirit takes the Word of God and illuminates it, can men ever get a real living knowledge of Christ. The man God uses does not depend upon his own powers of exposition and persuasion, but casts himself upon the Holy Ghost and seeks His testimony. He cannot convict man of sin by reasoning and reasoning, but if he allows the Holy Spirit to do it, it will be quickly done. Through Peter and the others on the day of Pentecost, the Spirit convicted 3000 souls, but how much could Peter alone have done? The Holy Spirit also has power to renew men, to regenerate them. He has power to give abiding and lasting satisfaction—to satisfy every longing of the soul. He strengthens the believer with power in the inward man, and leads one into a holy life. He guides the believer and brings to remembrance the words of Christ. He reveals the deep things of God, which are hidden from and foolishness to the natural man. Such a wonderful power is at the disposal of every Christian, and the man God uses is filled with that power. The Holy Spirit gives Him the power to communicate that truth to others. Billy Bray, the converted lascivious drunkard, proved what the Spirit of God can do in a life. He did not have a gloomy, dismal, sorrowful religion, but the joyous, victorious Christian experience which attracts sinners to Christ as honey attracts bees. The love of God so overflowed his soul that he frequently shouted aloud or danced for very joy. His Christian experience was so happy, so bright, so trustful, and so sunshiny, that

many of the great persons of the earth have been greatly interested in the story of his life. So the first qualification for God's service is an indwelling of the Holy Spirit.

The man God uses has the power of prayer. All that belongs to God, we can have for the asking. God holds out His full hands and says, “Ask, and it shall be given unto you.” How little time the average Christian spends in prayer! We are too busy to pray, and consequently too busy to have power. Prayer can do anything God can do; for the arm of God responds to the touch of prayer. “Prayer is the key that opens wide the inexhaustible storehouses of divine grace and power.” It brings a true knowledge of ourselves and our needs; it can cleanse our hearts from sin; and it has power to give us victory over temptations. Prayer has power to bring salvation to others. Waiting upon the Lord means something more than spending a few minutes at the beginning and close of each day glancing over some printed form of request. True

GOD'S BEST

I want in this short life of mine
As much as can be pressed
Of service true for God and man,
Help me to be my best.

I want to stand when Christ appears
And hear my name confessed
Numbered among the hidden ones,
His holiest and best.

I want, among the victor throng,
To have my name confessed,
And hear my Master say at last,
“Well done, you did your best.”

Give me, O Lord, Thy highest choice;
Let others take the rest;
Their good things have no charm for me,
For I have got Thy best.

—A. B. Simpson.

prayer takes time and thought, but it is the great timesaver. By prayer, the man of God lays hold on the promises of God, and reaches over the sea and around the world. What can prayer in a life do? George Müller became famous as one of the greatest men of prayer known to history. Without making his wants known to any man, but to God alone, over \$7,000,000 were sent to him for the building and maintaining of the great orphanages in Bristol, England. In all the years after the first orphan arrived, the Lord sent provisions in due time so that they never missed a meal for want of food. But the hours George Müller spent in prayer making his needs known to God will never be known. So the second qualification is an intense prayer life.

The man God uses has the power of a surrendered life. He has accepted the invitation, “Take my yoke upon you.” There are two bows or loops to a yoke. A yoke in action

has both sides occupied, and the minute we slip into place on one side, we know there is someone else on the other side. With Christ it is yoked living, yoked fellowship, and yoked service. Our yokefellow is always alongside. Every temptation that comes to us He has felt the sharp edge of, and can overcome. Every problem, every difficulty, every opportunity, He knows and is right there, swinging in rhythmic step alongside. Frances Ridley Havergal's surrender meant:

“Just to ask Him what to do
All the day,
And to make you quick and true
To obey.”

A surrendered life and will is the secret of light and power. It is also the secret of receiving the Holy Ghost. Many have longed and prayed and agonized that they might have the power of the Holy Spirit, but it came not. There was no complete surrender, there was no yielding of self to God. But when they yielded themselves to God, He came with power. The great secret of the Holy Ghost coming in upon us is the surrendered will, a yielded life. As a result of this surrendered life comes knowledge of the truth, power in prayer, and a heart overflowing with joy. Until a person becomes as clay in the potter's hands, until he lays all on the altar, until he prays, “O God, I put myself unreservedly into Your hands; do with me what You please,” then and then only can God use that man. For an example of an entirely consecrated life, look at the richness of the Christian life we find in Madam Guyon. Her life had gone through the furnace, and finally on July 22, 1680, the Holy Spirit opened her eyes, and the heavenly Comforter, the Spirit of God, took up His abode in her heart. Her life was then characterized by great simplicity and power. Revivals of religion began in almost every place visited by her, and all over France earnest Christians began to seek the deeper experience taught by her. Through bitter persecution, poisoning, imprisonment, in dungeons, and in banishment, she never lost her sweetness and power. Yes, the person God uses must be entirely consecrated.

The man God uses gazes into the face of God and “reflecting as a mirror the glory of the Lord, is transformed into the same image from glory to glory” (II Cor. 3:18). Separation from the world is essential. When some one asked Billy Bray how the world was getting on, he said, “I don't know, for I haven't been there for twelve years.” Also, the man God uses must be a picture of a seven-story-and-basement Christian. II Peter 1:5-7. The great trouble today is we have so many one-story Christians and the reason is neglect of the Word. A diligent study of the Word is absolutely essential. In summing it up, there is really only one essential to a life God uses, and that is entire and complete consecration. That starts at the place where he is born again, and takes in all else. For in his consecration he will be zealous, industrious, trustful, faithful, truthful, bold for the Lord, a student of God's Word, separate from the world, filled with the Holy Spirit, agonizing in prayer, and entirely pliable in God's hands. Hesston, Kansas.

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No. 11

A WARNING

By Ellrose D. Zook



ELIJAH Perkins was no minister. However, when it came to putting a person straight on religion, he did it as well as a seminary graduate. In the last five years he had been absent only once from his pew. He lived on the mountain-side, kept his own small house, cooked his own meals, did his own laundry, and canned his own fruits and vegetables.

It had been a good year for potatoes. So Elijah had saved a little from the extra potatoes which he had grown on his small lot. It was the day before Thanksgiving. Elijah started down by the mill and on towards the small village of Woodville where everyone would be at some time or other during the day purchasing foodstuffs in preparation for Thanksgiving Day. As he went toward the mill he noticed the old miller standing in the doorway. The mill was quiet.

"Not so busy to-day, are you?" called Elijah to the miller.

"Time for a short chat? Come over till a customer shows up."

So Elijah wandered over. The miller's beard was full of dust.

"Well, Elijah, people are all getting ready for the morrow. They kept the mill humming yesterday. I don't believe there was a single wheel in the whole mill that wasn't groaning."

The miller pointed out the mill lane, that led on down towards the village.

"There comes the Higgins' urchin to beg a measure or two of meal. I guess they have a hard time to make a living. With their sickness last winter, the broken leg he got working on the mountain, and then the fire, I tell you they have a mighty hard time. It has always gone against that young fellow ever since I knew him. I wish something could be done to help him."

The miller disappeared and in a few minutes returned just as the nine-year-old Higgins' child, the oldest of the seven, was shyly approaching the mill door. The miller handed the little fellow a small bag of fresh corn-meal taken from honest toll and a small sack of flour from the miller's own chest.

"Thank you very much, Mr. Miller," the boy replied politely.

"A nice little chap after all, is he not?"

"Yes. My wife told me yesterday that Mr. Richmond has ordered them out of the house. Three months, almost four, have passed since

the order, and you know what that means to a Richmond tenant. He has no patience or heart, nothing but an uncontrolled love for money."

"You know I have a mind, or I have had for some time, I had better say, to talk to Mr. Richmond and tell him to be more considerate than he has been. Remember that drunk he moved out in the street, and how his wife almost died from pneumonia contracted from exposure? Then the Smith widow with her five children,—"

"And I could name a half dozen others," asserted the miller.

"You know, I believe I shall go up by his place after I buy a few things."

"Better be careful. You might be stiff for a day or two from an unhappy reception on the Richmond farm. Of course, I know you are quick on your feet. I have hunted with you enough to know that."

"The Lord will protect me. See if He doesn't."

As Elijah passed Skinny Joe Higgins' place he could see two of the smaller Higgins children, dirty-faced, drawing finger pictures on a window steamed on the bottom half. Two ragged little fellows were trying



I GIVE THANKS

A living faith
I found in one today
Whose life is toil and grind.
And I give thanks to One
Who helps me seek and find
A living faith.

A ray of hope
Broke clouds of gloom tonight
When all was out at sea.
And I give thanks to Him
Who helps me clearly see
A ray of hope.

A life of love
Came boldly out to stand
For me when I was down.
I thank my God for human
Things: for faith, for hope, and
Lives of love.

—Archie R. Crouch.

to split some dried apple knots and roots which Mr. Richmond could do nothing with. Elijah shook his head.

He stopped for a moment after he reached the Woodville community store to look over the arrangement in the large show window. There was a box of shotgun shells, a double-barrelled shotgun, and a few bundles of unhusked corn. A stuffed rabbit was hiding under the corn. A turkey clung to an old black limb. Among the men in the store the conversation centered around hunting and turkeys, and among the women, meals and recipes. As Elijah entered the store he passed by a few storebox loafers telling hunting tales. When he came to his counter there was Mr. Richmond buying his groceries for the morrow.

"How about a fine turkey, Mr. Richmond? Have a few fine ones hanging up."

"Just a day too late, sir. I have a big gobbler, specially fattened, and ready for the ax," he grinned with satisfaction, looking down over his grocery memoranda to see how near he was to the end of the list.

Elijah Perkins stood by unnoticed. But he saw the mountain of groceries that eventually would decorate the Richmond table. Into his mind came Skinny Joe, who at this very minute was out in the mountain cutting railroad ties for a living, the two ragged urchins and the tough apple wood, and the slaving wife of the tenant of Mr. Richmond.

"I'll say something to him if he kicks me into the gutter, I will, I will." He made the decision and noticed too at the same time Mr. Richmond's number nines and his rough-boned hands.

"Quarter pound cranberries; half pound brown sugar; got a good ham end for roasting?"

"Yes, sir, Elijah, just your kind. Saved it especially for you. Knew you would be in for it some time today."

"Mr. Richmond has laid in a pretty good supply, hasn't he?"

"That fellow's got money but I want to get mine in an honest way," he asserted, snapping the string off the sack of cranberries.

Elijah walked up through the town. As he came to the western end somehow or other he felt a bit peculiar when he saw the large farm of Mr. Richmond, the fine dwelling house, and the barn painted that summer. But to Elijah Perkins, duty was duty.

"Howdy, Mr. Richmond."

"Howdy, howdy, 'Lijah Perkins. Quite a stranger on this farm, are you not?"

"No, no, indeed. My grandfather used to own this farm, and when I was but a small chap, I used to come to visit him."

"I guess that is right," he said, as his hand moved up and down over the chin of his smooth-shaven face.

"I came on a special errand, Mr. Richmond."

"So did a black bear, last night. He came from the mountain, too."

"Well, well, I heard there was one prowling around."

"I saw the tracks in some mud at the edge of the woods when I brought the cows this morning."

"Anybody go after him?"

"Just an hour or so ago three hunters started out."

"Maybe you'd come in, 'Lijah. Sure, come right in."

They retired to Mr. Richmond's office. He dropped into his desk chair and waved Elijah to a wicker rocker. Mr. Richmond was facing the woods. "Right up there where that red-leaved tree is, alongside the two big pine trees—that's where the bear marks are."

"Well, Mr. Richmond, I come to plead a worthy cause. I feel that you are a bit too hard on your tenants. Just on my way down town I heard that you have ordered the Higgins family out of the house."

"Not a word of it so," snapped Mr. Richmond.

"What, then, did you tell Skinny Joe?"

Elijah went straight for the truth, and his eyes snapped back at Mr. Richmond's. There was silence.

"Tell me something, Mr. Richmond. How can you be happy after you have ordered a poor family—not only one but many—out with no place to go? Give them a little time to get on their feet. You know Joe is honest. I suppose it was all right at times. But I think you have now gone to the limit. I can't bear it."

"Bear what?" growled Mr. Richmond.

"Well, to tell the truth, I don't know what; I guess you'll really be the one that will have to bear it."

"Bear what? I asked you."

"Blessed is he that considereth the poor."

"Haven't I built these houses for rent?"

I have donated a certain amount to charitable homes. I can't help that his family is so big and that he is unable to support it."

"Well, here you are in your fine home, plenty to eat and wear; tomorrow a fine turkey roast, cranberry sauce, and I don't know what all. Can't you at least show your gratefulness to the Lord by sharing out a little? The miller told me that the Higgins' would have 'possum or coon, I forget just now which, for their dinner. I can't remember what else they will have, but a mighty scanty dinner."

"I've got to work and scratch and so must Joe Higgins." Richmond whirled in his wheel chair and began fumbling among some papers on his desk.

Elijah didn't know what to do. Finally he arose. "Well, Mr. Richmond, I just felt that the Lord wanted me to remind you of how you have been blessed and that maybe you

ought to share up a little, be more generous to others. Just a word of warning."

The words had scarcely been uttered when a bit of shattered glass sprayed over the room, accompanied by a shrill, but faint, whistle, and a sharp thud in the wall. Mr. Richmond whirled around in his chair and put his hand to his head. To Elijah he looked like a ghost. He said not a word but his eyes bulged as he faced Elijah.

"What's the matter?" asked Elijah.

Still, a deathly silence reigned in the office.

Finally, Mr. Richmond asked, his voice weak, broken, and blurred, "Do you know what that was?"

Then Elijah began to examine. There was a small, round hole cut neatly out of the window facing the mountain. Directly opposite, about two inches above the desk was another hole in the plaster.

"Pretty close call, Mr. Richmond."

"I told those fellows to be careful of the direction they pointed those high-powered rifles." Mr. Richmond paced the room. Then a scream came from the other room. He glanced at the hole in the wall and was gone in a flash. Elijah followed. Mr. Richmond's little daughter, Hazel, was crying wildly from fright and disappointment. Something had penetrated the thin wall and broken a beautiful piece of china decorating the buffet. It was a cup her father had bought for her, and she prized it highly. Mr. Richmond picked her up in his arms and took her over to the office.

"Look, dear. The bullet was so near to daddy's head."

"Oh, Daddy," she cried, and threw her arms around his neck."

Elijah Perkins slipped quietly out of the office, for he heard the rest of the family coming towards the scene of commotion.

Early the next morning just as Elijah was about to push the ham roast, sprinkled with brown sugar and forested with cloves, into the oven there was a rap at his door. It was Mr. Richmond. "We all want you to come to our place for dinner today. Can you come?"

"I am just about to put my roast in the oven, Mr. Richmond."

"It'll keep this cold weather. We'll be looking for you," and with a wave of the hand he was gone.

On his way down to the church a little later Elijah saw on the Higgin's porch two baskets heaped to the handles with packages.

"If those baskets aren't Richmond baskets, neither am I Elijah Perkins."

He looked up and down the road. No one was in sight. Quickly and quietly he walked up to the baskets. Under one of them he found a paper:

To Mr. and Mrs. Joe Higgins and Family—May you be grateful to the Lord on this happy Thanksgiving Day.

The Richmonds.

"Praise the Lord," said Elijah, his heart beating hard. He brushed a tear or two aside and went on his way to the church service to thank God for the wonderful blessings of the past and to get new inspiration for himself and to pass on to others.

Scottdale, Pa.

THE THANKFUL LIFE

By Josie Rehkugler

"And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will. On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the Lord." To me, these words of Moses foreshadow those of Paul in Romans 12:12. In Moses' day those who "at their own will" offered a specified peace offering to God were accepted of Him. First a sin offering must pave the way for reconciliation, then a peace offering demonstrated publicly the appreciation for the forgiveness experienced. Paul and the Roman brethren accepted by faith the sin offering of God's Son and presented their bodies as a living thank offering.

And Moses was right! The thankful life cannot be shammed; it must be voluntary and sincere. And none can be left of it "till the morrow." No man can make reservations when offering himself to God—the offering must be complete and comprehensive: He is the Lord! The degree of our thankfulness and devotion to Christ corresponds exactly to the value we place upon the atonement. If I live selfcontentedly without making any special effort to save others, I am simply saying to God that my appreciation for what He has done is not great.

To be really happy in the Lord, a continued self offering is necessary. The happy life is an offered life. We are chosen as a holy priest-

hood "to offer up spiritual sacrifices, acceptable to God by Jesus Christ." When we give a gift we are pleased when the recipient tenders his thanks, for thereby we know that our act was accepted as a token of love and esteemed as such. If this be true, how much more is Jesus delighted to receive our thanks! How much we have to be thankful for! First, there is life—eternal life. It is a gift so wondrous that language cannot do it justice. II Cor. 9:15. It is a badge, the password by which we can have access to the storehouse of heaven. We all ask God for many things, but not all of us receive the things for which we ask. Why? Can it be that God is withholding what we are now asking for because we did not thank Him for what He has already given us? Paul advises us that our requests should be accompanied with thanksgiving for former blessings. We should be more proficient in thanking Him than in asking for desired blessings.

The Christian's aim in life should always be to honor the name of Jehovah. We are saved to serve, not to sit idly by. The only thankful and happy men who ever lived were servants of God. When the Psalmist burst forth and praised the Lord other people heard his praises and were glad. Good will and a thankful spirit inspire identical reactions in others. Thus by magnifying God the Psalmist led others to see His goodness, who perhaps, had not given

thought to God's loving care. Psa. 69:30, 31. Which impresses you more, which do you think is the more gratifying to God—a prayer that is composed entirely of petitions or one in which thanksgiving is prominent?

How often do you thank God for your ministers. I realize that as a general thing we do not bubble over with thanks to God because of them. But that is unjust. I once asked a boy in a class I taught to give one reason why we should thank God for our preachers. His answer was, "Because we don't have to pay them." I am sure he was not expressing an original idea but simply an impression received from his parents. Some of us have such a passion for obtaining a little wealth that we never see the better things God has for us. We like to talk so much of what we have "given up" for the cause of Christ. Should it be so? Have we done anything more than simply that which was right? How unreasonable we would have been to have done otherwise!

Have you ever been confronted with seeming defeat in your life? Have you ever doubted the truth of God? Likely you have; and if so, what did you do? You prayed! Yes, and I dare say you prayed more fervently than ever before—and your sorrow was turned to joy. But here we often blunder. When victory is ours at last and Satan's snares have been shattered, we be-

gin to exult in our own deliverance—frequently complimenting ourselves rather than giving "thanks to God" who causeth us to triumph." The devil so often converts God's testings of us into temptations, and uses our very victories to bring us low.

"What shall I render unto the Lord for all his benefits toward me" (Psa. 116:12)? I should render Him my life. It is the most and the best that I can give. It must be consecrated forever to Him—the thankful life can only be the result of consecration. The thankful life is pre-eminently a practical life. I dare not suppose it is for a select few. It is for me as well as for you. I must preach the Word by practical Christian living as sincerely as my pastor declares it from the pulpit. At this season of the year, as a rule, we are apt to be rather vociferous in declaring what all the Lord has done for us. Well and good, but let us not forget that God is just as good to us the remaining eleven months. The world needs our testimony all the time. The sinner cannot help seeing Jesus in His followers. Therefore let us bend our efforts to demonstrate the practicability of Christianity, despite all obstacles and trials that may confront us. My life and your life can be a thankful life; it ought to be a thankful life; nay more, it must be a thankful life.

Lancaster, Pa.

"NO GREATER LOVE" A Missionary Day Story

By Arline Yoder

Her great-grandfather was a clergyman; her grandfather had adopted the slogan, "like father, like son"; and her father was an earnest Christian worker in the little parish church in Bedford. Jane had always resented this heritage. How often contempt would surge within her breast as her school chums poked fun at her for being held down by a rod of discipline that was stern. She resolved that if ever she would be free from the shackles of such circumstances she would never again be named among a clergyman's family. "Too pious," "goody-goody," or with whatever other expression they termed her was more than her pride could endure. Yet in spite of all this there was no more popular girl in all Bedford than Jane and none more beautiful. She was the life of the parties and no one had any fun unless Jane was there to "start it off." Never before had she tried so hard to change her schoolmates' attitude toward her so-called pious nature as in her senior year at Bedford College, and with surprising success. One of the boys is said to have remarked, "She will snap out of it all right." The change was so radical that it had reached the point of frivolity. So concerned were the parents about the girl going to school card parties, dances, et cetera, that her name was mentioned in the Wednesday evening prayer meeting, and week after week the praying band prevailed with God for her precious soul.

Commencement week came and passed. She now held her degree, but no position stood with outstretched arms to welcome her as she had supposed. The only thing left to

do was to, "fall back again in the same old rut as prior to my college days," as she put it, that of assuming the responsibilities of a farmer's daughter. The summer wore slowly on, and with the passing of the beautiful, warm days a restlessness and anxiety began to stir within her soul. She thought much during those days—she had time to think in the quietude of the great out-of-doors. But try as she would she could not quiet her restless fears. Yet not for all the world would she betray her feelings and let others know that she had any thoughts about God. She had always pictured God as a stern, cruel being ready to deal out vengeance to anyone who committed the least insult against Him. Fear almost paralyzed her as she thought of it. Oh, that she might flee from it all! But whither should she fly? The future looked dark. In the presence of others, however, an unnatural luster shone from her eyes, and forced gaiety covered up her real feelings—even to the extent that observers told her if she did not sober down they were sure that something dreadful would happen. How little they realized that within her own self she was sobering down at a tremendous rate!

Often she would take a favorite book and hie away to the brookside to be alone with her thoughts. There she would spend hours thinking and wondering why a cruel and just God would create such a marvelous universe, or all the brilliantly colored birds that warbled sweetly as they sat in the boughs which overhung the murmuring stream—wondering why He would fashion the cool, fresh grass or the little white daisies that nodded at her in the

breeze. All nature seemed to sing to her in a minor key, even the wind as it played among the willow leaves. But all her wondering merely reverted again to the original thought, the thought that had been implanted within her, that God would bring sure punishment on sin, no matter how small the sin. It was settled in her mind that she would never be able to live a sinless life. In fact, she wondered if anybody ever did.

The summer ended, and still her mind was chaotic. Would it never cease troubling her—that accusing little voice within her?

November and the Thanksgiving season brought with them warmth and gladness after a period of cool weather. The day before Thanksgiving Jane again found the brookside a fair retreat. "Thankful? Thankful for what?" Jane found herself repeating. "Who, as miserable as I am, could be thankful?" she argued bitterly. "I'm tired of it all, everybody makes me tired—always talking about being thankful. Thankful for what, I ask?" She picked up "A Tale Of Two Cities" and started to read where she had stopped the day before. Her nerves tingled as she visualized the dramatic scenes. At last the story was ended and she threw the book on the ground in disgust. "The idiot!" she cried audibly. "The idiot!" she cried more emphatically, as she buried her face in her hands.

"And so would you say such was I?" Jane turned her head in sheer fright and simultaneously jumped to her feet. "I—I—was just talking to—to myself. I didn't know anyone was around," she exclaimed breathlessly. She found herself face to face with a perfect stranger whose gaze lingered as if spell-bound. He was handsome and, besides that, his very manner proved him to be a man of strong personality. Jane, too, was found in all her loveliness, with the tired wind blowing her stray locks against her cheeks, and the old gaiety returning in her voice and manner. As she looked into his fearless eyes a string of her heart's own lyre was touched, and a most beautiful chord resounded through her being.

"And is there no one with whom to talk that you must seek pleasure talking with yourself?" he mused.

"Sometimes it does one good to speak one's thoughts aloud," she argued. "Pardon my curiosity but I could guess you are a hunter, seeing you are in hunter's clothes, am I right?"

"Quite so—quite so, in more ways than one—and have as yet found nothing," he said thoughtfully.

"Rather encouraging, is it not?" she chided.

"One dare not be discouraged so easily," he answered more thoughtfully. "Would you mind sitting here by the brookside and telling me who the idiot might have been that disturbed your quiet thinking?"

"But, sir," she exclaimed, "you are a stranger, you haven't told me your name."

"My name? Brown—Gordon Brown. And yours, if you please to tell it?"

"Jane Avery, sir," she almost laughed at the boldness with which she spoke her last name—that name that had so long been associated with the clergy.

"Avery—hummm—Avery—"as if groping for suitable words.

"Yes Mr. Brown, Jane Avery," she cried emphatically, and almost provoked. "But getting back to your request—it is really ridiculous, but I have been reading in this book how Sydney Carton deliberately disguised himself so that he might die under the knife of the guillotine in the place of his friend, Charles Darnay. Think of it—of his own free will! Then Dickens has Carton say this as the knife was about to fall, 'I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.' Did you ever hear anything quite so ridiculous? Anyone would be an idiot who would die in order that another might live. I wouldn't give my life for anyone—I love life too much for such a dreadful sacrifice."

Both sat in thoughtful silence for a few moments, then the young man spoke in a rather uncertain tone, "Well—and what of it? Has anyone ever asked you to die for the sake of another?"

"Oh, no, of course not! How absurd of you to ask such a question. No one need bother about asking me to either. Each pays the penalty for his own mistakes, so far as I am concerned. But why talk about nonsense? To change the subject, hasn't it been a lovely day?"

"Beautiful! But suppose I do not wish to change the subject? Suppose I do not agree that we were speaking nonchalantly? I wish to ask you a question, Miss Avery. Has anyone ever died in your stead so that you could escape death?"

"Never! Mr. Brown. I've never had any narrow escapes from death, and if I ever do I want no one to risk his life for me."

"But have you never known that 'All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all,' that 'In due season Christ died for the ungodly'; and, although 'All have sinned, and come short of the glory of God,' yet, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life?'"

"Oh, you are quoting scripture to me now! But seriously, do you not think that God will punish us for our sins?"

"Now you are getting close to the point I want you to see, Miss Avery. Whether you wish to acknowledge it or not, Christ died for you so that you might escape eternal death. If you stubbornly reject the sacrifice He made to atone for your sins, God will hold you accountable and judge you accordingly. But if you do accept it, 'though your sins be as scarlet they shall be as white as snow' in the sight of God. All you need to do is to believe and accept His kind mercy."

"Oh, Mr. Brown, it is so wonderful—so simple. I do believe," she exclaimed as a peaceful joy flooded her soul.

"Now, Miss Avery, just one more thought and I must be going, for the sun is already setting. I am as happy as you are that you have found peace with God, but do you feel that your part is wholly done?"

"But I don't understand—you said I merely had to believe and accept, and I

have already repented from the bottom of my heart."

"True! and God gave you peace. Now what do you plan to give Him in return? 'Greater love hath no man than this, that a man lay down his life for his friends.' But I must be on my way," he said, rising to go.

"Thank you so much, Mr. Brown, I enjoyed this conversation. I shall remember all you have said. You surely must be a zealous Christian."

"Yes, Miss Avery, and I am a hunter of souls. God's ways are past finding out. Little did I dream this afternoon when I started out to hunt rabbits that instead I would find a soul to win for God and . . . Goodbye." He disappeared in the woods on which dusk had just fallen.

Jane went home rejoicing in the peace of God, but deep in thought. The words, "Greater love hath no man" kept repeating themselves in her mind. She could not quite comprehend what her visitor had meant by them. He, himself, was a puzzle to her. From where had he come? She had never seen him before. He had left as quickly as he had come. It was as a beautiful rainbow, at which we stand in awe and gaze, and ere we have ceased looking it is gone, and we know neither whence it came nor whither it went.

The following morning dawned clear and beautiful. Special missionary services were to be held in the little church. Jane was fighting against a strong desire to go. It had been a number of years since she had been inside the church. As yet no one knew about the event of the previous day, and she was a bit timid about revealing it. At length, however, in a careless mood, to cover up her serious feelings, she made it known that she expected to join the family when they started for church. They looked at her dumbfounded but said nothing.

The little church was almost filled when they arrived. Jane managed to find a vacant seat in the rear while the rest of the family

were ushered to some vacant pews farther toward the front. The quietness and solemn hush disturbed Jane; she wanted to run away, but she remained seated. As the hand of the clock reached the appointed hour someone announced a hymn. The song rang through the building:

"Am I a soldier of the cross,
A follower of the lamb?
And shall I fear to own His cause,
Or blush to speak His name?"

"Must I be carried to the skies
On flow'ry beds of ease,
While others fought to win the prize
And sailed through bloody seas?"

The song was ended. But Jane was thinking—thinking hard. She had heard that song many times, but heretofore it had meant nothing to her—but now—. Her thoughts were disturbed by the introduction of the first speaker of the afternoon, Gordon Brown, a young man from an eastern school. Her heart raced wildly as she saw his brown eyes of wondrous depth as he gazed for a moment over the audience. His deep voice and his very manner thrilled her.

"'Greater love hath no man than this, that a man lay down his life for his friends,'" the words came slowly and clearly. Jane was sure that his eyes were gazing into her very soul as he quoted the text, and her face flushed. As he spoke she saw him only through misty eyes. Could it be possible that Jane found herself weeping—in church? He spoke of sacrifice and heroism in the service of Christ, of dying, if need be, for the cause. And even our faithfulness in that could never repay our debt to Christ.

Jane went home that evening and pleaded with God to cleanse her selfish heart and give her a spirit of service and a life of service. And day after day she tried to do something for Him though small it might be.

The following spring when nature began to clothe herself in all her loveliness, and balmy breezes returned, and the brook began to sing its cheery song again to the flowers that grew along its banks, a cheery message sang itself into the heart of Jane Avery. A letter had come from an eastern state with the following message:

"Dear Miss Avery:

"Are you convinced that you owe your life, your love, your all to Christ? The call comes for service in the Southern mountains. Are you willing to sacrifice, die if need be, for Christ there? I have been very definitely led of the Lord to ask you to share with me the perils there. In a few weeks I shall come to Bedford to hear your decision. Pray much.

"Sincerely,

Gordon Brown."

Jane laid the letter on the table and glanced out of the window—far out toward the brook. It was a sacrifice—but, "Greater love hath no man than this, that a man lay down his life for his friends." Then she dropped on her knees and with tears streaming down her whitened cheeks, she said, "Lord, I can not, I dare not refuse—I'm willing to go, anywhere, I'll gladly go. My life is consecrated to service for Thee and my fellowmen. Amen." She arose from her knees with this refrain in her heart, "No greater love. Ah! no greater love!"

West Liberty, Ohio.

GOD'S PLAN

By Arline Yoder

Dear Lord, in dust my cherished plans
In crumbling fragments lie;
My anxious efforts all undone,
And even hope could die.

I grieve, but ah, 'twere mere design
Of human heart and mind.
I tried, alas, to hasten God
His plan for me to find.

I've learned the bitter lesson, Lord,
Of hasty plans, self-made;
I thank Thee from my wounded heart
That Thou didst come to aid.

For now I know Thy plans are best
As Thou art only wise,
And knowest what the future hath
Of troubles that may rise.

Now day by day unfold to me
Thy glorious plan's design,
And knowing, then, no better plan
To Thine I will resign.

Mysterious are God's wondrous plans,
Nor can we understand
Until the rich design complete
We view in heaven's land.

West Liberty, Ohio.

CHRISTIAN MONITOR PULPIT

AN ACCEPTABLE OFFERING

Leviticus 22:29, 30

By John E. Leatherman

TEXT: Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.—I Pet. 2:5.

The near approach of a day of thanksgiving once more draws our minds in a special way to the goodness of the One we love. It takes us back to that day when the light of His love shone upon our hearts and Jesus Christ came into our sin-cursed lives—that day of days when first we experienced the joy of heaven-born peace. That was the beginning. We think further of His personal interest in us along the way, the rod of chastening, the word of guidance, and the reassuring promise. Our failures, the offspring of disobedience and rebellion, left their stains; and some lessons were hard to learn—we were so dull—but out of the blackness He always formed a star and diffused within our horizon a new glow of hope. Oh, praise His name for that blessed peace! On the wall to my left hangs a little gem from the Scriptures which reads, "We know that all things work together for good to them that love God." Near by there is a fitting little refrain: "Jesus Never Fails." These little reminders of all-sufficient grace have frequently routed Satan who is ever on hand to form a doubt or temptation out of a trying and discouraging situation.

Then there are parents and precious friends through whom God has enriched our lives, whose kindly words, examples, and prayers we should keenly miss. They have been of untold value in making us what we are. Let no one boast of personal attainment. "What hast thou that thou didst not receive?" In dark contrast with the humble Nazarene who acknowledged His life as of the Father, one of the most abject of creatures is the person who is so devoid of virtue or principle that he can boastfully attribute all his assets and gains to his own ingenuity without one iota of recognition for the many contributions to his life from outside sources. In the light of the Scriptures and the dictates of sanctified common sense, this self-made-man idea is not the thing it is claimed to be.

When we think of the condemned man who awoke to find himself in the midst of fiery torments, we thank God for the opportunities for development and service He has given to us through the blessings of mental, spiritual, and physical health. The rich man must have had many talents, but he wasted every one of them. He turned down his last opportunity, and it lay right before his gate! All too frequently we fail to appraise our blessed circumstances until we wake up in the pangs of remorse. Its sting is sharp, but it is only the commencement of anguish to those who persist in playing with duty and conscience.

Doubtless we have thanked God with our

lips, but let us return and notice the text. We need to go deeper. "Ye also, as lively [living] stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, ACCEPTABLE to God by Jesus Christ." Recently my attention was called to one who had been deprived of the normal mental faculties that it is our privilege to enjoy. He had no opportunities or hopes for usefulness in this life. But with my look at that afflicted one, just as quickly came the startling thought, "You might have been like that, but you are not. Therefore, because you have been blessed, you owe a debt to the One who has blessed you. You have an advantage this poor man does not have." This thought presents an obligation that demands the attention of every right-thinking person. You are not what you are through what worldlings call fate, but through the tender mercy of God. The stern thought of what we might have been ought to prompt each one of us to pause with reverence and search our own souls that we may see to what extent we have really acknowledged our treasures.

In the epistle to the Romans, after weaving out a matchless syllogism on the atonement wrought in Christ, the inspired apostle concludes with, "I beseech you THEREFORE, brethren, by the MERCIES of God, that ye present your BODIES a LIVING SACRIFICE, HOLY, ACCEPTABLE unto God, which is your REASONABLE SERVICE." God's matchless grace being in retrospect, this is the sane, logical conclusion. Now, we would inquire, on what ground dare anyone who professes to follow Christ attempt to reduce this reasonable service to a state of subordination by substituting a lot of prefatory thank-you's and praises? And this sort of shallow religion is everywhere found under the label of real Christianity. Good church people, good in their own eyes, flock to cathedral or meetinghouse on Thanksgiving Day or Sunday, lustily join in singing, "Praise God From Whom All Blessings Flow" and dutifully make their contribution to the poor, thinking that these offerings are all God requires of them. But all the time the heathen are going down to Christless graves by the millions, countless numbers of people are staggering their weary way through a life of sin, strife, and misery, wondering what it is all for, and Satan is allowed without interference or protest to wield his cruel and merciless sway. Is this the holy and acceptable sacrifice? No, no, no! I can almost sense the grieved feeling of an offended God as He thunders out of the holy place: "Bring no more vain oblations. . . . Your appointed feasts my soul hateth; they are a

trouble unto me." I think I can hear Him say, "Away with all your superfluity and feigned holiness. Take a lesson from that poor widow yonder. She is casting in ALL SHE HAS."

Indeed God wants our praises, thanks, and material offerings, but He wants much more than that. He wants US, our bodies and minds, consecrated to His will and service, because the amount of work to be accomplished is tremendous and its nature demands it. Of the Macedonian churches Paul observed that "They first gave their own selves to the Lord." Not all, of course, will occupy places of leadership, but the great truth that ought to be riveted in every mind is that all those who are under the Blood are not only dead unto sin but alive unto God and each has a responsibility to meet. It is a calamity that there are so many talented but unconsecrated Christians (?), who, if they would yield themselves to God could be powerful contenders for the Truth and mighty soul-winners for the Lord Jesus Christ. I say it is a calamity because opportunities that make for eternal consequences are trampled under foot and the Church and her Head are brought into disrepute by these unworthy disciples. The worthy name of Jesus is blasphemed because of them.

If God wants you in the pulpit, in the mission field, or in any other definite place of service, do not think that He will be satisfied with anything less than yourself. He cannot accept substitutes. Sisters, what would you think of that young man who is interested in you should he send a substitute instead of coming to visit you himself? And brethren, you would not play a trick like that, would you? Then why not give God a fair deal? You affirm belief in Christ? You do well. But prove it by identifying yourself with Him in His example of complete self-sacrifice—He humbled himself and became obedient unto death. . . . Wherefore God also hath highly exalted Him." Would it be just for any of His disciples to take a shorter cut to glory than He Himself had to take? We express our praises and thanks, but let us prove that they are genuine by offering up our very lives as spiritual sacrifices, acceptable sacrifices. Let us make it our business to thank Him with our lives in addition to the gratitude of our lips.

Doylestown, Pa.

ASPIRATION

Make yourself worthy of great and honorable success by right thinking, lofty aspiration, and energetic action. Realize that you have unlimited unused resources at your ready command. Make every day contribute in a definite way to your highest progress. Today is the day to do your best work, to achieve all of which you are now capable, and to aspire to still greater things.

Grenville Kleiser.

Editorials

Jottings

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Thanksgiving time will soon be here, when much attention will be called to the blessing and privilege of giving thanks to God for the many blessings He is constantly bestowing upon us. This is well, but our life should be a constant hymn of praise. His mercies are extended to us continually, not simply at one season of the year.

* * * *

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody" (Isa. 51:3). Thus sings the prophet Isaiah in one of his sublime passages. Have we entered the land of promise where we can enjoy the healing streams of mercy and grace as they flow from the throne of God to our thirsty hearts? If so, we should revel in its joy and gladness and our hearts overflow with "thanksgiving and the voice of melody." "O give thanks unto the Lord; for he is good: for his mercy endureth for ever."

* * * *

"He leadeth me, oh, blessed thought." It is indeed a blessed thought that we have our mighty Lord as our Leader. In one of the European countries the ruler has assumed the title of "The Leader," and millions of people look up to him as the savior of their country and regard him with a feeling almost akin to worship. But we have a greater Leader than any earthly potentate. He is the King of kings and Lord of lords, and yet He stoops to lead us to the green pastures and the still waters. If we have lived close to Him during the past year we have been conscious many times of His gracious leading. One of the wonderful blessings of the Christian life is that we have a Leader and Guide who will go before us and show us the way to walk in our course through a sinful world that would constantly lead us into forbidden paths.

"Living on Thanksgiving Avenue"

We just ran across this expression in our reading and were impressed not only with its catchy phrasing but with the truth which it conveys. It expresses in cryptic form the thought that our lives should be permeated with the spirit of thanksgiving. It is something like what the apostle Paul expressed when he said, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving" (Col. 2:6, 7).

The tendency of mankind is to be unthankful and ungrateful, especially toward God. We see this in the history of the human race as recorded in the Bible, and even in the people of God. The Israelites, although crying out for relief from the slavery of Egypt, soon showed rank ingratitude to their God after they were delivered and on their way to a better land. We see it today in a marked degree. Peo-

ple not only fail to render thanks to the Giver of every good and every perfect gift but even fail to recognize His existence. Every blessing from His bountiful hand is taken as a matter of course, and no pretense is made of even rendering any expression, in word or deed, of thanksgiving for these innumerable benefits.

Perhaps one can not expect too much in this respect from the people of the world, who are living in rebellion against God, but the Christian should certainly be thankful unto the Lord and praise His name. Paul urges us to live a life that is "abounding in thanksgiving." That means that we must give thought to the blessings that we enjoy. Thanksgiving Day is helpful in this respect, for it causes us to stop and to think of the rich gifts that we are constantly receiving from our Bountiful Father. But this is not enough; it will not do to pay a short visit to Thanksgiving Avenue once a year; we should be constant residents upon that delightful thoroughfare.

We said it is necessary that we take thought of our blessings. The thankful life is the thoughtful life, or vice versa. "It is the common things, the blessings of everyday life, that are hardest to appreciate truly, because they have become so common that we take them for granted, as natural bounties which are our due. Unless we look at life with open and perceptive eyes, the uncommon tends to become commonplace. A sensitive nature, in tune with God, is needed really to see and appreciate the good things which we regularly receive. 'If the sun were to appear only once in two hundred years, how men would await its brilliancy!' a great thinker well said. Yet, because the sun rides in majesty across the heavens each day in the year, the millions of earth-bound minds fail to appreciate the health-giving and beneficent force."

And so we could go on. One aged brother whom we know personally and love, says that he tries to remember to thank God every time he takes a drink of water to refresh his body. Yet how many of us fail even to remember that pure, health-giving water is one of the greatest temporal blessings which God has given us! Many of us go through at least the form of giving thanks for the food that we eat, but multiplied thousands, many of whom are professing Christians, do not even make this gesture of thankfulness. "He is a good man who can receive a gift well," said George Eliot. There is much food for meditation in that statement. All our possessions are gifts of God. Do we render to Him the thanks that are due to Him as our bountiful Benefactor?

By all means we should thank God for these many temporal blessings which we enjoy. But the thankful life is, after all, based upon our spiritual relationships and attitudes. Paul states this very forcibly in the text which we previously quoted from Colossians. If we have received Jesus Christ as our Savior and Lord, we should walk in Him, be rooted and built up in Him, and established in the faith as we have been taught it from His Word. With that intimate, abiding spiritual relationship and holy walk, the natural result is a life abounding in thanksgiving. Having met these conditions, we can and will live on Thanksgiving Avenue.

"To our bountiful Father above,
We will offer our tribute of praise,
For the glorious Gift of His love
And the blessings that hallow our days."

"What the World Needs Is Jesus"

All will admit that the world needs something. People everywhere recognize that it is in a sad state of turmoil and distress. Statesmen wrestle with its problems and try many panaceas to cure its ills. Some may help for a while, others may be positively injurious, but all seem impotent to touch the spot of greatest need. Kingdoms and rulers rise with great promises of leading the people out of their distresses to better times and greater happiness. They flourish for a while, but are soon replaced by some other more promising system or personality. Philosophers and economists and educators propound this and experiment with that in the hope of bringing "happy days" to distressed nations in a troubled world. But the world goes on in its dizzy pace, reeling like a drunken man, staggering still farther toward the abyss of chaos and destruction.

The reason why the hypodermics that are being constantly administered by harassed statesmen and their advisers do not bring permanent relief is because they do not reach the real cause of the trouble. The forces that are tearing down the structure of modern society and civilization are deeper than the social and the economic. They are spiritual forces, the powers of the "rulers of the darkness of this world," of "spiritual wickedness in high places." All the injustices, inequalities, oppressions, vices, and miseries, and distresses of this world can be traced to one common cause—sin, and back of sin, of course, are the evil spiritual forces which we have just mentioned.

Sin came into the world at the time when the first inhabitants yielded to the temptations of Satan. God had a remedy already provided in the plan of salvation through our Lord Jesus Christ. In the fullness of time Christ came in the flesh and gave His life as a ransom for the sins of the whole world. The blood of the crucified Christ is the only remedy for sin. The ascended, interceding Christ is the only One who can keep us free from sin and lead us into the paths of truth and right. He can change lives that are steeped in sin and unrighteousness into such as are pure and upright. He can make a new creature out of every one, no matter how sinful, who comes to Him in faith and accepts salvation. In short, what the world needs is salvation through Christ and His guiding hand in the affairs of men.

"What the world needs is Jesus,
What the world needs is Jesus,
Lifted up was He to die
Between the earth and sky,
What the world needs is Jesus."

The third Sunday in November has been designated by our church as Missionary Day. In many of our Sunday schools and churches special missionary programs are rendered, and all the services of the day are given a missionary emphasis. The children bring the returns of their invested

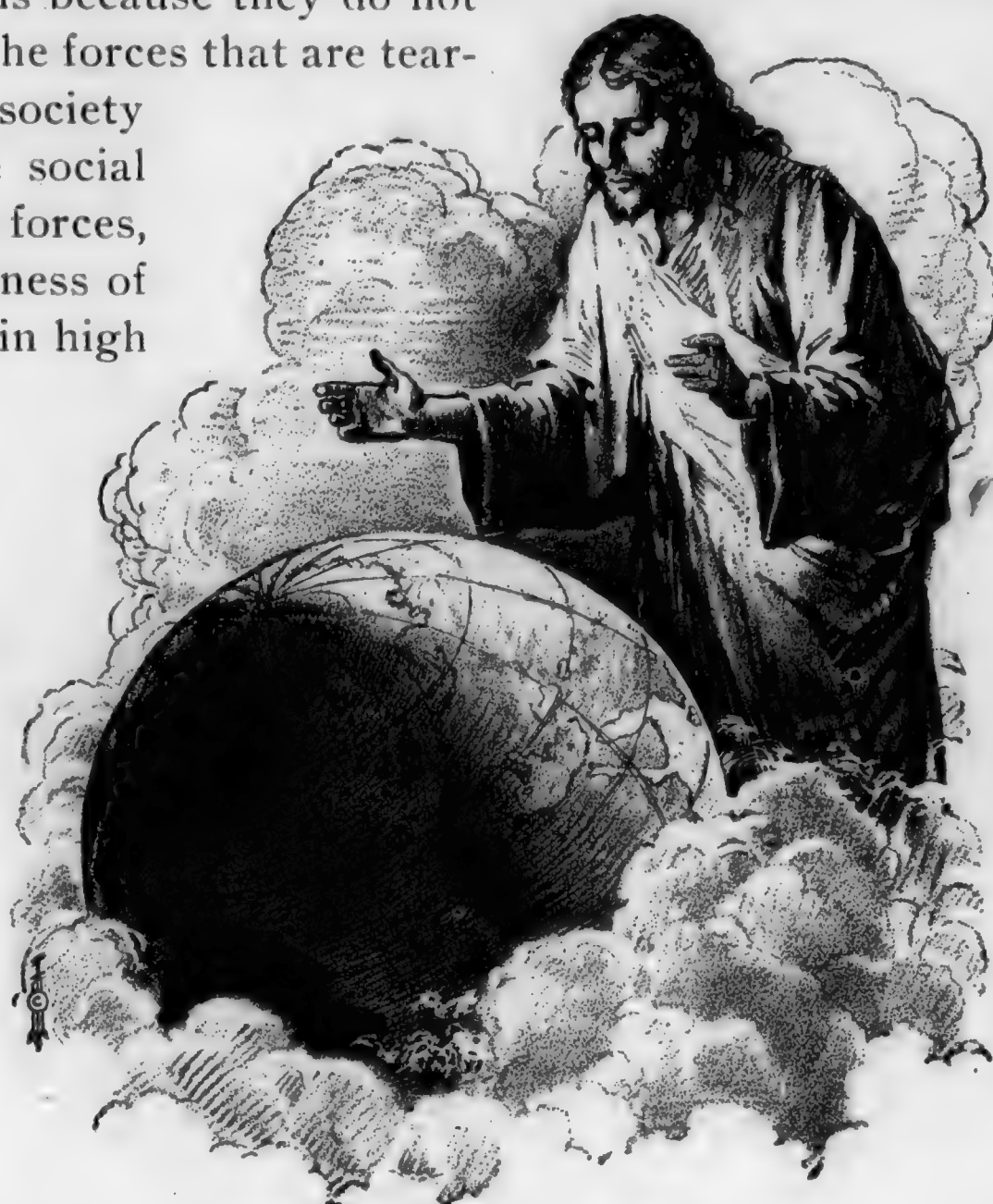
quarters and their savings boxes. Special programs for the day are printed in the Young People's Meeting department of this issue of the Monitor. The Youth's Christian Companion for October 28 and Words of Cheer of October 21 and 28 give much material of missionary interest. A number of articles in this issue also give interesting facts which we believe will be helpful in supplying Missionary Day material. The General Sunday School Committee in co-operation with the Mission Board also sends out small Missionary Day Bulletins to the Sunday schools giving missionary facts and instructions as to how the day may be appropriately observed. We trust that the coming Missionary Day may deepen the conviction of many, both children and adults, that the greatest need of the world today is Jesus.

Our Special Offer

On the back page of this issue of the Monitor will be found a number of special offers to those who desire to help the cause of spreading Christian literature by sending in new subscriptions to Christian Monitor. The gifts are explained there, and we believe you will find them all useful and worth while. We offer these to compensate you for any work that you do in getting new subscribers. By taking advantage of this offer we believe you will be helping three different groups: Yourself, for you will receive a worth-while reward for your efforts; your friends, for we feel sure they will appreciate knowing about the Monitor and enjoy reading it; and us, for we will thus have a larger constituency and can enlarge our sphere of usefulness and helpfulness.

We want to call special attention to the plan of renewing your present subscription if you send in two new subscribers, as well as to the liberal club offers. The Monitor will be sent to ten or more individual addresses at the rate of 75 cents a year; and the same number to a single address at 50 cents per year. The Monitor contains much material that will be especially helpful to Young People's Meeting and Sunday School workers. These organizations, or congregations as a whole, will find it to their advantage to subscribe for a large group in this way. Let us work together for the common cause of strengthening our Christian lives, building up the Church, and extending the Cause of Christ, through the medium of Christian literature.

During the coming year we expect to have many good things to present to our readers. Besides the regular features a number of new series of articles will appear either with the January number or soon thereafter. Fuller announcements will be made later. We are constantly striving to make the Monitor more helpful to our readers, and to this end we solicit hearty co-operation in prayer, contributions, and subscriptions.



"What the World Needs is Jesus"

Christian Life

MODERN SIN

XI. A Wolf in Sheep's Clothing—The Card Table

By Robert C. Campbell

The material for this article comprises the greater part of a chapter from a recent book, entitled "Modern Evils," by the above-named author and published by the Fleming H. Revell Company. Both Mr. Campbell and the publishers gave their permission to reprint this section of the book, and we hereby publicly tender our thanks for the privilege. The entire book contains stirring messages concerning some of the most menacing modern evils and may be obtained from the Mennonite Publishing House, Scottdale, Pa. Price \$1.25.

Redeeming the time, because the days are evil.—Eph. 5:16.

It is my purpose in discussing this question to be honest, fair, and free from personalities. I trust that you will listen and receive the message in the same spirit. Many times those who participate in playing cards may feel that anyone who attacks the practice is their personal enemy. I am not your enemy. I am your friend. Let us now candidly and honestly look at the question, not so much as it is related to you personally, but look at it as divorced from yourself and your personal interests altogether. I am seeking a verdict. If I am unfair, dishonest, mean and ugly, and if I misrepresent the facts, it will only count against me, and I will thus fail to get a verdict.

I do not consider cards our most detrimental social influence. I do believe it is doing an unknown and a large amount of harm. I do not mean to say that cardplayers are sinners above all sinners, but I do see great harm in it. There are uncounted cardplayers who are worthless to the Church, and, of course, I know there are multitudes who do not play cards who are worthless. One cause leads the one to worthlessness; another cause leads the others to be worthless. Just because you do not play cards does not at all mean that you are an ardent Christian.

Cardplaying is a game of chance. Of course, there is a degree of skill to be shown in cardplaying. However, in the long run the element of chance is the chief factor in such games. This is what gives zest to the game. Chance rather than skill, as tests reveal, is the determining factor of the game.

I

WHEREIN, THEN, IS THE WRONG AND SIN IN CARDS?

1. Its Sin Is Found in its Association.

Dr. A. C. Dixon says: "The card table is the instrument of gambling the world over. There are many other ways of gambling, but nowhere do they displace the card table. This gives to the card table a malodor of evil associations. A game of cards suggests to the beholder suicide, embezzlement, defalcations, quarrels, wicked lives, and ruined homes. The single game of cards cannot be separated from these evil associations. . . . There is often an intimate relation between the card party in the home and the life of reckless gambling in the poolroom and at the race track. The card table where prizes are given and won is not a leader to gambling. It is gambling. It nourishes the

desire to get something for nothing, which is in essence the spirit of robbery. It fosters dishonesty in many. Cards and gambling are inseparable."

One has said, "The card pack is the infidel's dictionary, the blasphemer's lexicon, and the harlot's handbook."

2. Cards Are a Waste of Money.

The desire to entertain at cards has led to the squander of millions. It has led to extravagant, shameful, and senseless waste of money. There are women thus entertaining whose grocery bill is not paid, and who are behind on the payments on their home, and even on their furniture. There are women who try to act as millionaires on the husband's salary amounting from \$75.00 to \$150.00 per month. No wonder husbands become discouraged and feel like giving up! Under such circumstances many homes go down. The home where the Bible is displaced by a deck of cards is in imminent danger. Such influences do not grow great Christian homes, nor do they stabilize character. You say, "But here is a woman who has plenty of money and nothing to do but entertain. Is it any harm for her to entertain at cards?" Pity on the woman who has money and can find nothing to do with it in this day of world need but to waste it in such a way!

3. Cards Are a Sin in That They Lead to Dissipation of Time.

Time is more precious than gold, silver, rubies; yea, it is more precious than diamonds. Some people seem to have a hard task in finding something to do with their time; others are wondering how they can do what they should do with the time they have. The difference in the two types is the difference in their respective purposes in life.

"Lost yesterday, somewhere between sunrise and sunset,
Twelve golden hours,
Each set with sixty diamond minutes;
No reward offered, for they are gone forever."

The Bible speaks of life as a day, a handsbreadth, a fingersbreadth, a hairsbreadth. How can we squander a single hour? Nero fiddled while Rome burned. We read of a certain king who spent his time in killing houseflies. Many today are dissipating their time around the card table, while souls are in need and mouths are hungry for food. Addison said:

"I think it is very wonderful to see persons of the best sense passing away a dozen hours in shuffling and dividing a pack of cards.

Would not a man laugh to hear anyone of this species complaining that life is short?"

What mother whose time and interests are consumed in cards becomes a great mother? Susannah Wesley had no time for cards. Mrs. Gladstone who had a very vital part in her husband's mighty career, had no time to spend thus. Who can conceive of Dr. George Truett's mother finding time or having an inclination to play cards?

4. Cards Are an Embezzlement of One's Talents.

Think of cultured, trained, refined men and women using their God-given talents to such a profitless procedure. We are accountable to God for our talents. We need to realize our responsibility and accountability to God for that which He gives us; time, talents, money, and everything.

5. The Sin of Card-Playing Rests in its Influence.

Dr. Phelps writes: "Card-playing as a social pastime is a training school for gambling. It may be in the parlors of the rich, fashionable, and respectable; in fact this is where many, perhaps most, gamblers begin."

John P. Quinn, for forty-five years a professional gambler, said after being converted, "I was taught to play cards in a Christian home." He also said, "Cardplaying in the home is a kindergarten for gamblers." Should not a man like that be an authority? Many gamblers under sentence have testified that they were taught to play cards by their mothers. Mr. J. G. Hall says, "I have ringing in my soul at this moment the dying injunction of my father's early friend, 'Keep your son from cards. Over them I have murdered time and lost heaven.'"

6. One of the Greatest Evils of the Card-Table Is its Crushing Blow to Religious Inclinations and Religious Service.

Dr. A. C. Dixon, one of the leading preachers of the last generation, said, "The card table, if it does not lead to gambling, becomes a fascination which leads its votaries to consume time that might be spent so as to bring greater happiness in the long run." God's Word says that pleasure chokes the word and "it becometh unfruitful." No Scripture is truer than that. A man here in our own city said to another man recently, "The pastor of the First Baptist Church is telling the truth about the dance. I know for the more I dance, the more I lose interest in the church." I wish they would all be just that honest. Have you not seen fine, cultured, talented, happy and influential Christians, because of cards and their influence, give up the church, their work in the church and largely their attendance upon its services? Yet these very individuals will tell you and reaffirm their statement, "That there is no harm in cards." You may look with the gravest concern on any influence that destroys your interest in the things of God. Such an influence is more deadly to your spiritual life than cancer is to the physical life. Let us remember, too, that there is a religion of form without force. Such form lacks positive power for holiness.

Pleasure seekers are often deceived into the illusion that they are free to do as they please, when at that moment they are bondslaves to their pleasure pursuits. The pleasure-seeking

spirit is the bandit on life's highway seeking to assassinate every influence that would build character and advance the kingdom of our Lord. Pleasure with too many is the one end of life. Pleasure is often the unbridled spirit of worldliness. Christians conform so often to the customs of the world, instead of seeking to change such customs. You know that I speak the truth when I say that it is often hard to tell professed Christians from the world. Lust on the part of the Church for popularity with the world, and for numbers have too far influenced the preacher's message and the Church's standards. The Church must take a stand, a sane, reasonable, Christ-life stand. Unless we stand for something, we will stand for nothing. And when we stand for nothing, our power and influence with the world is gone. We need to realize our function as churches and individual Christians. We should not fall into the low, destroying customs of the world, but form high customs for ourselves and the world. If this old, straying, recreant, sinful, lost world is ever to be won to God, the Church must do it. The Church will never do it as long as it lives on the level with the world. We must raise our standards or close our doors. We must raise our standards, or our power will be paralyzed. You cannot have a spiritual church with a worldly membership.

When cardplaying interferes with your relationship with God and causes any neglect of the Church, it is a positive evil. A woman who moved to our city some months ago said that she had five invitations to join a bridge club and only one to attend church. One of the invitations to join the bridge club was extended to her at a funeral. Yet, most of the women who play cards are church members. You say that is an extreme case. It is, but cards lead to extremes!

Dr. Finley F. Gibson of Walnut Street Church, Louisville, Kentucky, says: "Cards destroy spiritual service, and the participants usually drop out of church attendance, if they persist in playing."

The Word of God says, "Abstain from all appearance of evil." All our energies, all our talents, all of our culture, and our money should be a positive asset to the work of God.

II.

WHAT QUESTIONS SHOULD BE CONSIDERED WHEN WE ARE CHOOSING OUR PLEASURES?

1. Will This Pleasure, Pastime, Recreation Honor Jesus?

He is our Master and His approval should be our greatest joy. The story is told that when Rudolph of Vienna gave his great symphony the people pressed around him at the close offering their congratulations, but he received them coldly. There seemed to be something weighing on his mind. When, however, the master musician who had trained him approached and said that the symphony was a great success, the face of Rudolph lighted up and the smile indicated that he was pleased. The approval of the master was far more to him than the approval or disapproval of the multitude. We bring reproach upon ourselves as well as upon Jesus when we engage in questionable amusements and seek pleasure through worldly devices. Solomon is an example of the folly of

such great and utter emptiness of such pleasures. He had power, wealth, leisure, and thoroughly tested the pleasure-seeking life. He gratified his taste, he satisfied his appetites, he indulged his passions. He says, "I withheld not my heart from joy. Whatever mine heart desired, I kept not from it." Then he cried, "Vanity of vanities, all is vanity and vexation of spirit." Then he turned himself to madness and folly. He plunged into excesses which made him hate life. He declared that it was all but a whirlwind. Solomon had this redeeming feature; he turned from his folly. Many of you will not do so. You will go out from this service seeking to justify your indulgences by saying, "The preacher does not know what he is talking about. Cards won't hurt me." Many today, like Solomon, are finding that wealth and pleasure-seeking are but vanities. As a result every week almost you hear of a suicide. There are just two things to be done when such emptiness is realized: one is to commit suicide;

HAVE COURAGE, MY BOY, TO SAY NO

You're starting, my boy, on life's journey,
Along the grand highway of life;
You'll meet with a thousand temptations—
Each city with evil is rife.
This world is a stage of excitement,
There's danger wherever you go;
But if you are tempted in weakness,
Have courage, my boy, to say no!

In courage, my boy, lies your safety,
When you the long journey begin;
Your trust in a heavenly Father
Will keep you unspotted from sin.
Temptations will go on increasing,
As streams from a rivulet flow;
But if you'd be true to your manhood,
Have courage, my boy, to say no!

Be careful in choosing companions,
Seek only the brave and the true;
And stand by your friends when in trial,
Ne'er changing the old for the new;
And when by false friends you are tempted
The taste of the wine-cup to know,
With firmness, with patience and kindness,
Have courage, my boy, to say no!
—Selected.

the other is to do what Solomon did, turn to God. I see no other alternative. Suicide but deepens the unspeakable tragedy; turning to God remedies it all.

"If we would build again
And build to stay,
We must find God
And go His way."

2. Will it Enrich the Individual?

You are only safe when Jesus is the umpire of your life. He is concerned for your spiritual welfare, "You have not that stamina of character which has a wholesome fear of evil." If you care not for usefulness, you certainly have not the spirit of Him who went about doing good, nor of Him who said, "If meat make my brother to offend, I will eat no flesh while the world standeth." You are either like Paul and recognize your influence on others and will seek to correct it, or else you are like Cain who asked, "Am I my brother's keeper?" and will seek to shun your bounden obligation to your fellows in society.

3. Will This Pleasure or Pastime Help My Home?

The home is a mighty bulwark of civilization. Any influence against the home should be given up. "It must be the Christian home or a bankrupt civilization." Does the card table or the altar influence your home the more? Do you impress your family that your chief interest is in the church or in cards, which? Do you spend half as much money and time and talent for your church as you do for your card parties? I am just asking, do you?

You ask, "What are we to do for pastime?" Are you in earnest about your question, or are you merely seeking to evade the issue of the evil in cardplaying? If you are seeking evasion of the issue, nothing I might offer instead will appeal to you. If you are in earnest, then I suggest the cultivation again of the art of conversation, the making of an occasional evening happy with the flow of thought, and the sparkle of wit and humor. Put on entertainments filled with pleasant surprises that show thought and personality. What about the world of music? Not jazz that has destroyed the fine esthetic taste of too many of us already, but charming, enthralling, uplifting music. What about spending hours with great authors, cultivating the taste for reading great literature, which cardplaying is more apt to vitiate than to cultivate? This is an ever-flowing fountain of pleasure. These things will appeal to healthy minds and souls. Then there is God's great outdoors with fine, recreating, wholesome, invigorating atmosphere! To ask what you will do if you do not play cards is an admission of lack of initiative, taste, personality, and individuality.

Let us ever be conscious that we are here on business for the King. It is said that Queen Elizabeth asked a merchant to go on a mission for her. The merchant said that such a long absence would be fatal to his business. "You take care of my business, and I will take care of yours," replied the Queen. If we care for our King and His business, He will take care of us and our business.

What will you do then as God's children? You are a member of earth's most heroic, conquering army. You are in company with the saints of all ages. Your crusaders have crossed every ocean, and made conquest in every land. They have made the greatest sacrifices, died all manner of deaths. They have gone to the stake, rotted in dungeons, hung upon crosses, and have been torn by wild beasts. Theirs is an example for us. Such men and women have magnified Christianity, dignified time, and glorified Jesus. Who could conceive of these mortals squandering time, money, talents, around a card table?

Today we face a world in need, a world that looks for the marks of our Lord in us and too often fails to see them. We have failed, oh, so often. Why? Because we are more like the world than we are like our Lord.

Lubbock, Tex.

"What is most desired of an employee?" In talking with the head of one of America's leading industries, a business man of my acquaintance asked the above question. The captain of industry replied: "Above every other qualification, conscientiousness. If a man has that he will be faithful, honest, loyal, and sincerely enthusiastic."—Selected.

THE PROPHETIC WORD

XI. The Coming of the Son of Man

By John Thut

This event in all its phases is of such tremendous magnitude that our finite minds cannot properly comprehend it. One may judge of its importance by the number of times it is mentioned in the Scriptures; it being expressed in various terms more frequently than any other doctrine with the possible exception of the atonement. Enoch, the seventh from Adam, prophesied about the Lord's return (Jude 14); and the Bible closes with the prayer that the Lord Jesus should come. Rev. 22:20. A few statements with reference to misinterpretations may be in order.

Some maintain that this event occurs at the death of a saint. When a believer dies, he departs to be with Christ; Jesus does not return then in the clouds in visible form to receive him. Great disturbances in nature are inseparable from the return of the Son of Man (Matt. 24:29, 30); and such unusual phenomena in nature do not occur when a saint falls asleep in Jesus.

Others insist that Jesus returned to earth on the day of Pentecost when the disciples received the Holy Spirit. But Christ Himself said that He will send the Holy Spirit, the Comforter. Jno. 16:7. Obviously He keeps the personalities of Himself and the Holy Spirit distinct; neither should we confuse them. Nor was the descent of the Holy Spirit accompanied by the resurrection and transformation of the saints which will occur when the Son of Man returns. Through the Holy Spirit Jesus Christ now lives and reigns in the hearts of believers who are citizens of a spiritual kingdom that comes not with observation, for the kingdom of God is within you. Luke 17:20, 21. That is the present aspect of the kingdom of God; but the Son of Man will make a future advent into the world with suddenness. He shall be revealed with great power and glory amidst terrifying commotions in nature.

It has been taught that Christ came when Jerusalem was destroyed and the Jews were dispersed by the Romans. While Israel must yet pass through the time of Jacob's trouble—a time of dreadful persecutions and pogroms (Jer. 30:7)—the future advent of Jesus Christ will regather this severely chastened people from all the nations of the earth; and looking on Him whom they had pierced they will recognize Him, repent, confess their sin, and be reconciled to Him as their Messiah; and instead of being scattered they will be restored to the land promised to Abraham. The destruction of Jerusalem was a momentous event in the world's history; but it did not terminate the "times of the Gentiles;" it but made more secure Gentile control of the world system. The return of the Son of Man will crush the Gentile powers and restore Israel to his promised and hereditary rights.

Great disrepute, even ridicule, has been brought upon the study of prophecy, particularly upon the subject under consideration here, by predicting the year and day when this age would close. Dates on which our Lord was supposed to make His advent have passed, and the world pursues its regular activities and languishes in distress and unrighteousness as before, and the

date-setters resort to evasions and "hedging" to explain their unfulfilled predictions. Whatever methods and theories men have devised and elaborated to determine the exact time of this event have proved a failure. Christ Himself has declared, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). If neither the angels nor the Son know, it is presumption for man to attempt to solve what is not revealed. The passages on which men base their time predictions were known to Jesus Christ; despite that, He says the Son does not know the exact time of His revealing; obviously those verses must be differently interpreted and applied. The assertion that "the day or hour" cannot be determined implies, however, that the year can be predicted is a mere quibble; for He has also said, "It is not for you to know the times or the seasons" (Acts 1:7). When there are in addition to the constant features of history some momentous world-wide developments in the affairs of men—events that will fully correspond to the descriptions of the prophetic word—we may know that the time is near; and that is the nearest approximation in determining the time, and concerning which we are commanded to watch. Matt. 24:32, 33. Time is the uncertain quantity in prophetic study. We can determine with certainty *what* will happen but not *when* it will happen.

Christ's coming is personal; the Scriptures stress the fact that His humanity is returning. When on His trial the high priest demanded Him to tell them whether He was the Son of God He replied in the affirmative and immediately added that "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:63, 64). Why did He change His title from Son of God to Son of Man? Obviously because He is returning as the Son of Man,—primarily He will reveal Himself again and establish Himself on earth in His humanity. In all the parables and direct statements in which His second advent is spoken of in the four Gospels, always the title Son of Man is used. At His ascension the two men said to the disciples, "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven" (Acts 1:10, 11). Jesus was the human name by which He was known in the community; this same Jesus who taught the multitudes, healed the sick, raised the dead, was crucified, buried, and resurrected and ascended to heaven shall return to earth in visible bodily form in the clouds.

The Book of Revelation also uses appellations denoting His experiences and mission while robed in human flesh, and to His second advent. "The root and the offspring of David" (Rev. 5:5; 22:16), descendant of the royal house of David according to the flesh entitles Him to the regal title and hereditary rights of the Davidic throne to be King of Israel, and He shall rule in an everlasting kingdom. Luke 1:32, 33; Isa. 7:6, 7. The Lion of the tribe of Judah (Rev. 5:5), the legal heir to the covenants made to Abraham, Isaac and Jacob, the greatest of the

great and mightiest of the mighty. He will succeed where all others have failed in completely vanquishing the powers of evil and in fully executing the covenants made to the patriarchs. The Lamb that was slain (Rev. 5:6; 7:17; 13:8)—this reminds us of His sufferings in the flesh as the servant of men, seeking and saving that which was lost and giving His life a ransom for mankind. The Word of God (Rev. 19:13) is God incarnate, robed in human flesh, waging dire conflict against the rulers of the darkness of this world, eventually administering to them irretrievable defeat. And the book of Revelation closes with the prayer, "Even so, come, Lord Jesus."

For this event Paul uses such designations as "the day of the Lord" (I Thess. 5:2); "the day of the Lord Jesus" (II Cor. 1:14); "the day of the Lord Jesus Christ" (I Cor. 1:8); "the coming of the Lord" (I Thess. 4:15); "the coming of the Lord Jesus Christ" (I Cor. 1:7; I Thess. 3:13); and "the day of Christ" (II Thess. 2:2). James also uses the formula, "the coming of the Lord" (James 5:7, 8). These varied expressions undoubtedly apply to the different aspects of His revelation and manifestation; for He will come *for* His saints (I Thess. 4:14-18), and *with* His saints. I Thess. 3:13; Jude 14; Zech. 14:5. It is more precise according to the Scriptures to speak of the return of the Son of Man or the coming again of Jesus, rather than the second coming of Christ. For the Lord Jesus shall again be revealed from heaven to separate the believers from the ungodly and perfect their salvation, redeeming them, even their bodies unto Himself. Rom. 8:21-23.

His coming is sudden. It is not a gradual evolution, or the slow development of humanity through education, nor the restraint and complete suppression of evil by orderly legislation, nor the elimination of sin by reformation, eventually ushering in a golden age of peace, prosperity, and justice by human agencies and effort. But when mankind is permeated with apostasy, revelling in lust and sensuality, and hardened in opposition and defiance against God, He will appear suddenly in the twinkling of an eye (I Cor. 15:52), quick as the lightning flash (Matt. 24:27), to resurrect and transform the saints and execute judgment upon His enemies.

The necessity for the return of the Son of Man is evident, because no system of sin or iniquity has yet been eliminated from amongst men. The public mind has become thoroughly permeated with the philosophy of human progress and development; that through agencies now employed for the betterment of man we will gradually attain a Utopian state,—a perfected political, social, and moral order. Admittedly scientists have made wonderful discoveries in nature and applied their knowledge to practical uses for man's material benefits; inventors have devised intricate and complicated machines to do our work; but has science and mechanics enhanced our morality and spirituality? Has the formation of a well-balanced Christian character in faith, godliness, self-control, kindness, love, etc., kept pace with our achievements in science and mechanics? How rapid must be our modes of transportation and communication; how high must our buildings be constructed; how complete must be our knowledge of the

technique of medicine; and how thorough our sanitation; how well-informed about the principles and applications of electricity; how acute our understanding of economics and finance; before we attempt seriously to promote our morality or spirituality?

The same moral laws that were flagrantly transgressed by men of antiquity are grossly violated by modern man. Moses delivered to Israel the Ten Commandments to restrain their perverse inclinations and establish amongst them some moral order; but Israel and modern man alike have disobeyed every tenet in the Decalogue. Depraved men still find it agreeable to worship gods other than the true and living God; and two-thirds of the inhabitants of the world do homage to idols made of wood and stone. Profanity prevails amongst all classes of men as a vulgar habit. The Christian Sabbath is desecrated by business, industry and labor; it is becoming a day of amusement and pleasure-seeking. It is generally conceded that children are more disobedient to parents and disrespectful to authority than in past generations. Divorce, adultery, and social vices are the scandal of civilization. Untruthfulness, falsehoods, libels uttered with malicious intent, form a large part of the contents of the public press. Murder, crime, lawlessness, and theft are conceded to be on the increase. The greed for gain lures men into the temptation to profiteer, to gouge, to employ cut-throat methods in business, to crush competitors, and to enter into international commercial enterprises and wars to exploit backward peoples.

Slavery as an institution was abolished and slaves emancipated in civilized countries, but it is stated that there are still about five million slaves used amongst primitive nationalities. Agitators and economists declare that laborers in our huge industrial system are the unfortunate victims of a tedious form of slavery, one which is attended with uncertainty in holding a job and the hardships and abject poverty resulting from unemployment. And about seventy thousand girls mysteriously disappear every year—bought and sold to maintain a system of organized and commercialized vice. We congratulated ourselves a few years ago because we were successful in enacting the prohibition laws, restraining to some extent the results of intemperance; but these laws have again been repealed and men, and women too, have license to pamper their appetites and lusts—to debauch themselves in intemperance and immorality. Certainly we had hoped that habits so gruesome as cannibalism had disappeared from amongst men, but primitive tribes remain addicted to it, and disquieting but reliable reports come from Russia that the poverty-stricken peasants in that unhappy land are resorting to this revolting practice to appease their hunger. One searches the customs and habits of men in vain to find a system of sin or evil that has been eliminated.

Paul enumerates a detailed list of works of unrighteousness in the last days. II Tim. 3:1-7. There are no new or unusual vices mentioned in this catalogue, but only common or ordinary ones, overdeveloped to a high degree, developed ready for the harvest. Humanity, in a long career of wickedness has become wise in ungodliness and will pursue it unrestrained. Evil men and seducers shall wax worse and worse,

deceiving and being deceived. II Tim. 3:13. Moreover, men will not submit to the truth; it will be the age of democracy, of anarchism in the realms of the intellect, morality and spirituality as well as in politics; they will not readily submit to authority but will seek to be entertained and amused, an age of fiction and romances in literature. II Tim. 4:1-4; II Pet. 2:1-4; Jude 8-10. And it is expressly revealed by the Spirit that in the latter times men will seek after the occult, patronize demonology, lapse into deceitfulness, hypocrisy, and apostasy. I Tim. 4:1-3.

Notwithstanding Paul's description of the last times the prophets speak of a kingdom set up by God Himself that shall fill the whole earth and shall stand forever. Dan 2:35, 33, 45. It shall be a kingdom of everlasting righteousness (Dan. 7:27; 9:24), a kingdom of incorruptible

justice and equity and universal peace and prosperity, when men—the masses—shall voluntarily seek after God. Isa. 2:1-4; Micah 4:1-4; Isa. 9:7, Psalms 72:1-20; Zech. 8:22, 23. And they speak of a time when the earth shall be filled with a knowledge of the Lord as the waters cover the sea. Isa. 11:9; Hab. 2:14.

But the prophecies of the Scriptures also throw light on the problem as to how this remarkable transformation shall come about. When iniquity is come to the full, there will be a sudden divine intervention in the affairs of men. Jesus Christ who has long reigned in the hearts of believers will suddenly be revealed from heaven to execute judgment upon the ungodly and establish His everlasting kingdom. We shall yet consider what He will actually accomplish when He comes.

Harper, Kans.

THE CHRISTIAN AS A CHURCH MEMBER

By Annabel Linder

This article will be a help in preparing the Sunday school lesson for Nov. 18. The paper was read at the 1934 Ohio Sunday School Conference, held at West Liberty, Ohio.

Every Christian as a member of the Church has a right to expect something from the Church. The Church in turn expects something from him.

1. **He may expect that the Church teach and uphold all the doctrines of the Word of God.** We know that in this present age of apostasy, there is a tendency to disregard some of these doctrines and especially those which are not so popular. However, these conditions do not excuse the Church, for God's plan for her is ever the same. The Church is to instruct each individual to mortify his carnal passions and reasonings; to edify him in the faith; and to labor together with others in unity to disseminate the doctrines of God.

2. **He may expect that the Church maintain pastors and teachers who are faithful and able** (II Tim. 2:2) and who are worthy examples to follow (I Pet. 5:3). The greatest opportunity that can come to any pastor or teacher today is to influence another life to accept Jesus Christ as his Savior, and then guide that soul in the way of life. A work of this kind, which carries with it such tremendous responsibilities and such great opportunities and possibilities, requires a thorough consecration and also preparation. Jesus, in selecting men to carry on His great work, set His seal upon the idea that those who teach His Gospel are not only to be devoted to Him, but are also to be trained men. Ezra, the model teacher, realized how useless are efforts to teach others when the teacher fails to practice the teachings in his own life. The life of a pastor or teacher often means more than his words. May the following be the prayer of every pastor and teacher.

"So let our lives and lips express
The Holy Gospel we profess;
So let our walks and virtues shine,
To prove the doctrine all divine."

3. **He may expect that the Church be active in spreading the Gospel**, and thereby give opportunity for service to its members. The Church which is not missionary in practice will soon become spiritually dead. There

are many in the Church today, including young people, who are earnestly looking forward to a life of service for their Lord and the Church. By reaching out, the Church will give opportunities for service.

4. **The Christian also has a right to expect that the Church be kept pure**, furnishing an atmosphere that is conducive to spiritual growth. Christ in speaking of His bride, the Church, pictures her as not having spot, or wrinkle, or any such thing; but holy and without blemish. Eph. 5:27. Worldliness causes the body of Christ to suffer. The Church can have no vital hold where young people become worldly. If all the true Christians who are of the Bride would request of the Church today that she be kept pure and free from the corruption that is in the world through lust, and would give themselves to prayer and fasting, asking God for a revival, and watching unto their prayers, it would be a great factor in purging out the old leaven, and keeping the Church unspotted from the world, ready and waiting for the return of the Lord, the Bridegroom, to receive His own.

We have noted some things that the Christian may expect from his Church; let us also notice what the Church may expect from her members. Have you taken for granted that the Church owes you something, and stopped there in your thinking?

The Christian is a valuable asset to the Church. But sad to say, this is not true of every member. We find some who have not had real Christian experiences in their lives and are still living after the flesh. These are a liability rather than an asset to the Church.

1. **The Christian bears a testimony for Christ and the Church by telling others about Jesus.** Matt. 28:19. When you have found Jesus, you will tell others. It is true that there are many who never have invited a nonchurch-goer to come. Each Christian has a part to do. He will immediately go out as the first disciples did and speak a word for Jesus to some one. He also bears a testimony by letting his light shine (Matt. 5:14,

16), by a pure and holy life, by a meek and quiet spirit, by a devout life, etc. Purity and holiness cannot be separated from Christian living; therefore, vulgar and corrupt speech, harsh and angry words, backbitings, secret vice, and other improper and sinful conduct, which give rise to social evils, are entirely outside the realm of Christian living. The Christian possesses a meek and quiet spirit. "In quietness and confidence shall be your strength" (Isa. 30:15). It is essential that we hear the voice of God say, "Be still, and know that I am God." Those who have their hearts in turmoil and are loud in self-assertion cannot hear the voice of God. The quiet influence and testimony of obscure men often accomplishes more for God than the noise of the prominent and self-assertive ones.

2. **The Christian is a means of strengthening the Church by regular attendance at his regular place of worship.** We should not forsake the assembling of ourselves together, as the manner of some is. Heb. 10:25. We may stay at home and listen to a sermon over the radio, but we will miss the blessing of Christian fellowship. Therefore, both for our own sakes and the life of the Church, we ought to be faithful in attendance. He may strengthen the Church by doing personal work. I fear too many of us feel that this is the pastor's work, but if the Church is to be strengthened, it requires the assistance of each member. Many opportunities present themselves, as we come in contact with others in our business and social life. Jesus found Peter and James and John by making personal contacts with them. The Church is also strengthened by her members living exemplary lives and heeding the instructions received from time to time. "Be thou an example of the believers" (I Tim. 4:13). Let us pray God that He may so order our lives that they will be pleasing to Him and living examples to those about us. "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2:1).

3. **The Christian is an aid in prompting spiritual growth in the Church by obedience.** We owe obedience to God and the Church, but primarily to God. We may hardly expect that the person who is not willing fully to obey God will be obedient to the Church. Obedience is the evidence of the love of Christ dwelling in our hearts; in reality, it is love in action. "He that hath my commandments, and keepeth them, he it is that loveth me" (Jno. 14:21). This loyalty springing from love and obedience also promotes spiritual growth. The Christian will live a faithful and consistent life. Paul expressed fear that the minds of his Corinthian brethren "should be corrupted from the simplicity that is in Christ." What would he say of the situation now existing in the popular profession of Christianity, far departed from that simplicity, as is witnessed by the inconsistencies so manifest in profession and practice? The Christian will render faithful and undivided service. It is impossible to serve two masters. His services will be voluntary, rendered in meekness and lowliness of heart and out of love to God and man.

The Christian will be loyal in standing by

his pastor with his prayers, words of encouragement, and by heeding his precepts. The pastor needs our prayers as much and even more than any other member. Many of his tasks would be made easier and his burdens lighter if we were more faithful in daily remembering him at the throne. Prayers really change things. Again, the pastor has his trials and discouragements, and many times a word of encouragement from you or me would cheer him on his way and renew his courage. When God has committed unto us faithful pastors, it is our duty to accept their teaching and heed their precepts. Moses, a leader of Israel, needed to have his hands stayed. Will we loyally support our pastors?



THANKSGIVING



By Nadine S. Roth

I

"And for what are you grateful?"
I asked two pilgrims with heads bent and grey.
"The wolf is at the door;
All you earned and saved has been swept away,
And you are poor."
Then came answer as trust brightened dim eyes.
"We are grateful today,
For the promised mansions beyond the skies,
That can't be swept away."

II

"For what are you thankful?"
I asked a widow fending for her small brood.
"You lost one most dear,
You scarce know whence come clothing and food;
Can aught allay your fear?"
I'll ne'er forget the look and smile lighting up her face.
"He is not lost that sleeps 'neath the sod,
And courage comes from the Lord's sustaining grace,
I have for my portion the widow's God."

III

"Are you still thankful?"
I inquired of a youth with hopes and aspirations high.
"Your aspirations laid low;
You labor at some humble unappreciated task near by,
For duty demands it so."
"Oh yes, I am thankful," nor did look belie the word.
"My heart o'erflows in praise,
That I can render service acceptable to my Lord;
E'en in such humble ways."

IV

"Can you yet be thankful?"
I spoke to an invalid on whom sickness laid heavy hand.
"Shut in on your bed of pain;
Early laid aside; don't you find it hard to understand
Why you cannot be well again?"
"Indeed I can still be thankful, for always I feel His care,
And He steadies my fainting nerve.
I am content though laid aside, for He keeps from despair.
In my suffering I can also serve."

V

And so let all be thankful.
For the dear merciful Father is good,
And this is Thanksgiving Day.
Thank Him for health, home, clothing, and food,
And all that cannot be swept away.

4. **The Christian has a share in carrying out the great commission.** Matt. 28:19, 20. Our share may be in seeking new fields and allowing ourselves to be used wherever God calls. Jesus was continually seeking other villages and cities where He must teach also. Jesus' plan for missionary activity is "beginning at Jerusalem," that is, at home, then Judea, then Samaria, and then to the uttermost part of the earth. If we would be successful, our missionary work must be carried on according to God's plan. To be sure we will not all be called to do the same work, but God has a definite place for each to fill. We are commanded, "Pray ye the Lord of the harvest," "Give as the Lord hath prospered," "Go ye," etc.

Therefore, as Christians, and especially as young people, may we earnestly pray and resolve anew to be more faithful to Christ and to our Church. Let us bear a testimony for God both by our lives and lips; may we strengthen the Church by our faithful attendance and exemplary lives; let us aid in promoting spiritual growth by an obedience which is prompted by the love of God in our hearts and by our loyal support, whether it be in faithfully serving, standing by the pastor, or taking a sympathetic attitude toward the various activities sponsored by the Church. May we recognize that we have an opportunity through service to be a co-worker with Jesus Christ in the transforming of lives and bringing light, happiness, and righteousness to human souls.

"For Christ and the Church, let our voices ring,
Let us honor the name of our own Blessed King.
Let us work with a will in the strength of youth,
And loyally stand for the Kingdom of Truth.

"For Christ and the Church, be our earnest pray'r,
Let us follow His banner, the cross daily bear,
Let us yield, wholly yield, to His Spirit's pow'r,
And faithfully serve Him in life's brightest hour.

"For Christ and the Church, willing off'rings make,
Time and talents and gold, for the dear Master's sake;
We'll remember the best we can bring to Him,
The heart's wealth of love, that will never grow dim.

"For Christ and the Church, let us cast aside,
By His conquering grace, chains of self, fear, and pride;
May our lives be enriched by an aim so grand,
Then happy the call to the Savior's right hand."

—Wm. J. Kirkpatrick.

Canton, Ohio.

KEEP A WORD BOOK

A delightful hobby is to keep a personal word book, preferably a small one to carry in your pocket. In this book write down felicitous phrases and striking sentences culled from your daily reading. Judiciously choosing and noting words and expressions in this way will develop your sense of discrimination in word usage. It will enlarge your working vocabulary and enhance the pleasure of good reading.

Grenville Kleiser.

Educational

SOWING

By George Douglass Repp

On the wall of the old auditorium building in Ocean Grove, New Jersey, are these words: "Sow a thought, reap an act. Sow an act, reap a habit. Sow a habit, reap a character. Sow a character, reap a destiny."

It was thought in the mind of the eternal God, our Father, that made Him create man in His own image and for His own glory. It was thought that formed the lines in the minds of the famous poets of all ages, Homer, Shakespeare, Longfellow, Whittier and others that gave birth to the inspiring verses that have come down to us to enrich our lives by their rhythmic cadence and beauty. It was thought in the minds of the famous composers, Beethoven, Mozart, Schubert, Bach and others, including those of our own country, that gave to the world those priceless symphonic treasures that have thrilled the hearts of countless thousands of music-lovers in the past, as they listened in silent rapture to the soul-stirring harmonies produced by these master-composers of music. It was thought, creative thought, in the minds of artists, scientists, philosophers, inventors and others, in almost every walk of life, that gave to the world the wealth of knowledge and experience by which humanity has been benefited in more ways than we can think of. And while we are compelled to acknowledge and pay tribute to the thoughts of those that have been an inspiration, blessing and help to struggling mankind, they are nothing in comparison to the thoughts that control the inner life of man, that shape his character and mark the way of destiny for him, be it for either weal or woe.

"As he thinketh in his heart, so is he." A man whose thoughts are corrupt, who feeds on a sordid imagination, and revels in a low, sensuous form of thinking, becomes, what can only be the natural product of a distorted mind—a moral degenerate; whereas a man whose thoughts are high and noble, whose mind is dominated by spiritual aspirations and motives, and whose will is deeply rooted in the will of Christ, his sovereign Lord and Master, that man becomes, in vivid contradistinction, a highly-respected and loved Christian personality, whose life radiates a powerful influence for good among his fellow men. Good thoughts rarely find lodgment in a heart that is willfully wicked and corrupt, and perchance any do, they are invariably stifled, or cast aside, lest conscience be awakened and virtue enthroned.

The Word of God tells us that, "the heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). And the more wicked and impure thoughts control the inner life of man, the more wicked will he become.

Behold the list of sins generated in the heart of a wicked person through the

thoughts of his evil thinking: "For from within, out of the heart of men, proceed evil thoughts"—and from these evil thoughts emerge all the other evils mentioned in this list—"adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man" (Mark 7:21-23).

A man that harbors the thought of murder in his heart may eventually commit murder. A man that has it in his heart to steal will probably commit a robbery. And so with other thoughts, good or evil. As the thought of the heart develops and takes concrete shape, it will soon be put into effect. An evil thought becomes an obsession that ceases not to harass its owner until it breaks out into an actual deed. A good thought, on the other hand, becomes an inspiration, and leads to an outward, visible expression of the goodness in the heart. A good or evil thought sown in the heart grows, like a grain of corn, from a tiny beginning, to full maturity. Then, when put into practice, we reap an act.

How careful ought we to be to keep our thoughts in harmony with God's thoughts. May we follow the injunction laid down by Saint Paul "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5).

Sow a Thought, Reap an Act

There is an old saying that strikes the right keynote in the life of every individual. It is this. "Your actions speak so loud, I cannot hear what you are saying."

People judge us by our actions. If a man acts like a fool, he will be called a fool. If he acts like a gentleman, he will be called a gentleman. If he acts in accordance with the teachings of Christ and the principles of Christianity, he will be called a Christian, and so on. Sometimes, however, a man, by his outward actions, may appear to be what he is not in his heart. If found out, he is called a hypocrite. He is one in thought as well as in act.

Our spontaneous actions are the result of our spontaneous thinking. We often do things on the spur of the moment, without proper thought to what we are about to do. Crimes are often committed that way. In some cases spontaneous actions, though harmful, are excusable. Premeditated actions are inexcusable. We can expect God to forgive a sinful act we may commit if we repent and confess our sin to Him. How often have we fought against some besetting sin in our life? How often has our peace of mind and joy in the Lord been forfeited because of the inconsistency of our actions? How often have we repented and prayed for forgiveness and

then turned around and committed the same act over again? That is where the danger lies. Actions persisted in will soon get beyond our control. Then they become habits. Let us be watchful unto prayer, that our actions, at all times before God and our fellow men may be such as to win the approval of heaven and the respect of our neighbors.

Sow an Act, Reap a Habit

"Habits become our servants, or our masters; who can tell?
To bind us with the cords of Heaven, or the forged chains of hell."

It is a sad thing to become enslaved to a bad habit. It is a blessed thing to cultivate and pursue a good habit. "What are your habits?" This question was put to a young man applying for a position.

There are many habits that are detrimental to a young man, or a young woman's future. Evil habits have paved the way for the downfall and ruin of thousands of once morally pure, honest and ambitious young people, who failed to heed the advice given them regarding the many pitfalls along life's pathway, until it was too late. Millions are lying in their graves today, who ought to be alive and well. Their premature death can invariably be traced to some bad habit or other, which they could not, or would not give up, in spite of their knowledge of the consequences.

It is paradoxical that so many young people are prone to acquire habits that spell ruin, if persisted in, and so slow to acquire habits that develop strength of character. Many go even so far as to brazenly boast of the things they do. Years later, when the tinsel and glamor has become tarnished, and the hallucination of a gay life has vanished away, there comes a time of regret when they realize they cannot break loose from the habits that bound them so many years.

Christ's power alone is the only way of emancipation. If there is any habit in your life, my dear reader, that is causing you heartaches, and from which you long to be free, take it to the Lord in prayer, for the "Lion of the tribe of Judah—Jesus Christ—is able to break every chain, and give you the victory again and again."

Sow a Habit, Reap a Character

How important it is to build a character that will be an asset and not a liability when we reach the end of our earthly race. "Where the tree falleth, there it shall be."

There is only one kind of character that is well-pleasing in God's sight, and that is a Christian character. Such a character will reap the right kind of destiny. That destiny is eternal life in the presence of God and His holy angels. A person whose character is built on Jesus Christ has no fear of the future. It may have many imperfections and flaws, but Christ's righteousness is his righteousness, and Christ's perfection is his perfection. A character built on mere morality and natural goodness will not insure a happy destiny in the hereafter. A person whose character may be ever so moral, or good, or honest, or praiseworthy as far as this world is concerned, if it is not backed up by a personal knowledge of God's salvation in the

heart, it will not help him when he stands before God on the day of judgment to receive the just recompense of his deeds. And while we are not saved by our character, but by faith through grace, we will take our character with us when we enter upon our final destiny.

As we are when we die, so will we be in the hereafter. May we then, by God's grace and power working in and through us, build such a Christlike character in this world, that we may reap a destiny of eternal joy in the presence of God in the next.—Selected from Cleveland Gospel Herald.

FROM THE HOLY LAND TO THE HEART OF EUROPE

XXXV. The Dreamlike City of Munich, Capital of Bavaria

By Anis Ch. Haddad

My first impression of Munich was of a place simply irradiated with the love of beauty. The principal streets, old and new, seemed exquisitely calculated for the effects of vista; the squares, with their old tower gates and churches, and massed houses, were grouped as if composed by the eye of a painter. And although one half of the Marienplatz is the work of our day, yet few squares which I saw in Europe have given me a deeper sense of the combined opulence and simplicity and pure beauty that used to invest the forums of mediaeval towns. In the fascinating new National Museum I found a vivid résumé of the complete artistic history of the Bavarians, a collection unrivaled in its setting, and rivaled alone in its content by the German Museum at Nuremberg. But despite all these signs of a rare artistic culture, it is plain that the people of Munich have one passion passing their devotion to painting, sculpture, and architecture—they are at heart children of the open air. Through and through they are devotees of those enchanted mountains, the snow-capped summits of which lend the finishing touch to a distant view of the city, to those leagues of wood and stream called the English Garden, to the blooming wood-ways along the riverside, to the flashes of turf and blossom and foliage which punctuate every street. The city is so unconventional that a stranger must be very dull or very tongue-tied who feels lonely there. Any one may talk to almost any one and a mixed crowd at a restaurant table is soon chatting with the ease of a group of old friends.

Few other places are so democratic. In the great beer halls where Munich spends many of its leisure moments, one man is exactly as good as another. There you will find an army captain and a mayor rubbing shoulders with a sweep and a peddler and all talking and laughing together with no sense of constraint. Even Martin Luther called these people "friendly and good-hearted," and declared that if he might travel, he would rather wander through Swabia and Bavaria than anywhere else. And this, although these Catholics hated the Reformer like the pest, and to this day still libel him by telling how he stopped at a tavern and ran away without paying for his sausage and beer!

The "Old Rathaus" has a specially intimate appeal, with its noble tower gate and its simple, beautiful hall enlivened by the Gothic humor of inimitable figures. One has much

the same feeling for the great, homely tower of St. Peter, for the little church of St. John built next their own house and presented to Munich by renowned artists, who poured out on its walls so much native buoyancy and humor. For the toy houses of the village-like places, clustering along their brook, and perhaps most of all for the gigantic body and thick dusky-red towers of the Church of Our Lady, like a portly, genial, confiding burgher, ready to welcome you into his heart on the slightest provocation.

Nearby we came suddenly upon the old court of the Mint. The oblong space is



In the Heart of Munich

surrounded by three tiers of colonnades, and the squat, dusky-red pillars and flattened arches breathe the ponderous contentment of the days when Munich used to applaud the flower of Bavarian nobility breaking lances in the lists below, the pavement of which is now littered with the charcoal and the crucibles of the royal mint.

About the place itself there hangs little of old world glamour. For each ruler of the long line who lived here felt it his duty to add to, subtract from, multiply, and divide his huge complex, until the mediaeval was almost eliminated. In the grotto court one comes suddenly on a delightful instance of Bavarian charm—a vivid fleck of soft turf full of water babies on ivied pedestals surrounding a fountain. The splashing of the water, the cool greens and yellows of the palace walls, the perfect patina of the sculptures, the fantastic shell grotto at one end—

all make a pleasant contrast to the monotonous splendors of the long festal suites within.

The archways leading to the chapel court contains some reminders of the good old days. Chained to the earth is a black stone weighing about four hundred pounds. A rhymed inscription relates how in the year 1490 Duke Christopher picked it and "hurled it far without injuring himself." This is the same hero that killed the dragon that was terrorizing the town. It seems that the good duke was in love with a beautiful and popular daughter of the people, and that he agreed with his two rival suitors to hold a sort of field day and let the best man win the maiden. The first event was putting the stone, and Christopher certainly won. The second was hitch-kicking, and three nails in the wall immortalize the three astonishing records.

In its ground plan, in its monumental facades, and its long flights of festal chambers, the palace shows a simple, reposeful breadth quite characteristic of the city and its people. It is the sort of breadth that one looks for in the work of great artists. And one imagines that there has entered into the man of Munich something of the generous free spirit of his nobles, of his canvases, and of the calm strength of his hills. He is built on large, deliberate lines, a person not to be hurried or crowded. His speech is broad and slow, and even his graves are set unusually far from one another!

We traverse one of its monumental streets into monotonous austerity, especially where the Roman Arch of Temple, the cloister-like university and the public buildings line up their dreary facades. But in spite of these, it is an imposing street. It shows at its best when the sun of early afternoon slants to correct its horizontal lines, or when, at sunset, every homely westward road becomes a flaming way to some enchanted castle, and, behind the Hall of Generals, the tower of the New Rathaus changes in the glow to a tower of quicksilver.

The Church of Our Lady is exemplary of another leading tract of Munich—her deep, religious spirit. In fact, these simple massive walls, adorned outside and inside with quaint and beautiful carvings and paintings seem to epitomize the whole people of Munich. Some of the tombstones, like that of the blind Museum, are even suffused with a kindly humor. There is a black footprint on the pavement under the organ loft at a place where a curious architectural trick has made all the windows invisible. There one is told how the builder of the church made a compact with the devil, who agreed to help him on condition that God's sunlight should be kept out of the building. The devil saw the windows growing and was glad. "Come along with me," said he to the builder. "Come along yourself," cried the builder, and led him under the choir loft. The devil looked in vain for a window, stamped his foot in impotent rage and vanished. But his footprint has remained to this day—and we were taken to see it.

The most noteworthy modern chapels are the Court Church, a little Byzantine pearl of

a place that transports one in a breath, and the Basilica of St. Boniface. But of all the later churches, St. Anne is my favorite. Built of rough coquina, its picturesque complex of gables, turrets, and spires grouped about the central tower, it is already finely weathered. The broad, walled terrace, the moated fountain borne on pillars, the deeply felt modeling of the facade, the portal worthy of some medieval builder—all these blend into an ensemble the equal of which I have not seen elsewhere in modern Romanesque architecture.

In all these churches one finds the same spirit of fervor that one expects to find in Tyrol and Italy. And this is natural for the city grew out of a religious institution near by. The whole daily walk and conversation of the people is connected in some way with ecclesiasticism. In Catholic communities farther north there is a strain of cooler intellectuality in the devotions of the people. Here all is emotion. In fact, until recently this lack of balance has had a grievous effect on Munich's intellectual life. But it has, on the other hand, kept a warm place in the hearts of the people for romantic legends.

Then finally we come to the Cathedral of Munich. To see it, as I saw it for the first time, in the stormy sunset of a summer evening, when the harvest was being gathered in, two spires like twin points of perfect aspiration, rising into heaven, though no glimpse of the body of the church was visible. Then little by little to see the great structure heave itself out of the city and take growing form before being swallowed up by the night—this is perhaps the greatest of many unforgettable memories that I associate with the name of Bavaria.

This great cathedral forms a fitting epilogue to a book on Romanesque Germany. It stands on a spot where both Romanesque and Gothic can be seen at their best: Romanesque in the moment of supreme accomplishment, Gothic in the moment of perfect aspiration. The cathedral is a volume on which the whole history of the transition is written.

Immense popular enthusiasm went into the building of this cathedral. It is in a very real sense a national monument raised by the labor and devotion of all classes of society. Kings, princes, and nobles gave of their best, but so too did all manner of humble folk—merchants, workmen, and artisans of the day. The famous glass windows testify to this day to the benefactions of the guilds, carpenters, weavers, shoemakers, bakers, butchers, drapers, money-changers, blacksmiths, who take an equal place as pious donors alongside the princes of the royal family and the great territorial noblemen. The art of stained glass was carried to a point of perfection never subsequently surpassed. How am I to find words to describe the dazzling color of these windows—the blues, the yellows, the reds, that blaze like jewels on fire, especially the blues that seem captured straight out of heaven? Stained glass had nothing to learn from Gothic art. It is a perfect product of Romanesque period, and had touched by the middle of the twelfth century a level never subsequently exceeded.

The three west windows of Bavaria's Cathedral would make the fame of any church. But they are only the opening page of a great series. Stained glass windows, slightly later in date and hardly less splendid, fill the whole building. It is a marvelous ensemble of thirteenth century glass. Europe has nothing to touch it. The vast popular enthusiasm that centered round the cathedral led men and women of all classes and degrees and professions to vie one with another not only in its construction but in its adornment.

In the beloved square near this cathedral the pick of all the city, old and young, join in the "Commemoration Day of Munich." It was our privilege to witness the celebrations of this day. Heavy clouds are passing in procession over Munich. Up among the Bavarian hills, they billow and tumble. It is still morning but the sun hides itself. Everywhere we see people, moving and rushing. Where to? They go to see the unveiling of the war monument. All Munich is in motion.



THE GRAY DAYS OF NOVEMBER

The gray days of November
No plaint from me shall win;
I shut the fog and mist all out,
And shut the fireshine in;
I draw my chair the closer
To where its warm glow cheers,
And, dreaming in the firelight,
Dream back across the years.

No happier days, no better,
My lost youth gave to me.
With flowers in every meadow
And songs from every tree;
That was the time of growing;
This is the time of rest;
Bloom falls, but fruiting follows,
And each in turn is best.

God giveth of His glory
An ever-changing view;
The old things pass forever;
He maketh all things new;
Life knoweth here no beauty
That shall not fade away;
Some better things He sendeth,
And these are mine today.

Mine is the riper wisdom
That comes with graying hair;
Mine is the fuller knowledge
Of God's great love and care;
Mine is the clearer vision;
Mine is the wider view;
And mine the hoarded memories
Of friendships kind and true.

Mine is a steadier patience
To bear the ills of life;
Mine is a sturdier courage
To meet the daily strife;
Mine is a faith serenest
Than ever youth could know
To walk the way appointed
Through sunshine or through snow.

The gray days lead to white days
Of peace and silence deep,
A stiller hush of resting
When earth and I shall sleep;
And then—a glorious waking
When broken ties all mend.
Through gray days of November
I wait the long year's end.
—Annie Johnson Flint,

Evangelical Publishers, Toronto.

From all directions people are arriving, all the military societies, all the comrades from 1914 to 1918. The monument to the "Fallen Soldier" by the church is to be unveiled today.

On the square before the Church a great throng has gathered. There is much crowding. While we are waiting for the parade the speakers of the day are heard. The schoolmaster mounts the platform and addresses the attentive multitudes. Today is his big opportunity, and he is filled with his message. He spreads out his arms, and his hands in the black gloves seem big and ghost-like. Soon he finishes his speech. The dedication can now take place.

Next the procession begins. Sons of the country squires, mounted on spirited horses, come first, followed by trumpeters who blow with their round faces as if to blow the enemy out of the country. The drummer performs as if trying to recall all the lost guns of Germany. These men are still soldiers, all of them, even after they have become old, bent, and perhaps lame. "Veterans," whispers in a dreamy voice a lady at my side. Her father nods in silence. He is a retired general who had donned his old uniform again, with all its decorations. It is covered with a fine dust, as if just taken out of the clothes chest.

Before each division march little children, bearing standards on which are written the name of their home towns. The monument stands by the church. Beautifully designed, it melts in with the church itself. Tablets under the Gothic arches bear the names of the fallen. A mother from Munich reads with trembling lips the name of her son. He used to herd cows and to fish by the peaceful pond; and now his name is inscribed in gilt letters on a marble tablet. "He fell at Jerusalem." I happened to have seen his last resting place as one day I wandered amongst the flowered graves of the soldiers whose remains now rest on Olivet. It is all a sad tale of carnage for a cause that was lost not only to the Fatherland, but to every participating nation.

Jerusalem, Palestine.

Next month and end of series: *The Homely Life in the Unfrequented Districts of Charming Bavaria.*

SINGING IN THE DARK

Is it not great to be able to sing in the dark? The lark sings in the bright morning sunlight as he rises toward the sky. But the birds of sweetest melody, such as the nightingale and our American mocking-bird, prefer to sing in the dark.

It is easy to be happy and brave when all goes well. When health is good and bread is plentiful and friends are true, it is easy to sing. But did my readers ever dwell in thought upon Paul and Silas singing in prison; upon John's fair vision of the new Jerusalem while in exile on lonely Patmos; upon Bunyan, the author of *Pilgrim's Progress*, lifting up his voice in song when an inmate of a foul prison? That is what only Christians can do.—Fuel for the Fire.

MISSIONS

HOW FAR TO THE NEAREST DOCTOR? Stories of Medical Missions around the World, by Edward M. Dodd, M. D.

Reviewed by Wm. G. Detweiler

In a recent issue of a religious magazine appears an article written by a veteran missionary entitled, "He Sent Them Forth to Heal the Sick. Has the Commission Been Cancelled?" In the book which we shall review the author deals with the same phase of foreign mission work. It is a book of stories of medical missions in different lands: Near East, Persia, Arabia, Afghanistan, India, China, Siam, Philippines, Korea, Africa, and Burma. These stories, while their direct appeal lies with the intermediates and adults, nevertheless may be used by teachers for any group. The book is not adapted for use as a textbook in a study class, but may be used for supplementary work. It is a book that challenges one in youth to give one's self for the sake of medical mission work.

The author of the book, Dr. Dodd, is well qualified to write on this phase of mission work. His father was a pioneer medical missionary in the Near East; thus he grew up in the environment of which he writes. Later he himself was a medical missionary in Persia. In 1930 and 1931 he made a trip around the world studying medical missions, visiting sixty-six mission hospitals. At the time of the publication of the book (1933) he was medical secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

He says in his preface: "In this book the writer has tried to bring before the American young people a living reality—the medical work of the Christian church in many lands. It has been no easy matter to temper genuine enthusiasm with professional restraint, nor to achieve in the story a dramatic vividness alongside the everyday, humdrum labors of doctors and nurses. Yet, in truth, all these elements make their contributions to a composite picture."

The reader may be given a fair conception of the contents of the book by listing the chapter headings: Why They Come, Frontier Trails, Witch Doctors Vs. Christian Doctors, Medical Service on Desert and Upland, All in the Day's Work, Prevention Is Better than Cure, Doctors of the Future, Tomorrow's Nurses, Test Tubes and Germs, Working with the Good Physician.

While it may be a question in the minds of some as to whether the Church should launch deeply into the field of medical mission work, yet after reading this book one cannot fail to be impressed with the wonderful opportunities the medical missionary has to contact souls for the Lord Jesus Christ, nor with the appalling need for Christian doctors and nurses in heathen lands. The author gives a few statistics to show the needs. For instance, in South Africa there is one doctor for every million people. In India, with its population of nearly three times that of the United States there are fewer than 25,000 doctors. This may not seem to be

a very small number at first thought. But the author shows the real need. "About nine-tenths of the people live in villages. The average village consists of about four hundred persons. If there were one qualified doctor for every three villages, there would have to be 250,000 doctors. But this is more than ten times as many qualified doctors as there are in the whole country. The villages are really worse off than these figures might lead one to believe, because nearly all the doctors, in order to make a living, have to practice in the cities. The villages are too poor to support them. So the vast majority of the 750,000 villages in India have no doctor in them or near them." China has even fewer doctors for its vast population. The author shows that many persons go to their graves whose lives might have been saved had they had the proper medical attention.

True there are many native doctors in these lands. But their services are more harmful than helpful, as a few illustrations will show. Let the author speak for himself, as he gives a few illustrations of the native doctors in China, where such things as toad skins and tiger's claws ground up into various mixtures are most popular as medicines. "An acquaintance of mine tells of watching one of these Chinese doctors at work in his medicine stall on a market day, an occasion which, on a small scale, is something like a country fair. Out of the passing crowds that had come into this large village from surrounding hamlets, people suffering with various ailments would stop and enter the doctor's stall. First a farmer stepped up and asked for some medicine for a swelling on his chest. The doctor took out a rusty needle and stuck it into the swelling, 'to let out the air.' Then he clapped onto it a dirty black plaster. Next a man came along with a toothache. He thought there was a worm in his tooth—the popular notion about the cause of toothaches. The doctor poked around with an old rusty piece of wire, and by some sleight-of-hand produced from somewhere a wriggling worm. This satisfied the man for the moment. But I wonder about the toothache. Another man pushed through the crowd and asked for some medicine for his baby son at home who 'is hot and won't eat.' Of course the doctor had never seen the child. 'Sell me a good medicine,' said the man, 'one of those that contains twice seven ingredients and costs sixty coppers.' This was his idea of a good medicine—as many ingredients as possible, and expensive! I pity the small baby at home."

To cite another illustration of the crudity and barbarity of the native doctors—this one from Africa. The doctor operates to cure headaches. "He cuts through the scalp until he gets down to the bare bone of the skull. Then he scrapes the

skull-bone with some sharp instruments. You can imagine how much headache that will cure, especially as it is all done without an anesthetic and later gets infected." In Korea the native doctors use the same crudeness in their methods. A farmer once came to a missionary doctor to have a needle removed from his stomach. Strange place for a needle, you say. Listen while the author gives you the reason for its being there. The farmer had a pain in his stomach so he went to the native doctor. In order to make an opening in his stomach for the evil spirit to escape he poked around with his needle. While attempting thus to let out the mischievous spirit the needle was lost, and for this reason the farmer came to the missionary doctor who found the needle in the deep muscles.

The author goes on to show that the services of these Christian missionary doctors and nurses are very much appreciated after once the natives have confidence in them. The medical missionary can win the hearts and good will of the savages as probably no other messenger of the Gospel can. The author cites a number of cases of how people who were bitter against these "foreign devils" (as they used to be called in China) and "infidels" (as the Moslems regard the Christians) were won to respect them and the Gospel that they brought through the work of the medical missionary. A high caste woman went to a Christian hospital to visit her friend who was also a high caste Brahman. When she observed the care and kindness that were shown to her high caste friend, she said to herself, "Great credit will accrue to these nurses for thus tending a Brahman." Then she noticed that as the nurses made their rounds they gave the same care to the outcasts. Weeks later this Brahman woman wrote in "I have come to join the Christian way. Your words about Jesus were good; they sat on my heart; but it was your deeds that made them sit." Is not this a wonderful tribute to the value of Christian medical work?

The author also shows that there is a dark side to the picture. A medical missionary dare not expect to go out in pioneer work and have the people flocking to him. Much time and courage are needed to establish confidence. Here is where some fail. The natives are frequently suspicious of the foreign doctors. Just one illustration from the experiences of Dr. Schweitzer. One evening he heard a patient, who had just waked up from an anesthetic, say to a neighbor, "Yes, the doctor wanted to kill me. He put some poison in my nose, and I was actually dead. But he hadn't given me enough, and I came to life." But when anesthetics are administered hundreds of times, and people find that they can in this way avoid much suffering, confidence is inspired.

Another discouraging feature of medical missionary work is that the doctor's advice is not always followed. In Abyssinia Dr. Bergsma set the broken leg of a man, and put it in a cast. "Two days later and long before the patient should have left the hospital, his family came and insisted that he should go home. Dr. Bergsma strongly advised them to let him remain until the leg had healed. When they kept on insisting and finally took the man away, Dr. Bergsma carefully warned them to bring the man back to the hospital to have the cast re-

moved. Three months later the patient returned in a most disappointing condition. His leg had knit together, but was wretchedly crooked. When Dr. Bergsma asked what had been done, the old man's relatives replied, 'Yes, we removed the cast on the same day that we took him home. We broke it off with an axe. We wanted to see how the leg was getting along. And would you believe it, the minute he walked on it he had a great deal of pain, and his leg became crooked as you see it now.'

While the author does speak of the evangelistic value of medical work, yet it is to be regretted that he does not stress this more. When Jesus healed the sick, it was for the purpose of creating faith in Him; looking to the salvation of

the soul He healed the body. It is not enough that the medical missionary goes out to heal the body, to create a favorable sentiment toward the mission work, to break down the walls of suspicion and prejudice, and to develop the sense of brotherhood; if he does this and no more, his work is not completed. He has not in the truest sense shown the real spirit of Christ and of Christianity until he has made every means serve the evangelistic purpose.

The book, neatly bound in cloth, consists of 163 pages, and sells for \$1.00. It may be obtained from the Mennonite Publishing House, Scottsdale, Pa.

Canton, Ohio.

THE SIGNIFICANCE OF THE EUCHARISTIC CONGRESS

By Elvin V. Snyder

As this article is being edited the Eucharistic Congress is in progress in Buenos Aires. It is being given wide publicity through the press and the radio. Bro. Snyder gives us the Scriptural angle to this great biennial gathering of the Roman Church.

Exactly one hundred years ago Mary Martha Emilia Tamisier was born in France, who, from her childhood, so say her biographers, carried on her person the aroma of the Eucharist. She was educated in the Sacred Heart College in Marmontier, where, they say, "the love of the holy sacrament steadily grew on her."

"Father" Eymard, first, and later the Rev. Chévrier, founder of the Providencia del Prado en Lyon, en Lyon, encouraged her in her ardor for eucharistic celebrations and she finally consecrated her life to them.

In 1873, in Paray-le-Monial, two-hundred French diplomats prostrated themselves before the "sacramented" Jesus, consecrating the whole of France to the Sacred Heart of Jesus. For Mary Martha this was a revelation, an inspiration, a vision! She thought of establishing Christ's social kingdom in the world by celebrating National and International communion services and processions. The first National Eucharistic Congress was held in Avignon in 1876 and the first International in Lille in 1881.

And Mary Martha Tamisier died in 1910, a few weeks before the Congress held in Montreal, Canada, almost forgotten.

Now the Roman Catholic church celebrates these Congresses every two years. The one to be held in Buenos Aires this October is the thirty-second.

Purpose

If you have read "The International Eucharistic Congresses" written by the Rev. "Father" Henry Alla, Secretary of the Executive Committee of the 32nd International Congress, you will have discovered these three purposes expressed:

1. The International Eucharistic Congresses are useful because they contribute to the greater worship of the "sacramented" Jesus.
2. Because they instruct the people in the worship of the "sacramented" Jesus.
3. Because they make amends to the Lord for the outrages that the sins of the people impose upon Him. Or, as has been expressed

a thousand times in the Spanish Magazines of Buenos Aires, in the radio speeches and the propaganda—the purpose of the Congress is the salvation of the world through the Eucharist.

So it is not merely a bit of social service that they are trying to do but rather a special spiritual work for the world's salvation, basing their claim on the scripture that says, "Verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53).

The Doctrinal Basis

It is the old story of transubstantiation. That is, that the bread and wine of the holy communion, or the eucharist, are materially and divinely the body and blood of Christ. Did not Jesus say, "This is my body. . . . This is my blood" when He gave the bread and the wine to His disciples on the night of that first communion? Yes, certainly; but He did not mean that we should suppose there were two Christs—One, He who was instituting the Lord's Supper, standing before them there, and the Other, the bread and wine that He held in His hands. This latter one is the one the Roman Church prefers and refers to Him as the "Sacramented Jesus." Which is all quite ridiculous. Did not Jesus also say, "I am the door. . . . I am the vine. . . . I am the way. . . ." etc.? Why then, should the consecrated host (the bread) be any more the body of Christ than a consecrated door, or a grape stalk, or a road?

The verb "to be" here rather means "to represent" or "to signify" and not "to be made into" or "to be changed into" or "to be converted into" as the Romish Church interprets it. If this were the meaning, then Jesus would have said, "This bread has been changed into My body. . . . This wine has been turned into My blood" as for instance in John 2:9 it says "the water that was made wine," or in John 16:20 "your sorrow shall be turned into joy," or in John 1:14 "The Word was made flesh," etc.

Thus, according to the Romish doctrine of transubstantiation, the "Real" Christ in-

stituted the "Sacramented" Christ, which when worshiped, according to the second commandment of the Decalogue (rejected by the Romish church) becomes nothing else than idolatry.

The Real Meaning

The Eucharistic Congress is little more than the procession of a piece of bread worshiped and praised as if it were the Christ with all the spiritual fervor of which idolatry is capable.

But it is not all spiritual fervor that proclaims and propagates the Congresses. If each of the million delegates to Buenos Aires spends one hundred pesos during his stay in the Argentine, it will mean that this Republic will be 100,000,000 pesos richer by the middle of October. It looks more like the worship of the golden calf than the worship of God. It should then be called the worship of the "sacramented" pesos instead of Jesus.

The following quotations are the words of Cardinal Verdier, Archbishop of Paris, according to the "La Nación" of June 19, 1934, "First of all, I have a great desire to participate in the Eucharistic Congress in Buenos Aires as a **Prince of the Church**. (Emphasis mine.) . . . **The position of an Archbishop** is very indicative in a demonstration that is at the same time religious and Latin. . . . They have insisted so that I go. And it is quite explicable. . . . At the same time, I go as a representative of the people of Paris, faithful to their religious traditions, in order to display, **by my presence**, the constant interest that the French public opinion has in all things Catholic. . . . (My going) will be the way to show the Argentine People **my recognition**. They tell me that the French Colony in Buenos Aires is very happy about **my coming**. The French Ambassador Clinchant presides the Committee that **should entertain me**. I will then be received in Buenos Aires as a "Man of the Church" and a 'Man of France.'"

Cardinal Verdier, at least, certainly does not mind telling the Argentine people how important he is; which is indicative, not (as purpose number two suggested) of how to teach the people to worship God but how some people expect to be worshiped.

And if the worship of this Eucharistic Congress is directed only to the pesos and the priests, how can the third purpose (that of the salvation of the world by this means) be accomplished? Even if the first two purposes were carried out sincerely and seriously the third one would still be null and void as a means of salvation because one of the first steps to be saved is to be repentant, of which nothing is said and less is done. A peso-worship, a priest-worship, a bread-worship, a Mary-worship, a display-worship; this is not the worship of God.

And the Argentine people, the majority of them, are not so blind that they will not see it.

America, Argentina.

In the enlargement and enrichment of personality, with its ever-widening capacity for service, I find something more amazing than anything in the story of the loaves and fishes.—Charles R. Brown.

A STUDY OF THE ORDINARY VILLAGER'S OUTLOOK ON LIFE AS A HELP IN EVANGELISM

By Aldine C. Brunk

The objective of our evangelistic endeavor is to make Christ known to the people in such a manner that they may come to believe in Him, to love Him, and to accept Him as their personal Savior. To fulfill efficiently this God-given mission we need to have an experimental knowledge of God's Word, and of the Holy Spirit in our own hearts, but in addition to this we must have a very thorough and intimate knowledge of the thought and life of the people among whom we are going to work. I fear that we have often underestimated the value of such knowledge and have simply assumed that each missionary would by hit or miss secure all the knowledge of the people that was absolutely necessary. We are often more interested in giving to them our point of view than in studying their point of view, and so forget that a new point of view must be grafted on the point of view we already hold before it is liable to become acceptable to us.

During the current year the Editor of the newspaper called the "Statesman" in an editorial said, "One has first to understand the Hindu philosophy, the Hindu outlook; these are not confined merely to pandits and the learned. Every Hindu of whatever social position or learning possesses them. They grow in the soil. It is not impossible to gain an entrance to the Hindu mind; many have succeeded in doing so, but only after a long study, not only of books, but of persons and of the social organization. These are the people who should be sought for and forced to take part in the administration of the country, or at least to act in some advisory capacity. Such people could prevent the government making very great mistakes."

If the study of the outlook of the people is essential for the best Government administration of the country; surely it is much more necessary for those of us who are trying to establish the Church of Jesus Christ in India, in order that we may not make very grave mistakes which would retard the progress of the kingdom.

An American writer in discussing the presentation of Christianity to the non-Christian says: "Their minds are engaged with something very different from the thought you have to present. You can't jump directly at them and expect to make an effective landing; you must put yourself in the other man's place. Try to imagine what he is thinking; let your first remark be in line with his thought; follow it by another with which you know he will easily agree. Thus gradually your two minds reach a point where they can join without conflict. To put oneself in the place of another, is always a difficult task, but it is still more difficult when one tries to put himself into the place of one whose racial and cultural heritages are so different.

How does the ordinary villager think? One writer says that "the ordinary villager is an adult in experience but his mental age is about that of a twelve-year-old child." Since the writer does not state whether this opin-

ion is based on extensive mental tests or not we may consider it an open question. However, it cannot be denied that there is a great difference between the mental capacity of the villager and that of a person who comes from a family that has for generations enjoyed the advantages of education. The villager does do some thinking, but his mental processes are geared to the speed of an oxcart. He thinks much like he works. Of course, that is natural. He thinks slowly, and time is required for him to come to decisions. This is very noticeable when he is trying to make small purchases in the bazaar. This hesitation is no doubt due in part to the fact that he is not accustomed to thinking for himself, and consequently is inclined to question his own decisions. In the more weighty matters of life he would never think of acting on his own initiative, or according to his own judgment and reasoned conclusions. He expects his elders or caste leaders to make his decisions for him, or, at least to place their approval on all his decisions of an important nature before he feels free to act upon them. This will account for the expression frequently heard: "Jo panch bhai kahenge hum karenge" (Whatever the committee of five brethren advise I will do).

Another very important characteristic of the villager's thought life, is the absence of abstract concepts. One writer says that "the inability to realize any abstract conception, and the tendency to make everything concrete is a principal, salient characteristic, of primitive man." In this, and a number of other respects, the villagers of many of the villages of this district are a very primitive people. Most of their mental concepts take the form of mental pictures or stories. This is illustrated by the fact that they speak of a woman as an earthen pot, and of a man as a brass pot. And since the earthen cooking vessel, when contaminated, cannot be purified, and the brass one can, that to them is sufficient reason for the unequal treatment of men and women who have had an extreme moral lapse. The real reason seems to be to prevent the introduction of foreign blood into the caste group. The act is judged by its effect on the blood of the caste, rather than on the moral effect.

Next let us consider the villager's ideals. The first ambition of a man is to get sufficient food for himself and his family. He also hopes to have born to him at least one male heir who will live longer than himself, so that he may perform the funeral rite of his father. While the father lives he labors and lives with this one object in view; that is, to save enough money, or to be able to borrow enough money, to have all his children married with great feasting and ceremony. Another element in his ideal is that he may have enough, that he may always give at least a little, to every one who begs at his door. The villager is more ambitious to live just like his ancestors did than to live better than they.

He also bears patiently without complaint

a remarkable lot of suffering. He is not guilty of much concern about to-morrow. He is quite ready to let to-morrow take care of itself. He always likes to have plenty of time in which he needs do nothing, but just to sit and rest. He will be expected to be obedient to, and in subjection to, his father as long as the latter lives. He will always remain in subjection to his caste and village leaders. His own welfare must always remain secondary to the welfare of the group. It is no doubt true that the ordinary villager can scarcely think of himself as having any existence apart from the group in which he was born. So when he comes into the church he prefers to come with the group. It is also a great concern of his that he may never contaminate himself, and thereby contaminate the group life by taking food from the hands of a low caste person. In fact, it is said that the reason that caste takes cognizance of the fact that a man has had illicit social relations with a woman of another caste, is because it is assumed that he ate food from her hands.

We will next consider the villager's religious outlook. To him all life has a religious element in it, and there is nothing purely secular. This is due largely, no doubt, to his pantheistic conception of the world. Another very important factor in the religious thought of the majority of the villagers with which we work, is animism. It ranges from almost pure animism among the aboriginal tribes, the principal of which are the Gonds, to Hinduism, which has been shot through and through with animistic conceptions. This influence of animism on Hinduism is due to the fact that Hinduism has been trying to bring the aborigines into its fold by compromise. One author defines animism not only as a failure on the part of man to recognize any difference of intelligence and self-consciousness between himself and lower animals, and even plants, but to believe them all to be possessed of consciousness and volition, the same as himself.

The similarity between the chief tenet of animism and the doctrine of the **Kabir Pantas**, namely the unity in quality of all life, may be the explanation for the ready reception of that cult among the villagers of this district. The worship of idols, which is indulged in by all villagers, may be due to the pantheistic idea that God is in all things. The villager gives as his reason for such worship his feeling of a need of something concrete before him. However, it seems that his belief in the idol as a real god is not very firm. When I have asked the villagers about their idols I was surprised at some of their answers. Some say, "What can they do? They cannot give us anything." Others say that the **devta** or idol has received things from God which it shares with us.

Fear seems to be the most potent force in the ordinary villager's religion. Eyre Chatterton in his book, "The Story of Gondwana," says, "The gods that the Gond has to reckon with are those malignant spirits which are always on the lookout to take offence and do him harm. These cruel and often nameless spirits must be propitiated at all cost." I am convinced that fear is not limited to the Gonds. I asked a man, who was a Gond, why he worshiped **takur deo**? He gave as the first

reason, the securing of a good crop. His second reason was to secure **takur deo's** protection against all the **jungli devtas**, that are in the fields and which are liable suddenly to attack a person who comes to the field to work. Their worship is prompted by fear rather than by love. For if they do not worship and give sacrifices to the numerous gods they fear, the neglected god will become angry, and their child will become sick and the **baiga** will tell them that such or such a god is eating the child. The only way to save the child is, to give the **devta** a goat or a chicken. From what I have said, it will be plain that the villager does not have a fear of a future judgment of the wrath of a righteous God, nor of the evil effects of a sinful life. If he only had more of such fear it would be much easier to lead him to God. Because of his belief in transmigration of souls, which provides that ultimately every one will arrive at the same destination, we do not find that they have any great fear as they approach death. This is also due in part to the fact that the villager is a thoroughgoing fatalist. He believes that whatever is to come to him, will come, in spite of anything that he might do.

It has been stated before that the villager is inclined to make abstract forces concrete. This seems to be an inheritance from his ancestors, who were still more primitive than these people. To illustrate: The sight of the eye is considered as something concrete. That is, when one person looks at another something definitely passes from the person who is looking and strikes the person who is looked at. Thus when one's enemy looks at him, that which passes will be harmful because of the enmity. This may not harm him, but it may harm his tender children. This is known as the evil eye which is so much feared. The name of a person is also considered as a real part of himself. Consequently if an enemy should hear it he might use it in such a way as to harm one. That is why a nickname is often used instead of the real name. For if one has your name he may be able to make you do his will against your own will. This may also explain why they believe that the mere repetition of the name of a god has value. A witch who has a lock of one's hair, or the dust from one's footprint, will be able to make charms which may greatly influence one. A witch is supposed to say charms, and thus communicate to stones, rice, charcoal, or other materials, the power and desire to do his will, and after throwing them in the direction he wishes them to go, they will go any distance of their own accord and enter the body of the person against whom they have been directed. That is why the **baiga** pretends to get such things out of people who are suffering.

The ordinary villager holds practically all his religious concepts in the form of word pictures or stories. This may be illustrated by a rather up-to-date explanation of idol worship, which makes God like a great king far removed from man, and all the **devtas** are supposed to be His underlying officers. A man in Dondi said to me, "The queen of this Zamindari lives in Lohara, and her agent is here in Dondi, and we must honor and obey him regardless of what kind of man he is, simply because he is the queen's servant. If we

want anything from the queen we must make our application through her agent, and if he intercedes for us, then we will get our request. The **devtas** for Him serve as agents of God."

It would be a waste of time to try to show that man by abstract argument that he was wrong. The best answer for such picturesque argument would be a more gripping parable or illustration. In case of the Dondi man I had one ready. I asked him whether he was not the head of a house? He replied that he was. Then I asked him whether in his home he had a group of underlying officers through whom his children sent their requests to their father. He said no. I asked him why not? He said that they were not necessary. In that I agreed with him. The queen could not see nor hear all her subjects in the farther parts of her kingdom, so under officers were necessary for her. But for you in your house, I said, you can see all that is going on. Now God is like you in your house. He can see all parts of the world and He can hear when His children call just as you can hear your children call, so for Him no under officers are needed. This seemed completely to satisfy the man. Sometimes this argument can be turned into another direction. The Dondi man said that they had to honor and obey the queen's representative, regardless of what kind of a man he was. That is just the way they think of the **devtas**. They are full of selfish ambition to such an extent that sometimes they have to put them out of the village. Here we may impress on them the necessity of a perfect Mediator between God and man, who is Jesus Christ.

After a careful study of the ordinary villager's point of view I have found much that has helped me in giving to him the deeper things of the Scriptures. Often I have hesitated in giving certain teachings because I felt unable to present them in a manner that I was sure that he could grasp them. To preach when the thought cannot be understood is like casting pearls before swine, or preaching in tongues, which St. Paul rightly condemns. In our preaching we need to use the pedagogical principle of proceeding from the known to the unknown. Take as an illustration the familiar Bible quotation, "The blood of Jesus Christ his Son cleanseth us from all sin." I find many Christians who are unable to explain that quotation. But I believe that it can be satisfactorily explained to the most ignorant villager by referring to the sacrifices with which he is familiar. A villager told me that when his child is sick he offers to the idol the blood of a chicken in exchange for the life of his child, and also as a propitiation for his having displeased the god. That is exactly what Christ did: when we were dead in sin He gave His life in exchange for our life. He gave us a new life and His blood washed away every stain of sin. That is better than the blood of chickens or goats.

If we are speaking to the higher caste Hindus, who do not offer animal sacrifices, we would find with them the substitutionary idea also. The cocoanut is used in sacrifice because it resembles a human head. Certain Hindus will not sacrifice a cocoanut that has the brush broken off because the brush represents the **choty** (the lock of hair every Hindu male leaves uncut on his head). The vermilion

which he smears on the idol is a substitute for blood of animals. The illiterate villager may not be aware of this meaning, but those who have studied the subject are convinced that this is the origin of the use of vermilion in Hindu worship. In the books of "Tribes and Caste of the Central Provinces," it is stated that the Manbhao mendicants who, like the Jain abhor all forms of bloodshed, never pass one of these stones painted with vermilion if they can avoid doing so, because of the similarity to blood.

In working with villagers we have also to be prepared to meet opposition in a manner that the villager will understand. One effective way of dealing with opposition is well illustrated by C. E. Parker as related in the "Indian Witness."

"A certain **patel** (village headman) undertook to use all his influence against Christian workers and those who wished to become Christians. After much prayer Parker decided to go and see the man himself, but he was told that it was of no use, for the man would not see any Christian worker, many of them having been repulsed by him. When Parker arrived at the **patel's** house, the door leading from the street into the open courtyard, which in turn, admitted the comer into the room of the house, was tight shut. Parker knocked and knocked, but silence reigned within. He knew the house was not empty, and felt sure that the master was within. Failing to get any response, he seated himself in the dust of the street outside 'the fast closed door.' His Lord had too known that experience. This soon caused passers-by to stop and enquire as to why the **sahib** (a most unusual sight) was sitting in the dust. He replied quietly that the **patel** would not give him admission, and so he was waiting until he was willing. This seemed strange, indeed, and the group outside began finding fault with one who would treat a kind-hearted, good-looking **sahib**, in this shameful way. Meantime, the **patel**, within, watching, began to get uneasy. It was a more awkward situation for him than for the **sahib**. Then he began to hear the murmurs of the group outside. The situation was becoming most embarrassing for the one who kept his door closed. The pressure continued, and, finally, the **patel** could stand it no longer. He opened the door and admitted the **sahib**. Then there was prayer, there was pleading, and more prayer, and before the day was over, the **patel** had not only given up opposition, but had been won to Christ."

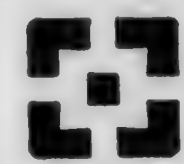
It was the character of the missionary that won over the opposition. His calm disposition, the absence of anger in the face of personal affront, abundance of patience, willingness to suffer any amount of disgrace, that appealed to and won public opinion and the **patel** could stand anything better than public disapproval of his action.

This action of Mr. Parker illustrates another very necessary element in village work, that is of making our teaching concrete, by acting it out in all our dealing with the people. We often can preach more effective sermons by being thoroughly Christians in our business relations with them, than when we take a text to expound. My prayer is that God will

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BIBLE STUDY



TABERNACLE STUDIES

XXXII. The Consecration of the Priesthood (Exodus 29; Leviticus 8)—Concluded

By the Bible Study Editor

After the sons of Aaron were clothed with their priestly garments, and after their preparation for the ritual of their initiation to the service of the altar and the tabernacle, Moses offered the required sacrifices for them as directed by the Lord both in the ritual given at Mount Sinai (Ex. 29) and as it is recorded in the priestly law, Lev. 8. There is but little difference in these two accounts. There is a detail of the contents of the basket of bread given in Exodus that is not found in Leviticus. The Exodus account speaks of the sprinkling of the blood and oil upon Aaron and his sons before the burning of the portion of the peace offering and the bread upon the altar, while Leviticus recounts first the burning of the portions of the peace offering previous to the sprinkling of the blood and oil upon Aaron and his sons. This discrepancy is of no special importance since there is no account of the Lord's having reprimanded Moses for changing the order of His service. In both cases there is no change in the order of the sacrifices, which was ordained and which was literally followed in this consecration service.

The Materials Used in the Consecration Service

There were required for this consecration one young bullock for a sin offering, and two rams—one for a burnt offering and one for a consecration offering. The manner of the consecration offering was closely allied to that of the peace offering. Besides the flesh offering there were to be brought some loaves of unleavened bread, some cakes made of flour mingled with oil, and some unleavened wafers, anointed with oil. All of the unleavened bread was to be brought in a basket. With one exception Aaron had an equal part in each of the sacrifices with his sons. The exception, as we shall note, was in the sharing of the ram of consecration. As the New Testament states, by one offering are we sanctified.

There was but one basket, which contained all of the meat, or meal, offerings, part of which was placed on the altar, and, therefore, all was unleavened. From this basket Aaron shared with his sons. This was the priesthood taken from among men, which, because of infirmities, could have compassion, and also required that the high priest should offer for himself as well as for his brethren.

The Sin Offering

The order of the offerings was, first, the sin offering; second, the whole burnt offering,

and then the ram of consecration as the peace offering. The bullock for the sin offering was young, implying a year old. Ex. 29:1. He was to be without blemish. Here was the portrayal of perfection which was found in Christ. This was a sin offering to be made for the sins of all men. He was made the mediator for all people as the bullock was made to bear the sins of the priesthood of Israel and, through its priesthood, of all Israel.

Aaron and his sons laid their hands on the head of the bullock, and Moses slew it before the door of the tabernacle of the congregation. There was no laying of hands upon the head of Aaron. His sons laid their hands on the head of the sin offering with Aaron. There was no occasion for the people to lay their hands on the heads of the priests. Only when the Levites were consecrated to represent the first-born of Israel did the people lay their hands on their heads, and the Levites in turn laid their hands on the heads of their consecration offerings. Num. 8:10, 11. The priests were not made to be the sin bearers of the people. The Levites were consecrated to be the servants of the priests for the people. No one can be the sin bearer of men but the Son of God who is given to men for that purpose. Every man who was found to have sinned in any of the holy things or who trespassed in any manner was obliged to bring his own sin offering and to lay his hands upon the head of his sin offering and then to slay it to make atonement for his own sins. There is no vicar of the Redeemer in the world. These were human priests and a divinely appointed bullock offering for sin. The bullock represented the Son of God who died for the sins of the world. Did the bullock make Aaron his vicar? Neither skin, blood nor flesh from the bullock of the sin offering passed to Aaron or his sons. The same is true of the whole burnt offering of the consecration. There is no implication from the offerings of the consecration that the priest was made a vicar of the offering. Man cannot be the representative of Christ to bear the sins of others. But, man may lay his hand on the head of the offering that it may bear his sins in judgment, and so Christ is made our representative who bears our sins; and, thus, in Christ, we become dead to sin. In this sense Paul said, "I am crucified with Christ."

"My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand
And there confess my sin."—Watts.

"He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

The blood of the sin offering was taken by Moses and was sprinkled on the horns of the brazen altar with his finger, and the rest of the blood was poured out under the altar. Thus was the altar sanctified, or set apart, purified, for the service of the priests in making sin offerings for themselves and for the people. The horns of the altar bore witness to all that came upon the altar that the blood for a sin offering had been shed. Under the altar was poured the life for which the altar and all of its ministrations made reconciliation unto God for sin, and made acceptable all that come to the altar. "Your life is hid with Christ in God" (Col. 3:2).

The flesh of the sin offering was taken outside of the camp and burned. It bore in it the reproach for sin and spoke of the judgment required for transgressions. Sin must be judged outside of the camp of God. It may not be judged within the camp, except by the recognition of the fact that the sin bearer is appointed by God and that He poured out His life for sin. The place for the execution of the judgment for sin upon the body of the transgressor is outside the camp. The body of the sin offering, whose blood was taken into the holy place or into the most holy place, was burned outside the camp.—Lev. 4:11, 12.

The Valley of Hinnom, or the Gehenna of the New Testament, was the place for the burning of the filth and outcast material, where the worm dieth not and the fire is not quenched. It is symbolical of the place to which all sin and all defilement will one day be punished with fire unquenchable. When Jesus bore our sins in His own body outside of the camp it was on the cross on Golgotha. He was there made a reproach for sin, and it is to that altar we approach with Him, to bear our reproach with Him. Heb. 13:13. It is the unredeemed sinner who will share in the eternal fire of judgment for sin. That eternal fire has no power of absolution from sin; it can not placate God's righteousness; it is not a propitiation for sin. "Behold the Lamb of God that taketh away the sin of the world." There is no blood offering in the Valley of Hinnom; it is on the cross of Calvary. The place of the burning of the flesh of the sin offering was a "clean place," where the ashes of the altar were poured out. Lev. 4:12. It was not in the place of the filth and offal from the camp. It corresponded to the place of the cross outside of the wall of Jerusalem where our Lord was crucified. Thus was the blood of atonement offered for sin, and the body of sin was judged for the transgression of the flesh. Jesus is our complete sin offering. All that sin may require of us has been met and satisfied in the death of Jesus Christ for us.

The Burnt Offering

Aaron and his sons laid their hands on the head of the ram for a burnt offering. They were united in this matter. Moses brought the ram, killed it, and offered it, "as the Lord commanded Moses" (v. 21). No part of the ceremony was missing. No distinction was made between Aaron and his sons in this offering. All laid their hands on the head of the burnt offering, it was killed on the side of the altar northward, the place of the slaying of the flock burnt offering. The blood was sprinkled on the altar round about; the fat was burned with the head and the pieces; the inwards were washed, and the legs were burned together with all of the parts on the altar. This was a sweet savour offering.

After the sin offering came the burnt offering. After the removal of the sin, then came the acceptance with God. The priests had made the sin offering their representative in the judgment for sin, and then made the burnt offering their representative in acceptance with God. Jesus will present us faultless before the throne of glory only after we have made Him our sin offering. We are made acceptable unto God, "in the beloved," not **through** the Beloved. Jesus alone is worthy of being placed on the altar, as the perfect Son of God. But in Him we are made a sweet savour offering. We must not overlook the work of atonement in connection with the burnt offering. In this offering was the shedding of blood, and the sprinkling of the blood on the altar round about; it must be the life blood of One that is perfect. We are bought with the "precious blood of Christ," as of a Lamb without blemish and without spot. I Pet. 1:19. Much as men may make of the virtues of the life of Christ, there can be no minimizing of His death as the merit of atonement and reconciliation unto God. He died for us, and made us acceptable unto God by His blood.

The Consecration Ram

In the functioning of the consecration ram is the peculiar and interesting part of the consecration ceremony. It is distinct from every other ceremony under the law. There is no other offering like it, and the consecration of the priests is the only occasion for its use; hence its interest and special significance. The ram needed not to differ from the ram of the burnt offering. Ex. 29:1; Lev. 8:2. The place of slaying was before the door of the tabernacle of the congregation, in the same place as the slaying of the bullock of the sin offering, or the bullock of the burnt offering. It was before the door of the holy place, and before the altar that the priests presented themselves and laid their hands upon the head of the consecrated ram. In the holy place and at the altar they were to serve the Lord, and between the two places of service they received their commission and fulfilled the conditions of their consecration. Here they made the ram to become their representative in their being consecrated to God. Here Moses slew the ram and consecrated the priests.

The blood of the ram of consecration was used as no other blood of sacrifice was used. It was first touched on the right ear, the thumb of the right hand and the great toe

of the right foot of Aaron and then in the same manner on the sons of Aaron. Let us not forget the significance of the blood, "for the life of the flesh is in the blood" (Lev. 17:11). The priests, by the laying on of their hands had made the ram their representative. Its blood represented their blood and life; it was touched on their ears, thumbs, and great toes; it became the life of these members. The life of the ear, the life of the hand, the life of the foot, had been poured out as an offering unto God. It was this blood that was taken by Moses and sprinkled round about upon the altar, for Moses had only put **of the blood** on the priests, and it was only **of the blood** that was on the altar at a later part of the service. See vs. 24, 30.

All of the blood was poured out. The ear was wholly devoted to the Lord to hear His Word and to hear the petitions and confessions of the people. The hands were to minister unto God and to minister for the people as the law required. The feet were devoted to the work of the Lord, and the steps of the priests were ordered of the Lord in the service of His house. The ear was purged by the hearing of the Word. The hands and feet that were touched with blood were to be washed at the laver before approaching either the holy place or the altar. The consecration of the priests was more than a promise or a vow; they gave to the Lord their lives. The blood was sprinkled round about upon the altar. It was a sweet savour offering, acceptable unto God, which is your reasonable service. Rom. 12:1, 2.

The fat within the ram and the fat tail was all put on the altar. The flesh of the burnt offering was still burning, and the blood and fat of the consecration ram mingled with it in the devotion of the whole burnt offering. So is the life and the devotion of the believer mingled with the consecration of our Lord unto the Father. In this fact of the consecration offering the believer should so assure himself of the acceptance of his consecration to God that he would not be troubled with the doubts of his acceptance and the uncertainties of consecrations and reconsecrations often based upon the unsound basis of emotions.

Along with the fat there was offered a part of the meal offering, one unleavened cake or loaf, one cake baked of meal and oil mingled, and one wafer that had been anointed with oil. These represented the pure service of the priests and the service that was consecrated with the grace of the Spirit of God. The right shoulder of the ram, which portion of the peace offering was afterward granted to the priests, was also taken and all placed on the hands of Aaron and his sons to wave before the Lord and then burned on the altar. Thus was the Lord served first out of the portions for the priests. The widow gave first to the prophet, and the Lord filled her hands with food. Those who minister to the Lord first, shall never lack from the Lord.

There follows one of the most significant parts of the ceremony. To Moses was given the breast of the offering after he had waved it before the altar. Then Moses, having received his portion, returned to Aaron and his sons the greater blessing.

Moses took of the anointing oil, and took of the blood which was upon the altar, and sprinkled it upon Aaron and upon his garments, and upon his sons and upon his sons' garments. We remember that upon the altar was sprinkled all of the blood of the bullock of the burnt offering, and all of the blood of the ram. The anointing oil had been used to sprinkle all of the vessels of the sanctuary and had been poured out upon the head of Aaron and ran down on his garments. This symbol of the Holy Spirit is mingled with the symbol of our life and the life of our Lord which was laid down at Calvary, and it was sprinkled on those who become a symbol of our own consecration to God. Here is the revelation of our new life in Christ and for Christ.

The Son of God received the Spirit without measure. We receive of it as a sprinkling, yet sufficient for our life of service unto God. The life that we devote to God is mingled with the Holy Spirit and is thus returned to us, as renewed by the Holy Ghost. There comes to us in regeneration the life of Christ who laid down His life at the cross and was quickened by the Holy Spirit at His resurrection. We become partakers of the divine nature by the renewing of the Holy Spirit who brings to us our renewed life and imparts to us the life of Christ.

These offerings of consecration are not three steps in Christian experience. They but represent the fullness of the work of grace that is accomplished for us by the one sacrifice or offering in Christ. He who accepts Jesus Christ finds his forgiveness, acceptance, and consecration fully accomplished in Him.

The seven days of the consecration period were lived in the limits of the tabernacle. The consecration service was not repeated daily. The consecration was accomplished on the first day. They ate of the flesh of the ram of consecration and of the bread of consecration on the first day. Vs. 31-33. The remaining days of their consecration the priests kept the service of the tabernacle, which included the offering of sacrifices and the receiving of offering of the people by which they were able to live and continue in the service of the Lord and in the fellowship of His people. Vs. 34-36.

WHICH WAY?

Those who drive automobiles for long distances know the importance of roadway signs. On the road through life to heaven there are also signs which show the direction along which you journey. It has been truthfully said that any man who shuns evil as a sin against God is on his way to heaven. When you want to take your spiritual bearings to make sure what road you are on, just take a look by introspection into your own heart to see if, in your conduct, you are shunning evil as a sin against God. If you find that you are, it can be as a sign for you that you are traveling the right highway. If you are not shunning evil as sin against God, then your road in life is leading in the direction that is away from heaven.—Young People.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. M. Editor

If there are those in your meetings whom you shrink from putting on the program because they talk too long or are too tedious in their discussions, perhaps a kindly mention of the situation once in a while by the leader or some one appointed would make it plain that it is better to have short and pointed talks than to tire the hearers so that longer speeches fail to do good. A little personal discussion of the situation and a time limit for the various talks may help to solve the difficulty.

* * * *

A leader for the Young People's Meeting called together the various ones who had part in the program for the evening and had a little prayer meeting with them shortly before the meeting proper. Perhaps this would help to solve some of the difficulties in making the meeting a power for good for those who are burdened for a higher spiritual tone in the meeting.

* * * *

In one place inexperienced ones on the program are given assistance in getting started on their assignments so that they do not get discouraged with the task. Do you have those who remain away from meeting when they are given a duty to perform? Be sure to make their task of a nature that it will be clear to them what to say and to do in order to perform it satisfactorily.

* * * *

It is better to leave off a part of the topics for assignment or even to omit some of the numbers of the program than to prolong the meeting at the peril of losing the interest. It is better to close with everybody wide-awake and hungry for more than to close with everybody dull and drowsy and feeling weary because of too long a discussion.

* * * *

It should be laid upon the conscience of speakers on the program that it is wrong to take time assigned to other numbers on the program, and when the leader marks the end of your time, be prompt to heed the call.

BIBLE PRECEPTS AND EXAMPLES—

COMPROMISES (Jr.).—Rom. 14;

II Cor. 6:14-18

Topic for November 11

MOTTO

"What part hath he that believeth with an infidel?"

MEDITATIONS ON THE TOPIC

I. Compromises.—This word, made up of two parts—com (together), promise (agreement), means an agreement together. When people have a difference between them and cannot agree, they sometimes agree to each to give up what they do not like and agree to bear what the other wants, and so go on together. This may be a good way to make peace where there might be strife.

When two do not agree in their way of working and then each gives up to follow in some agreed way they are said to make a compromise. When people quarrel and then become willing to settle their quarrel, each giving up his part and doing a part for the other's pleasure, they compromise. Such is a good compromise if it is in the interest of peace and good will. But there may be a time when it could not be a good compromise even if it did bring peace and agreement. If we give up what is right because another wants us to do wrong and agree together for the sake of peace, then it is an evil compromise that will do harm both to us and to the one with whom we have made peace.

We should never make compromises with sin. Sin and righteousness can never agree. Sin is of the devil. Righteousness is of God. If we follow the one we cannot agree with

the other. If we walk with God we dare not walk with the devil. If we walk with the devil, God will not walk with us. Compromise means a partnership. If we make partners with all that is good and true and pure and right, we could not agree to leave out some good and do some evil. Such a compromise would destroy our character and God could not be pleased with our life.

Every true Christian is ready to follow after the things that make for peace and for the things that edify one another. There are some things that we can give up when we would like to have them because it may help somebody else. It is a good compromise when we give up something for the sake of others when there is no right or wrong involved in giving it up. We can do without things to eat for the sake of not grieving our brother who would stumble at our act. Mother can stay at home with her sick child, much as she would like to go to visit a neighbor. Such self-denial makes a good compromise on her part.

II. The Text.—Rom. 14.—This passage deals with the infirmities of the weak by giving up our own pleasure for their sake.

II Cor. 6:14-18.—This passage shows the wrong of compromising with evil by taking part with those who are evil.

III. Suggestions for Junior Topics.—There are many illustrations from everyday experiences that will help to illustrate both the evil and the good compromise. The first thought of a compromise is a thought of good. It is good to be able to agree. It is a good thing to make peace. It is good if, for the sake of peace, two that are not agreed can come together and agree to walk together in peace. Children at play, men in business, parents in the home, neighbors in the same community—all of these can often

get along happily if they can agree together and give up part for the sake of what the other would like to have. Seek to impress these principles deeply and show how hard it is to live with other people unless we cooperate with them.

But the other side may also be easily illustrated. How often do boys and girls tell us that they went out in disobedience to orders because their associates wanted them to. Girls want to dress with questionable clothes because all the other girls do. Boys want to go to forbidden parties because other boys do. They have to choose between the way of right and the way of evil influence. Too often they compromise their peace of conscience and the favor of their parents and teachers and of God that they might get along with their associates. Impress the importance of making no evil compromise.

OUTLINE STUDY

I. Evil Compromise.

1. By partaking of other men's sins.—I Tim. 5:22.
2. By bidding the false teacher Godspeed.—II Jno. 11.
3. Partakers of sinful practices.—Eph. 5:7.
4. Sharing evil life and works together.—II Cor. 6:14-16; Rev. 18:4.
5. Of the Lord's table and the table of devils.—I Cor. 10:21.
6. Vile professors of religion.—I Cor. 5:11.
7. Wages of unrighteousness.—II Pet. 2:15, 16; Cf. Num. 22.
8. Other examples.—I Sam. 15:16-23; II Chron. 20:35-37.

II. Good Compromise.

1. When Christ became like men for their salvation.—Heb. 2:14-18.
2. When Paul became a servant to all for their salvation.—I Cor. 9:19-23.
3. When Christians share in sufferings for Christ that they may share in His glory.—I Pet. 4:12-14.
4. When Christians give up their own pleasures for the good of their fellowmen.—I Cor. 8:8-13.
5. When we can deny ourself for the sake of peace.—Rom. 14:15-21.
6. Examples.—Gen. 13:5-9; I Cor. 9:11-18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Partaker."
2. The Ways of Evil Compromise.
 - a. Doing evil that good may come.
 - b. Following the evil ways of our companions for the sake of their company.
 - c. Leaving off good because of fellowship with evil company.
 - d. Seeking gain at the price of wrongdoing.
3. Examples of Evil Compromise:
 - a. Saul.
 - b. Solomon.
 - c. Jehoshaphat.
4. Examples of Good Compromise: (See Outline).

For Seniors.

1. The Peril of Compromise with Evil.
2. The Wiles of Satan in Gaining a Compromise.
3. The Duty of Compromise When Evil is Not Partaken of in It.
4. The Power of Good Compromise.

YOUNG PEOPLE'S BIBLE MEETING TOPICS FOR 1935

January

1. Chapter Study—Going Forward.—Josh. 1.
13. Children of the Old Testament (Jr.).—Psa. 128; Eccl. 12:1-7.
20. Our Christian Heritage.—Psa. 79:1-8, 67-72; Heb. 6:10-12.
27. Chapter Study—The Creation.—Gen. 1.

February

3. Children of the New Testament.—Eph. 6:1-4; II Tim. 1:3-5; 3:14-17.
10. Privileges of Sonship.—I Cor. 1:1-10; I Jno. 3:1-8.
17. Chapter Study—The Ten Commandments.—Exodus 20.
24. New Testament Evangelism.—Acts 8:4-40.

March

3. New Testament Characters—John the Baptist (Jr.).—Luke 1:57-80; Mark 1:1-9; Matt. 14:1-12.
10. Christian Unity.—Jno. 17:1-26.
17. Chapter Study—Song of Moses.—Deut. 32.
24. Meeting Present-day Issues.—II Cor. 6:1-18.
31. Implanting the Word.—Deut. 31:9-13; I Tim. 4:13-16.

April

7. New Testament Characters—The Bethany Sisters (Jr.).—Luke 10:38-42; John 12:1-9.
14. Church Authority.—Matt. 16:16-19; 18:15-20; Acts 16:4, 5.
21. Chapter Study—The Resurrection.—I Cor. 15.
28. Personal Evangelism.—Jno. 1:40-51; Jas. 5:19, 20.

May

5. New Testament Characters—Barnabas (Jr.).—Acts 4:35-5:11, 22-30.
12. A Virtuous Woman.—Prov. 31:10-31.
19. Chapter Study—God, Our Refuge.—Psa. 91.
26. The Ascension of Jesus Christ.—Acts 1:1-11; Heb. 9:22-28.

June

2. New Testament Characters—Stephen (Jr.).—Acts 6:1-15; 7:54-60.
9. Spirit-filled Men.—Acts 4:8-35.
16. Chapter Study—The Suffering Christ.—Isa. 53.

23. Sunday-School Evangelism.—Jno. 21:1-23.
30. Freedom in Christ.—Rom. 8:1-14; Jno. 8:32.

July

7. New Testament Characters—Lydia (Jr.).—Acts 16:6-15.
14. Christian Purity.—I Pet. 1:13-25; 2:9-12; I Cor. 6:15-20.
21. Chapter Study—The Victorious Life.—Rom. 8.
28. The Stewardship of Talents.—Matt. 25:14-30; I Pet. 4:8-11.

August

4. New Testament Characters—Timothy (Jr.).—Acts 16:1-3; Phil. 2:19-23.
11. Perils of Lukewarmness.—Rev. 3:14-22.
18. Chapter Study—Church Relationships.—I Cor. 9.
25. Rural Evangelism.—Matt. 14:15-24.

September

1. Miracles of Moses (Jr.).—Exodus 4.
8. Benefits of Bible Study.—Psa. 1:19.
15. Chapter Study—God's Order in Worship.—I Cor. 11.
22. The Need of Divine Guidance.—Psa. 37.
29. The Lord's Day.—Heb. 10:23-25; Rev. 1:9-18; Jno. 20:19-29.

October

6. The Miracles of Elijah (Jr.).—I Kings 17:1-24.
13. The Message in Song.—Psa. 65; Isa. 12.
20. Chapter Study—Ambassadors for Christ.—II Cor. 5.
27. City Evangelism.—Jonah 3.

November

3. Miracles of Peter (Jr.).—Acts 3.
10. Chapter Study—Christian Principles.—I Pet. 3.
17. Missionary Day.—II Cor. 8.
24. Occasions for Thanksgiving.—Psa. 136.

December

1. Miracles of Paul (Jr.).—Rom. 15:15-24; Acts 19:10-20.
8. Heaven.—Jno. 14:1-6; Rev. 21.
15. Foreign Evangelism.—Rom. 1:1-16.
22. Glad Tidings.—Acts 13:14-39.
29. Chapter Study—The Christian Race.—Heb. 12.

PERSONAL THOUGHT

Agree with God first. Then agree with men when they do not ask you to disagree with God and His righteousness.

SEED THOUGHTS

The man who has not learned to say "no"—who is not resolved that he will take God's way in spite of every dog that can bark at him, in spite of every silvery voice that can woo him aside—will be a weak and wretched man until he dies.—A. Maclaren.

* * *

I hate to see things done by halves. If it be right, do it boldly; if wrong, leave it undone.—Gilpin.

* * *

The souls of men of feeble purpose are the graveyards of good intentions.—Sel.

* * *

One of the grandest things in having rights is that, being your rights, you may give them up.—Geo. Macdonald.

* * *

I see nothing very noble in the man who is forever calling for his own rights. Alas! alas! for the man who feels nothing more grand in this wondrous divine world than his own rights!—Robertson.

* * *

"Daniel purposed in his heart that he would not defile himself."

* * *

"The devil's best weapon is the wedge."—Selected.

MISSIONARY DAY

Topic for November 18

MEDITATIONS

I. Missionary Day.—"It is more blessed to give than to receive." Jesus has spoken a truth which only they can experience who have exercised their privilege along this line. Jesus Himself set the example when He sacrificed the joy of the glory world and spent the years of an earthly life for the purpose of giving to the world the joys of redemption. It is the disciple of Jesus who has experienced the blessings of salvation whose heart is filled with the divine compassion, who is ready to spend his life in real sacrificial service, who also knows by experience that the happy life is the life that engages in giving.

We are giving a day in our program for topics appropriate to the thought of Missions that all our minds may be refreshed along missionary lines, that we may understand our duties better toward the Lord and the cause that lies so near His heart and for which He sacrificed Himself. Not only the boys and girls, but all the adults may share in the great work. We need to encourage one another in the great work of giving, not only of material things, but of ourselves, to the Lord and to His cause that we may become His instruments in furthering the cause of Missions.

The result will be blessed. Our hearts will be made glad for the service we have rendered. Our hearts will be made glad for the results that spring out of the service. We shall be glad for the approval of heaven. We

shall be glad for the joys that come to others who receive blessing through our service. We shall be glad for the expectation of the great gathering of rejoicing in the glory world when all the redeemed shall be gathered in glory and rejoice before the Lord forever. Let every one rejoice in the opportunities of giving their service to the Lord.

YOUNG PEOPLE'S MEETING PROGRAM

Use appropriate missionary songs from the books used in Y. P. M.

Scripture Lesson.—II Cor. 5.

Theme.—Ambassadors for Christ.

Prayer.—Keep in mind the needs of a lost world and our responsibility as ambassadors of the kingdom of Christ.

Topics.—Needs of the Home Field.

Needs of the Work in India.

Needs in the South American Field.

Needs in the Dark Continent of Africa.

What It Means to Be an Ambassador for Christ.

Our Individual Responsibilities in the Work of Spreading the Gospel.

Note.—See the Annual Mission Board Report, the Mission Supplement of the Gospel Herald for July 5, Aug. 23, Sept. 6, and Oct. 4, for special missionary information. Much material is found in the Annual Report of the Mission Board. Additional helps may be found in the November Christian Monitor and the Youth's Christian Companion for Oct. 28.

JUNIOR YOUNG PEOPLE'S MEETING PROGRAM

Select appropriate missionary songs from "Songs of Cheer for Children" or your regular songbooks.

Scripture Lesson.—Acts 26:13-23.

Theme.—Witnessing for Jesus.

Prayer.—Remember the faithful witnesses for Jesus in the home churches, the cities, the rural missions, the foreign fields.

Recitations and Readings.—Arrange for a suitable number of recitations and readings by the Juniors, to be given at appropriate times throughout the program. Material for these will be found in the Words of Cheer for Oct. 21 and 28 and the Youth's Christian Companion for Oct. 28.

Topics.—Experiences That Came through Earning Missionary Money.

Needs of our Missionaries' Children.

The Blessings of Caring for Orphan Children.

How Young People May Witness for Jesus.

Close the Meeting with appropriate songs and special prayer that the Juniors may be faithful witnesses for Jesus.

GRATITUDE IN ADVERSITY.—Hab. 3:17-19; II Cor. 6:1-13

Topic for November 25

MOTTO

"Rejoice in the Lord always."

MEDITATIONS ON THE TOPIC

I. Reasons for Gratitude in Adversity.—Adversity to God's children is not an evidence of God's wrath against them. He may send adversity in the earth for the welfare of the people and to show them that He is God and that there is none else. When He teaches His lessons to men, He has a unique place for His people to fill in the times of adversity. Like Israel in the land of Egypt, He led the people to cry to Him, then He taught the Egyptians that He is God while He delivered His people by a great salvation. Adversity is the opportunity which God pro-

vides to show His people His power in their behalf. Elijah fed by ravens, Daniel in the den of lions, the three Hebrews in the furnace of fire, Peter in prison, Paul a prisoner, the godly of all ages who have suffered, have left a shining record that could not have been left if they had not been brought through adversity and hardship.

As we measure our own situation today in the light of what others have suffered, we should blush with shame that we count our situation of any great consideration. We do not as yet suffer hunger. We are not suffering pain and death for our faith. Many of us who suffer financial loss, have only had to cut out luxuries, which should have been cut out anyhow and given to the Lord long ago. And in the regions where real famines are imminent there is a chance to obtain relief. Even if we must suffer the privations of hunger and cold and nakedness, the Lord is still a "very present help in trouble." It is our privilege to call upon God at any time of need and obtain grace to help. Our adversities should enlarge our sympathies and incline us to greater generosity toward our suffering fellowmen.

II. The Text.—Hab. 3:17-19.—The prophet saw a time when not only the righteous were mistreated by the wicked, but when famine was staring the world in the face. In the midst of this situation, he felt that there was every reason to rejoice because of faith in God upon whom he could wait and receive a just reward.

II Cor. 6:1-13.—Here we have Paul describing the experiences through which he passes and the triumph with which he meets the difficulties and adversities.

III. Suggestions for Junior Programs.—It is not acceptable to the flesh to pass through adversity. But there is an appeal that can be made to boys and girls by means of characters who bravely suffer because they know God and the rewards that are in store for the faithful. There are numerous examples both in natural and spiritual things in which the very difficulties have been the means of larger blessings to those who suffered them. Cold drives man to provide shelter and warmth. The storm makes him flee to the shelter. Hunger drives him to labor. Activity gives him strength and skill and gives him greater enjoyment. Toil makes rest pleasant. Hunger makes the food taste better. The loss of earthly things makes him wish for things that endure. Heaven is more desirable to those who have learned by adversity that this world is not our home.

The men and women of faith who are recorded in the Bible passed through adversity and rejoiced in the hope of that which was future. We may also be grateful for adversities which bring us nearer to God and give us an appetite for spiritual food and a longing for the heavenly reward.

OUTLINE STUDY

I Adversity Is to Be Expected by Saints.

1. God has appointed it.—I Thess. 3:3, 4; Acts 14:22; Jno. 16:33.
2. Comparatively light.—Acts 20:23, 24; Rom. 8:18; II Cor. 4:17.
3. Is but for a season.—I Pet. 1:6, 7; 5:10.

II. There is Reason for Thanksgiving in Adversity.

1. Because of the hopeful results.—Jas. 5:10, 11; Psa. 126:5, 6.
2. Sets forth the love of God.—Deut. 8:3-5; I Cor. 11:32; Heb. 12:6, 7; Rev. 3:19.
3. It brings good.—Gen. 50:20; Jer. 24:1.

III. We Must Be Properly Exercised by Adversity.

1. That it may yield the peaceable fruit.—Heb. 12:11-16; Rev. 3:19.
2. That we may behold the good.—Phil. 1:12-20.
3. That we may be happy and contented.—Phil. 4:11-13.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textwords, "Adversity," "Affliction."
2. Thanking God for What we Have, with Adversity.
 - a. A loving Savior.
 - b. A never-failing Friend.
 - c. Spiritual blessings.
 - d. Temporal blessings.
 - e. Earthly friends.
3. Thanking God for What We Are Deprived of.
 - a. Earthly anxiety for many things.
 - b. Temptations to trust in earthly things.
 - c. Dangers that self-satisfaction would bring.
 - d. Forgetfulness of God that comes with prosperity.
 - e. False friends that cannot stand with us in adversity.

For Seniors.

1. The Treasures Adversity Brings.
2. God's Goodness in the Affliction of His People.
3. How to Receive the Gifts from Adversities.
4. Exercising Faith and Gratitude in Adversity.

PERSONAL THOUGHT

Lord, give us a heavenly vision that adversity may not overwhelm us.

SEED THOUGHTS

Adversity is the diamond dust heaven polishes its jewels with.—Leighton.

The brightest crowns that are worn in heaven have been tried, and smelted, and polished, and glorified through the furnace of tribulation.—Chapin.

Adversity, like winter weather, is of use to kill those vermin which the summer of prosperity is apt to produce and nourish.—Arrowsmith.

We ought as much to pray for a blessing upon our daily rod as upon our daily bread.—Jno. Owen.

God sometimes washes the eyes of His children with tears in order that they may read aright His providence and His commandments.—T. L. Cuyler.

However bitter the cup we have to drink, we are sure it contains nothing unnecessary or unkind; and we should take it from His hand with as much meekness as we accept of eternal life with thankfulness.—Wm. Goodell.

Night brings out the stars as sorrow shows us truth.—P. J. Bailey.

GOSPEL STANDARDS OF READING. —Phil. 4:8; Psa. 19

Topic for December 2

MOTTO

"Let . . . the meditation of my heart be acceptable in Thy sight."

MEDITATIONS ON THE TOPIC

I. Profitable Reading.—Reading that will not stand the test of the Word of God is sure to be unprofitable. Reading need not necessarily be religious in its character to stand the test of the Bible. But all reading not strictly religious should in no sense militate against the spiritual life of the individual and should never contradict and weaken the faith of one in the Word of God. "Whatsoever things are true," are profitable for thought, if the truth is rightly balanced with the things that are spiritual. One may

make a hobby of anything to the detriment of the mind and the soul. If we let our passion for nature absorb all our energies to the neglect of our worship and devotion to God, we are making an unprofitable use of even "the things that are true." Reading, then, should be a ration that keeps our life balance in the sphere where God gets the most glory and service possible from our being. Pure as nature is from the hand of God, we wrong the Author of nature by "serving the creature more than the Creator." Profitable reading like profitable living has in every page the one great motive—"Seek ye first the kingdom of God, and his righteousness." Reading needs to be accompanied with proper meditation. The Word of God should be read with the reverence due to the Lord as its author. If we have a high regard for any person we will not lightly pass his words by. Reverence due to God will beget worship. Prayer will accompany a study of His Word. Other books of profit will receive the respect due to the subject matter they contain. If secular and natural, we shall receive them as of secular and natural value and give attention accordingly. If they have spiritual value, we will value them as they harmonize with the Word of God.

II. The Text.—Phil. 4:8.—This passage gives the character of what our meditation should be—hence, what is profitable to read.

Psa. 19.—This psalm points us to two books, the book of nature and the Word of God. One is a natural revelation of the handiwork of God. The other is a spiritual revelation making known what only God could make known to the heart and mind of man by inspired language.

III. Suggestions for Junior Programs.—We are living in a reading age. The boys and girls of today read more than their parents or grandparents. In fact there is so much material read and such a variety of thoughts brought to their minds through reading that it is difficult to direct their thoughts in some well-defined channel apart from their reading. Educators and the educational system has more to say with the reading of the boys and girls than those who have their spiritual welfare at heart. We must somehow meet the situation the best we can. When the choice of reading matter is before the juniors there ought to be some wise direction and some wholesome impressions upon the conscience. We do well to exalt the Bible and the standards for reading and thought which it upholds in the minds and hearts of boys and girls as well as others.

The outline program for the juniors will give some suggestion as to how they are to judge their reading matter. They will need help in making this judgment. They will need to learn to reject certain evil kinds of reading matter. Stories, whether fiction or real, that lead the mind into a kind of stimulated or intoxicated atmosphere in which they are led into false visions and dreams, out of harmony with the standards of the Word of God, should be rejected. Love stories, bloody stories, stories interwoven with ungodly ideals and practices, stories with so-called good lessons absorbing a greater interest in the story than in the lesson—all are questionable and mostly evil in their influence and should not be read. Good books and reading matter, like good companions, are a positive contribution to the character of youth.

OUTLINE STUDY

I. Reading is to Bring Thoughts and Meditations Therefore—

II. Our Reading Should be of the Character of What our Meditations Should Be.

1. The law of the Lord.—Psa. 1:2.

(Continued on page 351)

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

CHRISTIAN GROWTH.—Luke 2:45-52;

II Peter 1:5-8

Lesson for November 4

Golden Text.—But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. —II Pet. 3:18.

Growth is natural in all life. There is physical growth, mental growth, and in the case of human beings, spiritual growth. It would be strange if the spiritual part of man were not subject to the same laws as the other parts of his being.

Things that happen before the child is cognizant of their significance leave an indelible impression upon the life. Prenatal influence, infant consecration, baby lullabies, etc., all leave their impression in a permanent way on the child. And who would dare deny that things that happened years before a person has been converted or born again will leave their influence on the spiritual life of the believer? And from the first day of his earthly life the child should be surrounded by persons whose every act is indicative of love and reverence for God.

Had Jesus gone along to the feast at any previous time? Many writers think not. But why not? The elders were not required to leave the children at home, and often circumstances would make it inadvisable to leave them behind; so in the absence of a definite statement to the contrary I conclude that it was nothing unusual for the elders to take the children along, especially as the Jewish religion had for its center, not the synagogue or the temple, but the home. Only boys did not become "sons of the law" until they arrived at this age. With the advent of this phase of His youthful life Jesus became so interested in the things of the Father that He forgot to return with His parents when they started for home. That which has the strongest grip on your life reveals your real self.

Were the parents negligent? I do not think so. At the time of these annual festivals crowds numbering thousands went together, both coming and going; and only when they prepared for the night did they all get together.

Normal development gains the favor of the normal man. The only ones who look with disfavor upon a person better than the average are those who are envious, or those who are condemned by the life and words of the one who is better. A large part of the people always were friendly to Jesus. Even so a large part of the people who know you will like you better for being good than they would for being bad.

II Peter 1. The people to whom Peter writes have become partakers of the divine nature, or, in other words, have been "born again." To them Peter writes urging them as newborn babes to feast upon the Word of God that they may grow thereby. In the verses of this lesson he traces the steps of growth. Faith in God is the groundwork in all spiritual growth. Virtue means strength, that strength of character which enables one to resist temptation and live in the realm of godly living.

The third layer in the building of life is knowledge. Faith and strength are alike useless unless intelligently directed. For this reason the believer must gain an ever-increasing knowledge of God's Word: As this knowledge increases, faith and strength become alike more efficient.

Temperance or self-control is a vital element in a successful life. A large part of the criminals of every country became so through lack of self-control. None of the first three can succeed unless controlled.

Patience or perseverance follows temperance and no goal but failure can be reached without patient continuance in well-doing. All of these together result in godliness of life. And godliness reacts on the emotional nature and makes us capable of kindness; and ripens into love. A house built of these virtues is a house of gold. I Cor. 3:12.

THE CHRISTIAN CITIZEN.—

Gal. 5:13-26

Lesson for November 11

Golden Text.—For all they that take the sword shall perish with the sword.—Matt. 26:52.

The Mosaic law with the additions by the rabbis of their rules made religion an onerous thing, and Peter says that neither they nor their fathers were able to bear it. Acts 15:10. In truth, any rules of conduct that are observed only under compulsion become more hateful the longer they are enforced. But the same rules become dearer to us the longer we observe them, if we love those principles of life.

Verse 13. Christ, the Giver of the law, was above the law; but instead of using that position for occasion to profane the law, in lowliness He fulfilled the law. Although a king, He became a servant, and in the capacity of a servant became obedient even unto death. Service under compulsion is slavery; the same service done in love is glorious freedom.

Verse 14. The law of human relations would not need whole libraries of statutes

with their amplifications, the various courts would have no cases, and the courthouses could be converted into museums if every human being loved every other as himself.

Verse 15. In family, tribal, national, racial, or religious feuds, the various contingents not only destroy their enemies; they destroy themselves as well. The Irish story of the Kilkenny Cats, which fought until they had each eaten the other, is more than a story; it is a reality in everyday life among men. The time to stop quarreling is before you begin. Prov. 17:14. Failing to do that, the quicker you stop the better. Eph. 4:26.

Verses 16-18. In every life there are two tendencies, one to that which is noble and exalted, the other to that which is base and infamous. The man who has sunk the lowest into sin occasionally finds something within him urging him to reform; and the man who has risen the highest in godliness finds himself tempted to succumb to the lower. In the unregenerate, the evil of our carnal nature holds the reins and drives us furiously towards perdition. In the regenerate the Spirit of God is in the saddle and drives us along the paths of righteousness towards the heavens. But whichever way you go you are restrained. On the way downward there are many restraining influences to keep you from plunging into the depths, but on the way upward you have to overcome the law of spiritual gravity which controls the flesh by crucifyings and buffetings and continual strugglings. By the aid of the Spirit this alone is possible.

Verses 19-21. To an unpurged appetite only those things which are needful to bodily sustenance are appetizing; all others (poison, etc.) have a disagreeable flavor. But physical appetites can be perverted, after which the body craves that which destroys it. Spiritually we are perverts; consequently the flesh craves for that which, if allowed, will destroy our souls. Paul calls that which is good "fruit of the Spirit," and that which is evil "works of the flesh."

First and foremost of the works of the flesh for power over and destructiveness to the life are those that are associated with perversions of the sex-life—fornication, uncleanness, and lasciviousness. Next in order come those associated with perverted religion—idolatry and sorcery. Then those which are associated with a perverted emotional life—enmities, jealousies, wraths, strifes, seditions, heresies, and envyings. And lastly, the full fruitage of such social, religious, and emotional perversions in murders, drunkenness, revelings and abominable idolatries. I Pet. 4:3.

Verses 22-26. The nine graces are not nine fruits, but one fruit of the Spirit, and they grow together in the Spirit-filled life. As love is the culmination of godliness, so it is also

the foundation of grace, the beginning as well as the end. There must be love for holy things before we can have joy in them. When we have love for and enjoyment in holy things then we have peace or oneness with God and our fellows. "Love suffereth long, and is kind;" love alone enables us to do that. While I love, I will seek the good of and be faithful to Christ and His kingdom. The closer men draw towards God, and the more they love Him the more congenial they become. The virtues of meekness and temperance (self-control) make for congeniality.

Not only have they who are Christ's crucified the flesh, but they die daily to the flesh that they may walk in the Spirit.

Prov. 13:10. Vainglory is vain glory, and the glory that we seek among men is just that; but those that seek the glory of God gain a glory that is not in vain.

In the ambition for earthly glory all the contestants become provoked at and envious of each other until it often ends in strife and bloodshed. Only by pride cometh contention; love ends it.

THE CHRISTIAN AS A CHURCH MEMBER.—Matt. 5:13-16; Acts 2:41-47 Lesson for November 18

Golden Text.—We are members of his body, of his flesh, and of his bones.—Eph. 5:30.

Can salt lose its savor? This is a question which has been asked at times in theological controversy. Pure chloride of sodium does not. It influences everything it touches, but remains the same. But the salt used in Palestine was not pure. Cut in chunks from the salt beds or the shores of the Dead Sea it was used without being refined. Such a chunk of salt might indeed lose its saltiness without losing its appearance, in which case the owner would throw it into the street to be trodden under foot of men. We are like those chunks of salt. After we once shall stand before Him in perfection there is no danger of losing our saltiness; but today the block is impure. Only the pure part of the block is beneficial, and that pure part may slowly disappear until nothing is left but a block of useless clay. Hold fast that thou hast, that thou lose not the power of being a blessing.

Water and salt are two minerals which are very necessary to the animal body. They leave their benefits upon every tissue they permeate, yet they remain the same. So the Christians in the body of humanity scatter benefits freely and lavishly wherever they touch human lives, yet they still remain the same. We notice the absence of salt much more than we do its presence, even so the thoughtless do not appreciate the blessings which come to them from their Christian neighbors. Contrasting communities which are largely Christian with those which have not received the benefits of Christian influence best illustrates the blessing the Church is to the world. But if the Church is to remain a blessing the individual members must remain so.

Verse 14-16. What is light? That which, in conjunction with the eye makes things visible. Eph. 5:13. I Jno. 3:10. Christ is the true Light. While in the flesh He made manifest the Father who dwelt within; so we,

while in the flesh, make manifest the Son who dwells within. A life yielded to God is transparent and Christ is easily revealed; a life of selfishness is opaque, and the glory of the Christ cannot shine through it. It is hid under the bushel of greed. But even the most beautiful life is as darkness to him who has no eyes.

Acts 2:41; Rom. 10:12-17. Before men can believe, they must hear; and before they can be saved, they must receive the truths of God. The entrance of His Word gives light. When light enters the soul it reveals the necessity for cleansing. The only adequate cleansing agent for sin is the blood of Jesus. This inward work is symbolized by water baptism. The Church is the body of Christ, and as many as have been baptized into Christ have put on Christ. Gal. 3:26, 27.

Verse 42. We have had great revivals in modern times, but most of them lacked something found in this one—steadfastness. These converts continued. In many of the revivals of the present day the number of backsliders is almost as great as the numbers of the converts. The reason may be—the early disciples saved themselves from the untoward generation among which they lived by separating themselves from it and forming a fellowship of believers. The things that men forsake, whether companions or habits, lose their power over them. The present generation wants to be saved without separation from either. This can only result in early backsliding.

Verse 43; Heb. 2:4; Mark 16:20. The purpose of miracles is twofold. One reason is to confirm the Word. Indubitable proof was given to the apostles and the early church. It is doubtful that such proof is necessary today, for those who will not believe the evidence of nineteen centuries of miracles of grace would not believe though one rose from the dead. The second reason for miracles is human need, and that is just as great today as ever. The day of miracles is not past, but greatly limited by the unbelief of the Church, and the misuse carnal believers would make of such manifestations.

Verses 44-47. The growth of the Church today is sporadic; in the beginning it was continuous. But the apostolic church did not allow its spiritual interests to lag so that the members had to be revived every year. A member who is so near dead as to require a revival will not, during this period of catalepsy, be a force in saving others. Believers who are happy in the service of their Savior realize the greatest joy possible—the salvation of souls.

THE CHRISTIAN STEWARD.— Matt. 25:14-30

Lesson for November 25

Golden Text.—Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.—Matt. 25:21.

Stewards, in Bible times, were of two kinds—hired and slaves. He who was hired seldom gave the devoted service that a slave would. Many of the latter were, like Eliezer, born in the house of their master and shared with the master the family prosperity and sometimes inherited the family fortune. There is

not the onus attached to this relation in the East that we attach to it in this land of the free. They loved their masters, were well-educated and capable, and felt greatly honored by the position, as was Joseph in the house of Potiphar. The servants in this parable were slaves. Their abilities were different, but their obligations were alike—each one was supposed faithfully to do his duty.

Verse 14. In this story the Master plainly states that He is leaving for a far country but that after a long time He will return again; so as surely as He has left us can we look for His return to reward us. During the period of His absence it is incumbent upon His servants to protect, defend, and use His goods so that at His return no treasure will have been lost and all His goods will have increased.

Verse 15. God gives us responsibility according to our ability. If He does not give you great things to do it is because you are incompetent. One of the best proofs of exceptional ability is the carefulness with which you do the little things that a smaller mind would consider beneath him. God trusted you when He gave you something to do. Will you be found trustworthy?

Verse 16. The master did not tell his servants how long he would be gone. Two of them got busy at once and stayed busy until he returned. How much time have you wasted already? Get busy, lest you also be charged with the sin of slothfulness.

Verse 17. The great body of servants in the household of God are men of ordinary ability. The exceptions but prove the rule. Where there are but few capable of planning and building a great cathedral, there are thousands who can by labors and small contributions make it a reality.

Verse 18. It often requires as much labor to shirk your duty as to perform it. This servant not only buried the talent, he probably watched over it carefully lest somebody find it and steal it.

Verse 19. There is always a day of reckoning. It may be long delayed but is nevertheless sure. Every one of us must give account to God. Rom. 14:12.

Verses 20, 21. To the faithful servant the Lord does not give fulsome flattery, but plentiful reward. To enter into the joy of the Lord is to learn how well the Lord is pleased with you, and as you learn how much joy you have brought to the Lord by your diligent faithfulness, a great joy will come into your life because you have won His approval. The Lord appreciates such servants, and you will appreciate such a noble Master.

Verses 24-28. The lazier a man is the more he busies himself to invent excuses for his indolence and subsequent failure. A good servant seldom has a hard master. Good pupils like their teachers. Considerate people have good neighbors. Faultfinders have so many faults of their own that they can see nothing but faults in others. They are looking into mirrors.

I would be more afraid to stand before God for not having tried than I would be after having tried even though I seemingly failed.

No laws of earth will ever make it possible to enable the indolent to reap the blessings

which are the result of industry. Whether on the relief or the indolent son of wealth, none of these can enjoy the manhood that comes as the reward of labor. There is an outer darkness already in this life. It is the natural

result of faultfinding and do-nothingness. The light of the Master's smile does not light upon such. How much more will they rage at the last!

Lancaster, Pa.

WEEKDAY BIBLE SCHOOL WORK And Related Subjects

By Margaret Horst

The time has come again for the opening of the Kansas City, Kans., Weekday Church Schools. It is a satisfaction to know that 13,000 boys and girls go to their respective churches each Wednesday for Bible instruction. Our own little church in Argentine, Kansas City, fortunately is located across the street from the Stanley Grade School. Last year there were one hundred and seventy-six boys and girls enrolled in our school. I shall long remember that opening day, when I found myself in a room alone with thirteen fifth-grade boys. Now these city boys do not sit complacently with their hands in their laps. And I soon found that my job was far different from that of teaching a school in Montana, thirty miles from a railroad town. I am frank to say that I was not the success in teaching these boys that I should like to have been.

As I said before, my pupils were boys. An encouraging feature on the first day was a letter which Bro. Mininger read in worship period. This letter was sent by air mail from California. A fine-spirited, college student, who had been a Church-School pupil in Kansas City, wrote a note of appreciation to the school and sent a gift in money. Now, it was splendid of him to remember that the city does not finance the work of these schools but, what means even more to me, was the fact that here was a boy who had been helped in Church School and now, as a college student, he was kind enough to write back to Bro. Mininger and the school and thank the workers for the help given to him.

Before Christmas I had fifteen boys in my group. One day I tied four mouths shut in order to do business. On another day we started out well, I was gratified. But just as Bro. Mininger entered the side door to our room, one bench, by the side of a long table, was turned over. The boys who had done it weren't in tears either. Bro. Mininger looked grave and said calmly, "Boys, you wouldn't do that in day school, would you?" One little fellow, who was always ready to speak, said, "No, but we don't have seats like these in day school either." He had spoken a truth which we workers all recognized. The equipment was far from as adequate as was that of the day school. But we were trying to do the best we could with the little money given to this work. And even though the conditions were not ideal, one after another of the pupils were buying Bibles as a result of interest stimulated in Church School. And we who were trying to do our best for them, had the satisfaction of knowing that God was blessing our efforts. The fact that the Jewish people give their children 335 hours and the Catholics 205 hours of direct religious teaching each year was a matter of

great concern to us. No wonder that they do a better job of holding their boys and girls for the church. We were making possible at least an hour of direct Bible teaching for each boy and girl every week. This was a matter of some satisfaction to us.

Another encouraging feature was the increased enrollment in Sunday school during the school year. One class of boys grew from five to forty. The evening before I left a sweet little fourth-grade boy had come to prayer meeting alone. His brother next older had been in my weekday class. The children and their mother usually came to prayer meeting together. I loved the mother and "my boy" and had hoped to see them again before I left. So, I went right to little Stanley at the close of the service. I wanted to send a message home with him. Then I found that he had been sent as a little message boy to me. The mother and her older boy were unable to come, and so they had sent a parcel containing a gift and a farewell note to me. The little China ornament stands on my dresser and the sweet note has been tucked back in the corner of the drawer. That mother and her children attend all the church services regularly now. This is due, in part, I believe, to the contact which Bro. Mininger and other workers made through the Bible School.

In my affiliations with church institutions I have always felt that there should have been one more person in the system. It seemed to me that the duties of this person should be to do the necessary jobs that the others, either were too busy to do, or else, just overlooked. Sister Mininger is that person in our Church School. We called her our "Oil Can." The workers of last year cannot claim the credit for originating the term. Her son, who loves her dearly, christened her. Her kind, firm, "Boys," did wonders. Her presence in the back of the church always had its influence in worship period. Then, she was at the foot of the stairs as we marched to the basement. There she stood calm, quiet, reassuring. On special days there were always huge cookies, or some special treat which carried with it the touch of her precious, mother hand. She wasn't a teacher she would take pains to explain to me. I would just smile to myself and think maybe she isn't a teacher but she is an indispensable influence. I wish every institution could have an "oil can."

Many eyes are turned toward Kansas City in this religious experiment. Mrs. Higby, the city director, says she gets letters of inquiry from all over the world. Before I returned to Montana a friend wrote to me from Glendive, our nearest railroad town, that she wants to talk with me concerning this work in Kansas City. She went on to say that she wishes a similar project could be launched in Glendive.

Exactly this type of Bible School would not be practicable in many of our Mennonite communities. The Vacation Bible Schools however, are workable and I am so glad that the number of these is growing each year. Our boys and girls deserve the best we can give them in the way of Bible instruction. May God bless and prosper His work.
Bloomfield, Mont.

ORDINARY VILLAGERS

(Continued from page 341)

show me how I can show the villagers the love of God, as well as to tell them about it.

We can add the element of concreteness to our preaching by the use of the conversational style of preaching. That is instead of talking to everybody in general, we talk to a particular individual in the group. Fortunately we can almost always find a person in the crowd who will consider it an honor to be chosen as the spokesman for the crowd. I have found that the natural inquisitiveness of people will lead them to attend more closely to a sermon that is addressed to one individual, even though at the same time the message is meant for the crowd. In this kind of sermon one must always take a respectful attitude toward the question asked the person with whom you are talking. If one is alert he can usually turn his answer to his own advantage and thus avoid being sidetracked from his theme.

Then, too, we have available a large fund of very good Bible stories which never fail to grip the mind of the villager. The villager is indeed a great lover of stories, as is evident from the long drawn out and exaggerated stories which they listen to as they weed rice in the fields. They will remember our well-told Bible stories long after they have forgotten our sermons. The story method was Jesus' method. And I am sure that we do not claim to know more about men than He did. He spoke to the Oriental in the way that gripped the Oriental's heart.

Dondi, via Raj Nandgaon, C. P. India.

BEFORE THE RAIN

By Ursula Miller

The sun in glazed intensity
Beams on the baken earth;
While every living flower and tree
Succumbs to heartless dearth.

The wind blows hot and hotter still
O'er stricken drying land.
On valley, plain, on field, and hill
Is famine's shadowy hand.

The cattle low at eventide
For water and for feed,
While crops are dying far and wide
The corn, and even weed!

Day passes day and still no rain,
But intense burning heat;
We look for clouds, we look in vain,
For water we entreat.

But now our God has sent us rain!
And life springs from the ground;
It seems there is no sweeter sound
Than rain, and hope—again.

Protection, Kans.

"The wisdom of this world is foolishness with God" (I Cor. 3:19).

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

THE TRAGIC LINDBERGH KIDNAPING AND MURDER

The love of money is the root of all evil.—Paul.

Of all the crimes that have stirred the American nation, this one above all has created the widest interest. It is with a great deal of satisfaction to all people that the culprit, Bruno Richard Hauptmann, seems to have been captured. At the base of the crime is the sordid, greedy, covetous love for GOLD—the root of every evil. Note the following:

Time, methodical work on the part of officers and justice, and unexpected aid in the shape of the recall of gold certificates, conspired together to reveal the identity of one who is generally believed to be close to the heart of the tragedy of the kidnaping and death of the son of Col. and Mrs. Charles A. Lindbergh, on March 1, 1932. The impression of such revelations as have come to the public in the recent developments is that the first conclusions were on the whole the nearest right. One lesson which seems to stand out is this: there is no blessing in the wages of unrighteousness. It was the bloody money which was the undoing of this man. Like the spot in Lady Macbeth's hand, it would not disappear. Those telltale numbers traveled everywhere the bills went, and watchful eyes were waiting to catch their meaning. The golden color on the back of many of the notes was another, and latterly, a striking peculiarity. Yet in all these kidnapings the criminals have set up money as their desire. Yet money will always be their undoing. In a far deeper way it must undo them. No one can believe that a dollar of such gain is blessed, or that it will prove anything but a curse to body and soul. "The wages of sin is death." Many another sum of money has been obtained in other ways which are also against God's laws. That money carries the curse that will ultimately prove but a pitfall to its possessor. "Provide things honest in the sight of all men."

KING OF JUGOSLAVIA KILLED BY ASSASSIN

Presumptuous are they, self-willed, not afraid to speak evil of dignities. . . . But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption.—II Peter 2:10, 12.

Alexander I, and the veteran French minister, Louis Barthou, as well as General A. J. Georgius, of the French Superior War Council, were slain in a wild fusillade of bullets from the guns of two assassins, crouched in the midst of a crowd of thousands gathered to welcome the King to France. One was slain, as he attempted to escape, after receiving a severe beating from the throng. The other was captured and held, after suffering a saber wound. The king had come to Italy in the interest of the peace of Europe. The king died immediately, the minister lived a little while. Several others were wounded in the wild tumult. King Alexander landed at Marseilles, one of the wickedest cities on the earth, having more gangsters and underworld men than the larger city of Chicago. His majesty had just landed from his war vessel, convoyed into harbor by a whole fleet of French naval vessels. All efforts to save the

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

lives of the men were useless. Both monarch and people alike "await the inevitable hour. The paths of glory lead but to the grave." All "the boast of heraldry and pomp of power" cannot stay the hand of death.

The assassins seem to belong to a secret organization whose sworn purpose is to kill rulers and outstanding men in political affairs. The shadows of earth seem to be deepening. The forces of hell seem bent upon the destruction of all law, authority, and order. This is what Peter referred to in the above text.

Such men are not afraid to speak evil of dignities, men who hold positions of trust. More than that they actually seek the lives of people of high position. Such attitudes can be traced to the devil—the father of all sin and crime. He would dethrone God. But like brute beasts Peter declared they would perish. Such was the fate of the one—undoubtedly will also be that of the other. They usually come to their end in the destruction of their bodies and souls alike. In these TIMES MAY WE LIVE GODLY, AND PRAY MUCH FOR THE POWERS THAT BE.

THE MOODY BIBLE INSTITUTE CHANGES PRESIDENTS

Thy word have I hid in mine heart, that I might not sin against thee.—Psalm 119:11.

The above named institution has been known since the days of D. L. Moody, the founder, as an organization which believes the Word of God and seeks to put its message into the hearts and lives of its student body. As a Church we heartily appreciate the attitude of the School to the Word of God, while we differ with them as to the interpretation of the same in some points. We hope that modernism may never be promulgated within its walls.

Dr. James M. Gray, who has resigned as president of the Moody Bible Institute of Chicago in order to be relieved of the business cares of its administration, has accepted the office and title of President Emeritus and will continue in active relation with the work of the faculty, as editor of the "Moody Monthly" and as a lecturer in the field.

Dr. Gray has been connected with the institution, officially and unofficially, forty years, succeeding the founder, Dwight L. Moody, with whom he was associated. During his administration the institution has greatly grown. Eight buildings have increased to thirty-eight; the staff, from forty officials, teachers, and other employees to more than 200; the student roster from 1,000, to more than 17,000 in the combined day, evening, and correspondence schools. The assets of the institution exceed \$6,000,000. The gross operating expense last year of approximately \$1,000,000 was fully met, leaving a balance of about \$2,000. Day students during the past two or three years have decreased somewhat, owing to the depression and the immigration laws. In addition to his work as teacher

Dr. Gray has also written more than twenty volumes and a large number of pamphlets.

The widely known pastor of the Calvary Baptist Church, New York City, Dr. Will H. Houghton, has been called to the presidency, to begin his work in the institution Nov. 1. This pastor and his congregation have tremendously witnessed to the Gospel in the city of New York—and far beyond. A gigantic program has been carried on. Much spiritual activity and power have been manifested. Crowded houses are in evidence twice on each Lord's Day. Other services are attended likewise. Through the radio many messages are broadcast to the country at large. Deputations even preach the Gospel in the streets as well.

It is with deep regret that his church bids him farewell. He said, "No man is indispensable." To which the answer was made, "No, except in the place where God wants him."

THE LUXURY LINER, MORRO CASTLE, BECOMES A FLAMING CASKET

For ye know neither the day nor the hour.—Jesus Christ.

Death rides apace through the land and on the sea. The account of another major sea disaster, is another loud call to be ready for the last summons:

The liner "Morro Castle" of the Ward Line, nearing New York from a holiday cruise to Havana, burned early last Saturday morning six miles off Asbury Park, New Jersey, with a loss estimated Monday morning at 182 lives, of which ninety-seven were passengers. It was one of the worst maritime disasters on record.

While most of the passengers and crew slept, flames turned the interior of the vessel into a roaring furnace. Scores were trapped in their cabins without a chance to escape. Others scrambled shrieking and hysterical through smoke and darkness and jumped overboard. Those who could took to life-boats. Within the space of an hour the liner was a chaotic hulk of flames, smoke, and human beings making desperate and bewildered efforts for safety.

Within a few hours, only thirteen men and the Acting Captain remained steadfastly aboard—huddled at the stern of the still-burning vessel. Rescue-boats, hurrying to the SOS, stood by, picking up bedraggled and exhausted survivors. A few of the more hardy passengers swam the six miles to shore, where a pleasure resort was turned into an emergency encampment to receive bodies and those fortunate enough to escape drowning. Nineteen hours after the fire began, the smoldering liner, its interior a maze of twisted and charred metal, was driven onto the beach, a tragic finale to a pleasure cruise.

The tragic ending of the famous luxury liner is another indictment of man, in that there seems to be sin, carelessness, revelry, and ungodliness in the background of the tragedy. With it base cowardice, in that the crew seems to have acted like brutes, in their quick exodus from the ship, leaving the untrained passengers to find their own escape. This act is one of the black chapters in maritime history. This great disaster makes us think of the major maritime disasters since 1900, with loss of life, all within the memory of the editor:

Nov. 12, 1928—"Vestris," foundered off Virginia Capes; 110.

Oct. 16, 1926—Troop-ship blown up in Yangtze River, China; 1,200.

Oct. 6, 1918—"Otrano," British, collision off Scotland; 431.

June 14, 1918—U. S. S. "Cyclops," disappeared; 293.

Feb. 26, 1916—"Provence," French cruiser, sunk in Mediterranean; about 3,130.

July 24, 1915—"Eastland," capsized at Chicago River dock; 812.

May 7, 1915—"Lusitania," sunk by German submarine; 1,198.

May 29, 1914—"Empress of Ireland," collision; 1,024.

Sept. 28, 1912—"Kickemaru," Japanese, sunk off Japanese coast; 1,000.

April 14, 1912—"Titanic," collision with iceberg, North Atlantic; 1,513.

June 28, 1904—"Norge," wrecked off Scotland; 646.

June 15, 1904—"General Slocum," burned in East River, New York; 1,021.

All this is a loud call to **"PREPARE TO MEET THY GOD."** Many were the prayers offered on those blistering decks. These were heard, if they were genuine, the prayer of faith instead of fear. Too often, such prayers are born not of faith in and love for Christ—but born out of the harrowing disaster, into which people are thrust.

HITLER'S TEN COMMANDMENTS FOR THE GERMAN CHURCH

Come hither; I will shew unto thee the great whore that sitteth upon many waters [nations]: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.—Rev. 17:1, 2.

The above passage, and the context clearly set forth, in striking terms, the illegality of the Church and State having close relationship with each other. The crime of fornication in the realm of the human and individual relation of men and women is used to show the wrong of Church and State locking arms in wedlock. In time the close relation of Church and State breaks down both the iron of the state, and the spirituality of the Church. In time this illegal relationship makes drunk, or in other words makes the Church stupid. Ever since Constantine misled the Christian Church, she has played the harlot in so many nations and times. **When the Church rides upon the scarlet colored beast of state, she is riding for a fall.** In the present time the German Church stands at the old crossroads, waiting to decide, whether she will walk the road with God, or ride into power upon the beast of State.

The following news item tells the story, from the news angle, thus:

Ludwig Mueller, fifty-one-year-old former naval chaplain, and early champion of "Der Fuehrer," at last has been installed as Primate of the German Protestant Church, a position to which he was elected a year ago by the German (Nazi) Christians. The ceremony of consecration had been postponed, it was said, because of the alleged opposition of the late President von Hindenburg, and of the refusal of foreign churches to recognize the new German church as a part of the Christian community.

It was in the hectic days of 1926 that Doctor Mueller met Adolf Hitler, and was won over by the man who finally was to embody in himself the spirit of a new Germany. The Munich beer-hall putsch which was laughed to scorn became a revolution that has succeeded in effecting the totalitarian State of which Hitler dreamed as the only means of giving Germany back her "place in the sun." It was necessary, Doctor Mueller persuaded him; to bring the Church into this new hegemony of one master and one mind.

Already the swastika flags are flying in cathedral and church building. Thus far, a

large part of the Protestant Church has refused to recognize this confederation work of the Nazi Regime. The Catholic Church, under the courageous leadership of Cardinal Michael Faulhaber, still stands unafraid, a towering beacon of courage. At the consecration service of the National Spiritual Hierarchy only 4000 attended, instead of the expected 60,000, to shout, "Heil Hitler." The oath of office was:

"I solemnly vow before the Almighty, in the name of our Lord Jesus Christ, in the presence of this congregation, that I am willing to administer the office of Lutheran Reichsbishop of the German Evangelical Church in accordance with the Holy Gospel as it was interpreted for us by Martin Luther for the glory of God, for the welfare of His Church, and for the good of our people. So help me God."

Many thought the word Christ, might be deleted, and the pagan name Wotan substituted in the new **"Nordic-Christian hybrid religion."** At least 6000 to 8000 pastors are remaining outside; and the following account tells their attitude:

A dramatic demonstration of loyalty to the old Protestant faith occurred in Pastor Niemoeller's church. Women wept as the former submarine commander appealed to the congregation to be true to the faith of their fathers. "We represent the heresy which strives for a German national church with a pseudo-Germanic wrapper," he read from the declaration in his hands. "We do this because Primate Ludwig Mueller and his legal administrator, Dr. August Jaeger, as well as all who follow them, have separated from the Christian community. They have left the Christian Church, and renounced all their rights in it. The Christian Church must be recognized and complete in its separation."

According to Henry Smith Leiper, the following are the "Ten Commandments" of the Hitler-German-State-Church:

1. The Church shall be in all essentials one with the State in its purpose.
2. The supreme leader of the Church, as of everything else in the nation, shall be the head of the State—Adolph Hitler.
3. The Church shall not go against the will of this dictator in the choice of its highest officials.
4. The "leadership principle, supreme in the Nazi State, shall apply likewise in the Church, the word of the Bishop of the Reich being the supreme law of the Church.
5. The selection of future pastors of the Church shall be in the hands of the leaders of Hitler youth, who shall say which students are to be admitted to theological training.
6. These future pastors are to come from only one race—the "Aryan."
7. They shall likewise come from only one party, the National Socialist.
8. The Church shall be no longer regarded—from a practical point of view—as supra-national and universal, but as a distinctly German institution.
9. The Church shall support the campaign to eliminate from its own life and the life of the nation the race which produced its Lord and the writers of the Bible.
10. The God of the Church shall be officially permitted to be recognized in Germany only if He will salute Adolf Hitler.

Perfect satisfaction can alone be found at the Cross of Calvary. Gaze upon that holy suffering One. Why did He die? Because of your sin and my sin. "Without shedding of blood is no remission." But Christ's precious Blood has been shed, and God's righteous claims have been perfectly met. The "Gospel" is the good news regarding this glorious fact, and it is the power of God unto salvation to every one that believes.—Alexander Marshall.

Y. P. M. TOPICS

(Continued from page 346)

2. On the Lord.—Psa. 63:6; 104:34.
3. On all God's works.—Psa. 77:12.
4. On His precepts.—Psa. 119:15.
5. On things acceptable in His sight.—Psa. 19:14.
6. On understanding.—Psa. 49:3.
7. Things to bring memory of God's teaching.—II Pet. 1:13; 3:1-9.
8. Things of virtue and praise.—Phil. 4:8.

III. Our Reading Should Not be of a Character Which

Our Meditation is not to Be.

1. Character-destroying thoughts.—Prov. 23:7.
2. Vain imaginations of worldly leaders.—Psa. 2:1-3.
3. High things against the knowledge of God and of Christ.—II Cor. 10:5; Jer. 23:27.
4. Of ourselves too highly.—Rom. 12:3.
5. Evil thoughts of others.—I Cor. 13:5.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Meditation."
2. How to Know Good Reading.
 - a. By the Bible.
 - b. By what it will do to make us love the Bible more.
 - c. By what it will do to strengthen our life for Christ.
 - d. By Bible standards of truth and righteousness.
 - e. By the works of God.
 - f. By our reverence for God in reading.
3. Reading to Avoid:
 - a. Leading our thoughts from God.
 - b. Making the Bible a dry book.
 - c. Leading our thoughts into sin.
 - d. Destroying our mind and character.

For Seniors.

1. Valuable Books to Read for Spiritual Improvement.
2. Books of Science That Honor the Creator.
3. Biographies That Do Not Exalt the Man.
4. History Not Perverted with Human Philosophy.
5. Some Good Books I Have Read.
6. The Value of Good Libraries in the Home and Sunday School.

PERSONAL THOUGHT

I will read and meditate in things that build up character for God.

SEED THOUGHTS

Be less concerned about the number of books you read, and more about the good use you make of them. The best of books is the Bible.—C. Scriver.

It is right for you, young men, to enrich yourselves with the spoils of all pure literature; but he who would make a favorite of a bad book, simply because it contains a few beautiful passages, might as well caress the hand of an assassin because of the jewelry which sparkles on his fingers.—Joseph Parker.

The great standard of literature as to purity and exactness of style is the Bible.—Blair.

We should accustom the mind to keep the best company by introducing to it only the best of books.—Sydney Smith.

It is not hasty reading, but seriously meditating upon the holy and heavenly truths that makes them prove sweet and profitable to the soul. It is not the bee's touching of the flowers that gathers the honey, but her abiding for a time upon them, and drawing out the sweet. It is not he that reads most on divine truth, that will prove the choicest, wisest, and strongest Christian.—Hall.

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dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

B.C. 1451.

CHAP. 2.

ch. 20. 10.

Exodus 9. 30.

all his people, a hand; and thou didst unto Amorites, while 3 So the LOR

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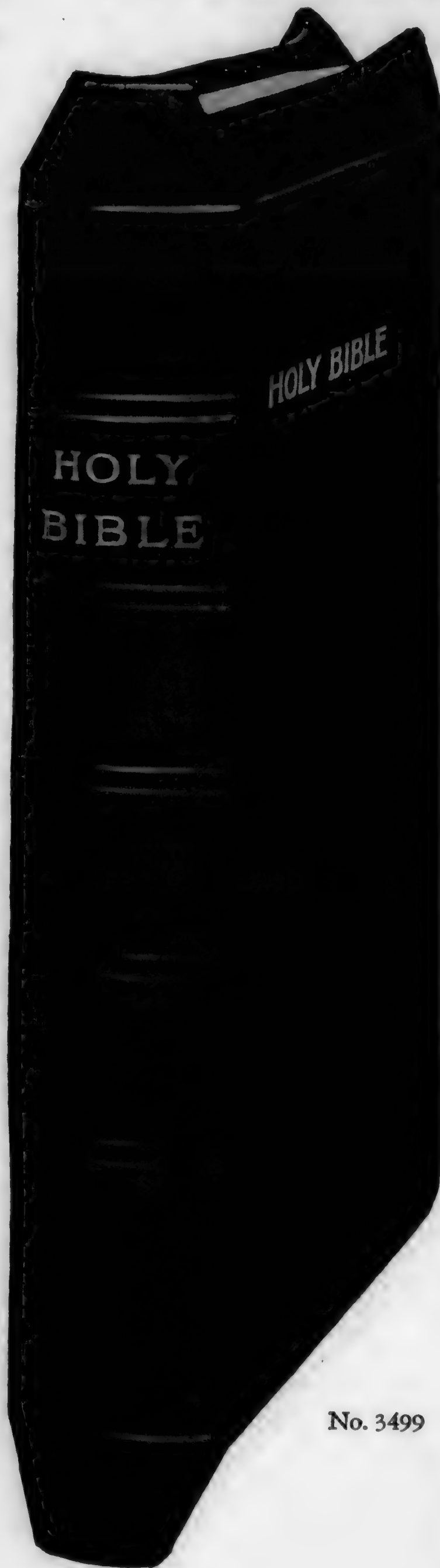
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WHY I AM OPTIMISTIC

If I am happy in spite of my deprivations, if my happiness is so deep that it is a faith, so thoughtful that it becomes a philosophy of life, my testimony to the creed of optimism is worth hearing. My optimism does not rest on the absence of evil. I can say with conviction that the struggle which evil necessitates

is one of the greatest blessings. It teaches us that, although the world is full of suffering, it is full also of the overcoming of it. My optimism rests on a glad belief in the preponderance of good and a willing effort always to co-operate with the good that it may prevail. I try to increase the power God has given me to see the best in everything and everyone.—Selected.



No. 3499

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Mennonite Publishing House,
Scottdale, Pa.

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CHRISTIAN MONITOR

DECEMBER, 1934

"I Will Draw All Men"

By Mary Miller

The Spirit of Christmas

By Nadine S. Roth

Our Cup of Ointment

By Stella Kauffman

The Relation of the Priests to the High Priest

By S. F. Coffman

Modern Sin—The Theater

By Paul Erb

Studies in Hymnology—The Olney Hymns

By Jesse D. Hartzler

Christmas Sermon

By C. Z. Martin

Wonders of Jesus

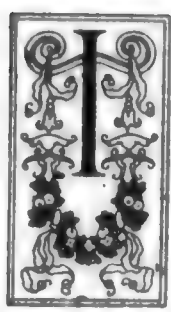
By Ursula Miller

Our Church in India

By Geo. J. Lapp

"I WILL DRAW ALL MEN"

By Mary Miller



IN Joan Carter the Christmas spirit was almost passionate this year. She thrilled to its intensity. In these pre-Christmas days her spirit hovered almost continuously in the soft, warm light of spirit things and hung there restfully, joyously.

Her pupils had caught the feeling. They were happily athrill with the Christmas spirit; and she knew that the subdued emotion that pervaded their little breasts lay in something deeper than the Santa Clauses and Christmas trees they had been making. She remembered how hushed and tender they had seemed when she was telling about the newborn Baby lying in the hay with His gentle, wondering mother, looking lovingly, adoringly down upon Him, while out on the cool hillside the awed shepherds were crouching in the brilliant, glaring skylight—and away—way off across the desert three camels were following a Star with stately, measured tread.

Just as the three majestic riders of those camels were falling on their knees to worship the Baby King, "snap" went Jimmy's rubber right against Norma Lee's soft little neck—and the spell was off. The group came out from under the hush to cast accusing glances at Jimmy just as they had done so often before. Norma Lee cried and was comforted, and Jimmy took his fellows' accusations as stoically and brazenly as ever, with his "lofty air of unconcern," as Joan always described his attitude to herself.

From the beginning of the school year Jimmy had been a puzzle to Joan. Some one was always crying and blaming it on Jimmy. When she spoke to him about his misconduct he seemed respectful enough but entirely indifferent. His defences were brief! "I never did nothin'; He started it"; or very, very often he said nothing at all. He never succumbed to a group mood. If they were learning new words from flash cards, he was counting the desks in the room. If they were absorbed in a story or a song, he was puffing out his cheeks and popping his fists into them. While they thrilled with excitement over a contest in numbers, he stealthily, but seemingly without malice, pinched the girl in front of him until she cried.

Jimmy's "lofty air of unconcern" had got the best of Joan. She couldn't help feeling something akin to admiration for his bold swagger and his furtive sideways glance from half-brazen, half-wistful eyes shaded with long, curled-up eyelashes.

A long time ago Joan had heard that we love those most who need us most. She knew she loved Jimmy because he needed her—because he needed some one desperately. His tendencies were criminal, she knew; and his training cultivated his natural bent. He and his four-year-old brother Joe "knew how to play cards and shuffle them just like mam-

ma does. She plays with us in the evening sometimes when daddy isn't home." When Joan tried to teach them that men take their hats off when they enter a building, Jimmy remarked, "My Daddy takes his hat off like that when he goes to barn dances." On Hallowe'en he and his daddy had upset four toilets "all by themselves"; and his daddy had taught him "lots of fighting tricks he should use if the other boys didn't let him alone."

Lately Jimmy had seemed rather loving at times—a bit more mellow. When he happened by her gate as she came out he called happily, "Hi, Miss Carter," and then added as he waited for her, "I saw you go out your gate yesterday morning."

She wished she could save Jimmy from the life ahead of him. His ideals—his environment—everything—was against her. Through all this tingle of Christmas emotion his stony little heart had remained untouched. Not even the surface of it had been affected.

Tomorrow was the last day of school before vacation began. Jimmy seemed a now-or-never case to her. Not more than three doors away in the lovely moonlight lay Jimmy's home. From the houses about them floated the melodies of Christmas carols and the air was rife—was all atingle—with Christmastide. But Jimmy's untouched, unshaken heart lay encased in its stony, impenetrable little shell.

Joan arose. Thinking the impossible continuously was unbearable. Caged within her was an urge that clamored insistently for release, and there was none. She'd have to fight it down, she guessed.

She stood at the window looking at the lights in Jimmy's home when footsteps bounded on the porch and a hasty knock summoned her to the door. A lank, unkempt man greeted her nervously and added, "Jimmy's hurt; he wants you."

She snatched her coat and followed Jimmy's daddy up the sidewalk and through the alley. He explained nothing, and she asked nothing.

At the door was Jimmy's mother. "He's quiet now. You go in."

Joan sat down and took his limp little hand in both of hers. He looked so gentle and weak. His long eyelashes curled up from his pale little cheeks and tears stood on them.

After a time his eyelids lifted—slowly, wearily, as though he had been far, far a-

way, and it was very, very hard to get back. He looked at her in a dazed fashion; then his eyes widened with a joyous light, "Miss Carter,—you came?"

"Yes, Jimmy dear; I wanted to come."

"Miss Carter," he began stoically, "My leg's broke. See! The doctor fixed it up. Maybe there's something—wrong in here" and he placed his hand on his chest. "I heard him—tell mamma—and daddy. A car—ran over me. I was running home—with David's gun—and I didn't see the car."

Miss Carter laid her hand on his forehead and looked tenderly, questioningly down into his eyes.

"I was—stealing,—Miss Carter. He left his gun outdoors—and—and—I wanted it."

"Why, Jimmy! Why Jimmy!"

Jimmy doubled his little fists into his eyes, and his broken little body shook with stifled sobs. "Miss Carter—you said—Jesus came—to help us—not to be bad. I want—Jesus—to help—me. You stay—with me—till—He comes."

Joan fell on her knees and buried her face in Jimmy's bedclothes. Her moment had come, and she was happy to know that the seed she had sown was not returning void.

Hutchinson, Kans.

THE CHRISTMAS SPIRIT

By Myrtle Schnell

It was Christmas morning. The bells were ringing, and the snow glistened under the feet of the many pedestrians as they swung cheerfully along.

An aged lady sat quietly watching the happy Christmas scene from her easy chair by the window. But as the minutes ticked the day away, new thoughts came to her. These happy ones and the ringing bells meant much more to her than merely another festive day.

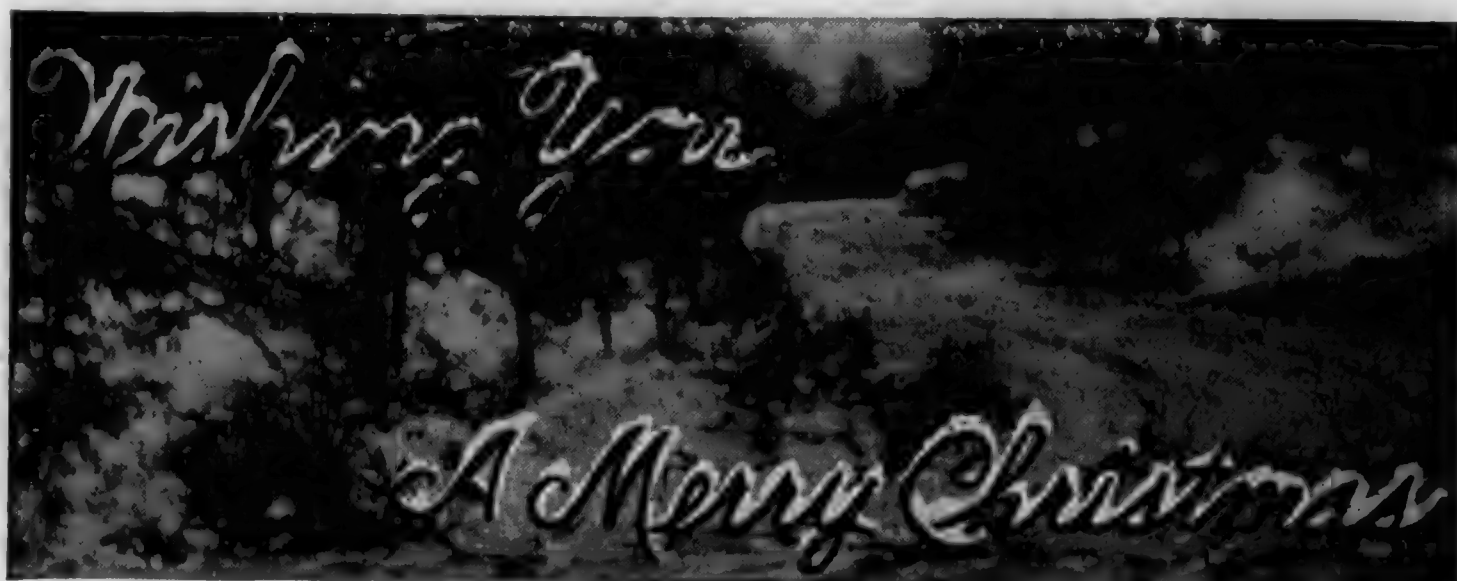
Her thoughts came from across a great wave of years. Shepherds were listening raptly to a song sung by angels. It was to a message of love that they listened, and even as the song faded away, they hastened to do homage to a Babe in a manger.

Another picture presented itself. The dark of night on an eastern plain was pierced by a heavenly light. In the path of this light could be dimly discerned three slowly plodding animals, bearing three men laden with gifts for the newborn King.

Yet once more the picture changed. This time it was nearer and more clearly seen. The old lady heard laughter outside her window. Turning her eyes in that direction she saw little children skipping merrily over the glistening snow

on their way to the little chapel. They also, after all these ages, would do homage to the Babe in the manger. Then, returning to their comfortable homes, they would receive gifts, not from shepherds and magi, but from loving parents and friends who are still keeping alive the spirit of Christ in their homes and in their country.

Orrville, Ohio.



CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XXVI

SCOTTDALE, PA., DECEMBER, 1934

No. 12

THE SPIRIT OF CHRISTMAS

By Nadine S. Roth



ON GEIST Selects Soloists."

The headline was inconspicuous and the article short, but it was the first item in all the Metropolitan Daily that even interested Gertrude Aiken. She paused to read the little write-up, which in addition to the soloists' names gave the information that Handel's *Messiah* was to be rendered at the Civic Auditorium in Bellingham on the evening of December 24, by the Bellingham Choral Society, assisted by the Symphony Orchestra of the same city. Both were under the able direction of Benjamin Von Geist. "This is the tenth consecutive season that Von Geist has conducted the rendition of *The Messiah* during the Christmas season. Each year the splendid rendition, given by a large chorus and an unusually good Symphony Orchestra, has not only been hailed with delight, but it has grown in popularity. This season's production promises to be the best ever given in Bellingham. Buy your tickets early, and be sure of a seat. Tickets on sale at Freed and Dartz Music Company."

The tenth consecutive season! And Gertrude had not missed one rendition. So much had it become a part of her Christmas activities that she often said, "Christmas would not be Christmas without *The Messiah*. I always need that to get me into the spirit of Christmas."

The Daily slid to the floor, and the young woman stared into the early November dusk with eyes that saw not the steady gray drizzling rain as it fell.

The Messiah! And no Clitus to take her. Christmas, the season of joy and happiness, when there could be neither for her any more. If only she could somehow escape the season. Others' happiness would only intensify her own misery.

Even in her orphanage days, Christmas had been the gladdest, most longed for season of the year. Later when college had crowned her strivings, Christmas brought vacations, jolly sleigh rides, carol singing, and all the innumerable joys that come when the heart is glad and the body young. Then Clitus had come into her life. Their first date had been, *The Messiah*, the first rendition, ten years ago. Always after that even after they were married, they went to each rendition as it came on the wings of the Yuletide season. "To celebrate and remember," Clitus used to say.

That was before last May came, bringing that ill-fated day that took all the joy and

gladness out of life as far as Gertrude was concerned. That day when Clitus and their four-year-old son had driven out the driveway gaily waving good-by. A few hours later, she was staring dully at their mangled bodies. An automobile accident had robbed her of all that made life worth while, and she was alone. Gertrude had grown to dread people then, even her friends with their kindly sympathetic advances. At last in sheer desperation she had gone to Placerville, invested part of her money in a lonely little cottage clinging to the mountainside, and prepared to exist with only the memory of her happiness, hoping soon to rest beside her husband and baby. But hoping will not accomplish such things in young healthy bodies, and Gertrude lived on.

Darkness followed dusk, the fire burned low and finally burned out. At last, half-aroused by the cold chill, the lone occupant of the room in the isolated little cottage arose, turned on a light and looked dazedly at the hands of the clock pointing to the hour of nine. She was not hungry, only cold and very tired; so she decided to go to bed and began undressing mechanically. The act stirred her wider awake, and a dull, dirge-like requiem began throbbing through her tired brain. Christmas—*The Messiah*—no Clitus—no baby—no one to love—no one to care for her—



CHRISTMAS

By Mary Grieser

Twilight,
Snow falling,
Moonlit plains,
Soft lights beaming from windows,
Cheery voices,
Laughter,
Songs,
The Christmas spirit prevails.

Silence,
Peace,
Good will,
Shepherds tending their flocks on the hills,
Soft music,
The star!
Good tidings!
Our Savior is born in Bethlehem!
Flanagan, Ill.

alone—alone. Christmas—*The Messiah*—no Clitus—no baby—no one to love—no one to care—alone—. Troubled sleep finally brought respite.

By morning Gertrude was convinced she would go mad if she didn't do something to stop her morbid thoughts. She must get away; she couldn't spend the Christmas season in Placerville. A sudden, uncontrollable desire to be among the bright lights and activity of Bellingham caused her to decide she would spend several weeks there. Perhaps if she heard, "*The Messiah*"—Gertrude hardly knew for what she hoped, but she wanted to go with a consuming desire. Clitus had often said, "One gets enough inspiration from that king of musical compositions to carry one through a whole year of plodding." Certainly the coming year stretched into an almost endless dreary waste through which she must plod.

As if in answer to her need for money to make the trip, came an alluring offer from a novelty firm to sell Christmas greeting cards. Deciding on the impulse of the moment, Gertrude emptied her purse of its contents and sent them off for the greeting cards. No sooner had she mailed her order than she wished she had not, for she did not want to meet people, and she couldn't sell anything. But when the cards came they were so lovely, cheery, and clever that they actually made Gertrude feel little flutters of gladness as she sorted them; sort of a stirring of her pulses that made her realize that the Yuletide is a glad time and that it is likely to make even the saddest a bit happy in spite of themselves. A most strenuous routine followed. Gertrude tramped the sidewalks, rang doorbells, and asked, "Would you like to buy some lovely Christmas cards?" from morning till noon, from noon till evening. Unused to the physical exertion, she would come home with aching muscles, prepare the simplest meal possible, and creep wearily to bed, and sleep like the proverbial log. People exceeded her hopes in the way they bought, moved perhaps by the pale, wistful beauty and sad smile of the young woman. Even those who did not buy were exceedingly friendly and almost invariably thanked her for calling; many invited her in to get warm. The pale face lost some of its sadness and the smile became less wistful. She, Gertrude Aiken, actually found herself joking lightly with some people she met. "All in business," she told herself, but business or no, she was being drawn out of her shell and becoming interested in people again.

"Really," she told herself after an unusually

pleasant day, "I didn't know so many lovely folks lived in Placerville; and the people I met that time I went to that little church—who would have thought they remembered me? I must go more often."

Two weeks before Christmas found Mrs. Aiken's canvass of Placerville almost completed, and she was looking forward rather eagerly to her anticipated trip to Bellingham. Her hesitancy to call at the remaining few dwellings, some squalid little buildings near the railroad tracks, was quickly overcome by the dim memory of playing before just such shacks in her pre-orphanage days. Gertrude's naturally tender, newly reawakened sympathies went out to those poor people living in their little unpainted houses; she even decided that she was not too tired to call at the last little lone house that was set back some distance from the rest as if its occupants wished to get as far as possible from the gaze of curious, friendly neighbors. No porch graced the little two-room building, but dainty curtains hung in the little windows, and a Christmas cactus bearing a profusion of pretty blooms was smiling through the parted curtains. There was no answer to her knock, but a slight movement of the cactus plant caused her to try again. Then the door was slowly opened, and a tear-smeared childish face peered out. Gertrude was instantly drawn to the little boy, who looked so much like her little Junior had.

"Hello Sonny! is your mother home?" she asked.

"She's sick" answered the child, his large eyes fixed gravely on Gertrude.

"What's the matter dearie?" asked the woman, for the large brown eyes grew brimful of tears and threatened an overflow.

"I'se so hungry," replied the child beginning to cry in a soft grown-up way.

"Lyle," called a feeble voice. Mrs. Aiken took the little one in her arms and carried him in the direction of the call.

"Tummin, Mummy," answered the little fellow, wriggling out of Gertrude's arms and running in the direction of the only other door the little room afforded.

Gertrude followed; a fever-flushed young woman lay on the most topsy-turvy bed Mrs. Aiken had ever seen. The room itself was tastefully arranged, and had been kept clean except for dust and lint that had collected evidently since its owner was ill.

"Are you ill and alone?" Gertrude asked incredulously?

"I thought—I'd be all right—if I could—only sleep—awhile, but when—I awoke—I was so dizzy—I could scarcely walk—even by holding onto things. That was day—before yesterday. Yesterday I fainted twice. Today I haven't—tried to get up." The sick woman's answer was given with great effort.

"Haven't any friends or neighbors been in? Have you no folks?" asked Gertrude.

"I haven't any friends, and I—I don't want—want to—make any. So I never—spoke to the neighbors. My, my folks—must not know—where I am. They—wouldn't care—anyway." The feverish eyes became almost wild, as she mumbled, "No one must know."

"Is your husband dead?" asked Gertrude.

The woman's eyes hardened defiantly and

she answered slowly—deliberately, "I am not married, and if you want to go you may." The defiant eyes rested on her face a moment, then shifted to the curly-haired child that had been listening with wide-eyed gravity. "But—p-please do something for him. He's innocent of any wrong, an-and he hasn't had anything to eat today. There isn't anything much in the house, and—and I couldn't get anything." All the defiance had gone, and she was only an ill woman pleading for her baby.

"I wouldn't think of leaving you," replied Gertrude, "but I am going to phone for a doctor and have some groceries sent. Is there anything else you would like?"

Tears filled the sick woman's eyes as she shook her head.

"Now you are not to worry at all, everything will be all right," Gertrude said as she left.

It developed that Nell Sonnen, the lone sick woman, was very ill with pneumonia. So ill that she could not be moved to a hospital. Gertrude promised to stay, and the doctor sent a nurse to the little house, but she seemed to make the patient worse, for Nell did not want any one but Gertrude; so the doctor told her to do the best she could and call if she needed more help.

Alone with Gertrude the patient seemed to improve, for Gertrude was as kind as she was deft. Bit by bit Gertrude learned Nell's story. She pieced some of it together from the sick woman's talk when at times she seemed to forget where she was and would plead with her folks to forgive her, but most of it was poured into Mrs. Aiken's ears because she seemed to care a little bit. Like all her carefree crowd Nell had thought only of her good times. Gay, beautiful, and willful she did as she pleased. She had been too young and too ignorant of what late hours and the other things might lead to, and her mother was as busy being the social leader of North Shore as was her father making the money to keep his wife and children supplied. To the neighbors Nell had merely been, "That Sonnen flip that didn't care who she was with, where she went, or what she did, and got into trouble."

"Little Lyle was born in a Salvation Army Home, and a sweeter baby you never saw. I couldn't let them take him away. Both dad and mother said I must, for we couldn't keep him at home. I was afraid they would take him no matter what I said; so as soon as I was able I packed my grips, took the little fellow, and ran away. I have never been sorry." To Nell little Lyle had been everything. She was still afraid of him being taken away from her; so she never made friends or acquaintances where she went.

But it soon became apparent that little Lyle's mother would be taken from him. From Mrs. Aiken the poor girl learned of Him who had told another sinner, "Neither do I condemn thee; go and sin no more," and she committed her soul to Him and her child to Gertrude.

A few days later little Lyle and Mrs. Aiken followed a plain gray casket to the little church, thence to the cemetery, and two people came to the little cottage that clung to the mountainside. Christmas eve with its softly falling snow found the two occupants of the mountain cottage warm and cozy before the brightly burning logs in the fireplace. Gertrude sat in the rocker beside the stand and picked up the *Metropolitan Daily*; she was really quite tired but happier than she had been for months. Most of that day's labor had been to give Lyle a happy Christmas. The child now came and stood beside her chair, eyes like dark wet pansies fixed wistfully upon her. "Mother Gertrude, I don't feel like playing."

The little lad was gently lifted to the woman's lap, and the curly head rested against her shoulder. The *Daily* could wait.

"Tell 'bout heaven—an my mummy—an Jesus—an your little boy, please." was the little one's request.

Gertrude complied as best she could.

"Does Jesus love all little boys?" was the next query.

"Yes, dear."

"Does He know how—how little boys like their mummys, an how they—they wants them?"

"I think He does," replied Gertrude tightening her arms about the child.

"W-was He ever a little boy like me, an did He have a mother too?"

Then Gertrude told him the Christmas story.

"Oh, Mother Gertrude," said the child sitting upright and clasping his hands together, "That is the bestest story you ever tolded me."

"I'm glad you like it, dear. Now run get your sleepers and I will sing to you about Christmas and the baby Jesus."

Lyle slid off her lap and obediently trotted for his sleepers.

When he was undressed and had said his, "Now I lay me down to sleep," he snuggled up to Gertrude as she rocked and sang of the little town of Bethlehem, and the little Lord Jesus asleep on the hay. The softly sung strains of, "Silent Night," closed the drooping, long-lashed little eyes, but Gertrude continued to rock gently even though the song was only hummed now. Her chin was buried in the soft curls of the little head resting a-



REJOICE



By J. Allen Martin

O Earth, rejoice! and sing abroad
The blessings of God's love;
For this glad night, is sent to us
A Savior from above.

In Bethlehem the Babe is born
Who takes our sins away;
Bright angels guard His sacred head
And light the shepherd's way.

Rejoice O Earth! Receive thy King,
This gift from God's own hand;
Go share thy joy with all the world.
Crown Him in every land.

O Earth! Rejoice for evermore,
Nor let thy tongue be still;
Tell every creature "God is love";
His love all hearts will fill.

Hagerstown, Md.

against her; the firelight cast soft flickering shadows over the almost happy face. At last the woman raised her hand, and her glance fell on the Metropolitan Daily's pictured soloists that were even then singing *The Messiah*.

OUR CUP OF OINTMENT

By Stella Kauffman

Christmas is the time of giving. As the Magi brought their gifts to the Christ child that first Christmas in Bethlehem, so we bring our gifts to Christ when we give to others. There are very few people who do not have the desire to give something on Christmas. Many give thoughtlessly; many give extravagantly; others give because they shall receive; many give only to those they love. Christ came that first Christmas to give His life as a gift to every one, sinner and prophet, beggar and rich man, the ignorant and the wise, that all might have His gift of eternal life if they only would believe on Him. Only the true follower of Christ can give in this spirit. The Christian spirit is essentially one of giving. We give because we have so fully received. When we realize that this precious hope within us is a gift bought by the very life-blood of Christ, we come to understand what Paul meant when he wrote to the Corinthians, "Ye are not your own, for ye were bought with a price."

Mary recognized Christ as the Lord of her life when she brought the precious ointment to pour over His feet. Having found in Christ the Truth, the Light, and the Way, she wanted to give Him her most precious possession. Womanlike she had treasured the ointment for its fragrance and rarity. But she brought it in sweet humility and poured it with a glad heart over the feet of her Master.

Like Mary, we too want to give some precious thing to Christ when we come to know Him as our Savior. We ask ourselves, what can we give, Should we not also ask what gift is worthy His love? Mary brought her most precious possession, and we too will want to give our best. But, perhaps, we feel even that that would not be worthy. But let us ask ourselves another question, what is our most valuable possession? Is it our home, our friends, our position, or our money? Or is it life? It seems indeed to be universally true that among all these, life is the one thing we cling to even when all else goes. The thing we value most is living today, and tomorrow, now and in the future.

Many of us would have very little to give if we could only give of our material possessions. But we have something much more valuable in God's sight. God wants our lives before all else because they are the only means He has of building His kingdom. We are effective builders for Christ only in proportion to what we give of ourselves for His cause. A rich young ruler came to Christ asking what to do to be saved. Christ looked upon him and loved him. If he would only have been willing to give himself. Christ answered him, "Sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me." But the young man went away saddened, unwilling to give up all he had to follow the Christ.

What a beautiful contrast to this young man's defeat, is the victorious young life of William Borden, a wealthy young man who gave his

A little smile startled into the open a dimple in one cheek.

"One doesn't always need *The Messiah* to get the Spirit of Christmas," she said as she again buried her chin in the brown curls.

wealth and consecrated his life for the service of the Master. Towering over all material possessions, William Borden rose to the call of his Master to give his time, his influence, his talents—his entire self to enlarge the heavenly kingdom. In spite of the fact that he died before he reached the field he had chosen for his life work, we have today the testimony of many souls he helped into the kingdom. Truly William Borden's wealth was a blessing in the cause of Christ, but his life was the instrument God used to touch the hearts of those about him.

Our lives are precious to God because they are the only means He has of spreading the knowledge of His plan for men. Nothing can touch the heart of a sinner but the efforts of Spirit-filled men and women. Peter said to the lame man waiting for alms at the temple gate, "Silver and gold have I none; but what I have, that I give thee. In the name of Jesus Christ of Nazareth, walk." Another, having silver to give,



THE CUP OF OINTMENT

By Stella Kauffman

Mary brought a cup of ointment
Poured its fragrance rare and sweet
With her humble adoration
Gently on the Master's feet.
Bringing all she had to offer,
Mary came before Him there,
And in humble consecration,
Dried His feet within her hair.

"Better" guilty Judas murmured,
"Had the ointment first been sold,
Many poor we have among us,
They should have its cost in gold."
But the Lord knew he was thinking
Of the gold he stole away,
Knew for thirty silver pieces,
He his Lord would yet betray.

Mary brought her cup of ointment,
Broke it, gave to Christ the whole;
Judas brought no alabaster,
Nothing gave he to the Master;
But for thirty silver pieces
Sold his Lord, and lost his soul.
Judas died in wretchedness;
Mary lived in blessedness.

Goshen, Ind.



might have given the man a few coins and passed on, soon forgetting the gift. But Peter had more to give; he gave by the power of God, and the man who was lame from his birth leaped up and walked, praising God so that they who knew him "were filled with wonder."

Christ needs Spirit-filled men and women today to work with needy souls and to bring them into His fold. Too many so-called Christians are acting as if they only half believed what they profess. They go to church and apparently

agree with what they hear, but go home and continue to live for themselves. Christ needs men and women who believe and act on their belief. There is no place for half-heartedness in this work for Christ. The Christian who lays hold on the grace of God and His promises will be filled with a vitalizing desire to help others experience the same grace in their lives. Likewise when we come to appreciate the value of certain fundamental truths Christ has laid down for His church, we shall cling to them in spite of any ridicule we may encounter. Our own church has a message for the world, but if we wish to make any worth-while contribution, we need earnest and aggressive workers for the cause. In recent years our church has been reaching out through its missionary and educational program and its publications. But the work has scarcely been started. The youth of the church must come to a realization of its needs in order to continue the work so well begun. Have we considered the need of our church in planning our service for Christ?

Truly the cause of Christ is the only cause worthy of our life investment. Paul writing to the Romans exclaims, "O the depths of the riches both of the wisdom and the knowledge of God!—For of him, and through him, and unto him, are all things. To him be the glory for ever." Recognizing Him as the Lord of all creation, Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Let us return to the scene of Mary anointing the feet of Jesus. Taking her beautiful hair, with tenderness she dried His feet. The fragrance of the alabaster filled the house—the odor of sweet incense. Mary had not only brought her box of ointment, but she had brought her affections and her aspirations. Her gift only symbolized the giving of that greater gift, her life. Judas saw only the ointment. With guilt already in his heart, he condemned Mary's gift as extravagant. Christ, knowing his inmost thoughts, knew Judas had no charitable intentions. Christ had said to His disciples, "No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to one, and despise the other. Ye cannot serve God and mammon." Judas, having stolen the money entrusted to his care, had already sacrificed his fellowship with Christ. Rebuked, Judas was too proud to beg forgiveness. Serving mammon he went to bargain with Christ's enemies, and betrayed his Master for thirty pieces of silver.

Both Mary and Judas had the decision to make, whether they would serve God or mammon. The same decision must be made by each one of us. "Either he will hate the one, and love the other, or else he will hold to one, and despise the other." Judas, realizing what he had done in betraying his master, went out and hanged himself. Today many are spending their lives in gaining wealth to find that they, like Judas, have only bitterness and emptiness at the end. How much sweeter is the life of one, who like Mary, brings his life to the Lord. To him the Master will say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord."

Goshen, Ind.

THEIR HAPPIEST CHRISTMAS

By Clyde E. Miller

It was Christmas eve, and the Merrills were enjoying the cozy warmth of the fireplace. Father was musing over past Christmas days, and Mother was reviewing the events of that first Christmas Day in her precious Bible, while the children romped and played about them.

Suddenly Mother offered the suggestion that none had been to see Grandma Smith, a kind old widow who lived in a little hut a mile away. Rather reluctantly father bade good-bye to his warm seat and turned into the brisk cold of the outdoors. Somehow he could not realize that it was Christmas, for all was so different. He had always drawn a moderate salary and furnished his home with many comforts, but like a bomb out of a clear sky, six weeks ago, his employer told him that his service was no longer required because of the depression. As he meditated on his change of fortune, he began to cultivate more and more self-pity and was half-minded to turn back home. What could he do for Grandma Smith, anyway? Somehow he did not feel like giving to others when he could not give his own loved ones the usual number of gifts or make the usual trip to Grandpa's. The children would be keenly disappointed, and he could not explain the bitter truth to them. Why should he be robbed of his job when he needed it most?

He had almost forgotten his mission in his self-pity, but a raw wind stole over him, and he was quickly brought back to his errand. He quickened his pace and soon reached the little hut. A cheery, "Come in," welcomed him, and he found Grandma unusually happy, for she had been well provided with gifts. Neighbors had been very kind to her, she informed him. The burden was lifted from his mind and he turned homeward, half-regretting having walked the mile through the fierce cold. Somehow, he didn't know just why, he decided to go home by another way, though it was half again as far. He started at a rapid gait, for he was eager to get home. Suddenly he stopped: a new thought had struck him. How about the Orville home? Glen Orville had not worked for three years and had never made good wages. They were an intelligent family who in their quiet, Christian spirit would do anything to help some one. Yet folks little thought of the struggles they had, for never did any one hear them complain.

He stole to a window and peeked in. The sight awed him, for there was no fire and only scant clothing. But he was struck more because the family was gathered in a circle, praying. He listened. Earnest petitions for food and clothing rose to the Almighty. With a resolute determination, Frank Merrill turned away; here was his duty in spreading Christmas cheer. With shame he began to count what he had to be thankful for: a cellar stored full of fruits and vegetables, plenty of fuel to last all winter, and enough clothing to dress comfortably in the fiercest cold; yet a brief time before, he had felt bitter toward life.

When he told the story at home, the children began to look into all the closets. They found numerous articles of warm clothing which they had outgrown. Bobby found a pair of shoes which he was sure would fit Frankie, for he had seen him sled riding with shoes that let his toes stick right out, and he almost cried at the thought. By sacrificing some of their own clothes they soon had enough for every one to dress warmly. Mother filled a basket with food: peaches, corn, apples, cake, pie, and a host of other good things. Outdoors father was loading

the sled with coal and wood. The children each sacrificed one of their gifts, but uttered not a word of regret.

At early dawn the next morning, they set out. They had planned to leave the presents and go home before the Orvilles discovered them, but one of the alert little boys heard them, and quick as a flash they were all there to welcome the visitors. Mrs. Orville broke into tears as her heart overflowed with joy. Children romped and screamed happily, but Mr. Orville stood gasping.

As they turned out of the lane Mr. Merrill ventured, "I believe this will be our happiest Christmas." All echoed reassuringly, "It surely will."

Springs, Pennsylvania.

BETHLEHEM THE END OF THE TRAIL

The human mind is incapable of compassing the eternity through which the love of God has yearned. But while the countless ages of Love's quest baffle human comprehension, the fact that God has been and is searching for communion with man captures the imagination and stirs the emotions. What is this quest of Love? What has God been seeking through all the processes of the eternal love? Is there something in man that answers to the divine quest, like deep calling unto deep? What is the final purpose of the search of God? These and other questions of similar import force themselves to the front as we think and write of the seeking God who through interminable ages has been and still is expressing "an eternal determination toward the human."

There is wonderful romance in the thought that the material universe is but the embodiment of the immanent God as He conducts His quest for communion with man. This seems to be the purpose to which the whole creation turns. And the universe with its creative energy always at work in the world, with its indivisible atom broken up into organized electrons, and with all the bulkheads between particular points of development removed, gives a vision of God as He becomes immanent in His own universe which awes and at the same time inspires with its thrilling spiritual implications. Looking at the material world in this way the inspired words of Genesis, "In the beginning God created the heavens and the earth," are enriched with a new significance.

But the quest of God is not only a movement of the Divine Will expressed through creation; it is also a movement of the Divine Grace coming down to the level of every human heart and conscience. This is the only philosophy of history which will justify the Christian view as set forth by Paul in his memorable speech on Mar's hill. "The God that made the world and all things therein, He, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is He served by men's hands, as though He needed anything, seeing He Himself giveth to all life and breath and all things. And He made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us, for in Him we live and move and have our being." God in His grace comes to man in creation and in history

and meets him face to face whenever and wherever man "feels after Him and finds Him." If one nation among all the nations was specifically inspired to "feel after God and find Him," it was not that that nation should have a monopoly of privilege, but rather that it should be the particular channel through which the searching God might reveal His inmost character to the whole world as He moved among men towards that focal point of human history in Bethlehem.

Bethlehem, to which God came in the person of Jesus, is the terminus of the quest of the Eternal in His search for communion with man, and at the same time it is the starting-point of a new revelation which shines forth with growing radiance throughout the earthly life of Jesus and beyond the earthly life of Jesus. As terminus and starting-point Bethlehem is the junction between the old and the new. As a grand stage in the quest of Love we cannot make too much of the little town of Bethlehem. It was at this point that the great mystery—God manifest in the flesh—became a historical fact. The incarnation foreshadowed in so many ways in the Old Testament ultimately reached its full realization in Jesus of Nazareth. In Him the Word became flesh, and God who had expressed Himself in divers portions and in divers manners as He revealed Himself to men in His search for that communion for which Eternal Love hungers, now spoke His message with fullness and finality. At last the Infinite Personality was incarnated in the sinless One who is the perfect flowering out of all creation and the ultimate coronation of all revelation. In Christ the self-revealing, world-redeeming Father found an incarnation complete, final and sufficient.

But Bethlehem is also a starting-point as well as an end. God's heart-hunger will never be satisfied and His request will never cease until His eternal search for communion with man finds a universal response in the quest of men in search of communion with God. And communion with God is not a mystical experience only but also a social fellowship which expresses itself through the spiritual body of Christ, called the church. The church as described ideally in the New Testament is the model for all human society. It is through the church that the incarnation begun at Bethlehem must be extended until all the world shall feel the regenerating power of the Spirit, and the cross shall be acknowledged in life as well as in doctrine as the supreme symbol of the loving quest of God for communion with man.—Selected.

CHRISTIAN MONITOR PULPIT

CHRISTMAS SERMON

By C. Z. Martin

TEXT: Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.—Matthew 1:23.

We are approaching the season of the year when the professed Christian world is looking back to the time when our blessed Lord came into the world as a babe. Thus were fulfilled many prophecies which the people of God looked forward to for many centuries. We want to look into this text from a number of viewpoints.

First, according to prophecy. Christ's coming was foretold from the earliest history. His coming was promised to our first parents, Adam and Eve, in the Garden of Eden. In Genesis 3:15 we read: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This is the first mention of a Redeemer in the Word. But following the prophetic line we are reminded by many of the inspired writers of the coming Redeemer. Deuteronomy 18:15-18: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; . . . I will raise them up a Prophet from among their brethren, like unto thee, and will put my words into his mouth; and he shall speak unto them all that I shall command him." In I Chronicles 5:2 He is spoken of as a chief Ruler out of Judah. Psalms 2:7: "The Lord hath said unto me, Thou art my Son: this day have I begotten thee." Cited in Acts 13:33.

Isaiah 7:14 refers to Him as Immanuel, "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a Son and shall call his name Immanuel." "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace" (Isa. 9:6). (Some of this prophetic verse is yet future). Also in Isa. 11:1 we find, "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." This refers to the natural lineage of the promised Redeemer.

Jeremiah 23:5 refers to Christ as a righteous Branch and a King. "Behold the days come saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." The latter half of this verse is also future.

One of the last prophets to prophecy concerning our Lord is Micah. In Micah 5: 2, 3 we read, "But thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting,

Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel." This is cited in Matt. 2:5, 6. Thus we find many prophetic truths and scriptures referring to Christ's birth and future work on the earth.

We will now briefly refer to the genealogy of Christ as a proof of His being the Son of God. In looking into this subject we find the record is very precise concerning his heritage. In the highway of the Seed starting in Gen. 3:15 we find the following in line: Adam, Seth, Noah (Gen. 6:8-10), Shem (Gen. 9:26, 27), Abraham (Gen. 12:1-3), Isaac (Gen. 17:19-21), Jacob (Gen. 28:10-14), Judah (Gen. 49:10), David (II Sam. 7:5-17). From David to Christ were twenty-eight generations as recorded in Matt. 1:6-17. In Luke 3:23 we have the genealogy of Christ through Mary His mother, who was the daughter of Heli. Thus we have Joseph called the son of Heli because he was the son-in-law of Heli, being married to Mary, the mother of Jesus. In looking back over the genealogy of Mary we find it traced back to Adam, the first man.

The annunciation proclaims Christ divine. The birth of Christ was announced to Mary by Gabriel, the archangel, who was sent from God to a city of Galilee, Nazareth, to a virgin espoused, or engaged to a man whose name was Joseph of the house of David. The angel told this virgin that she was highly favored and blessed among women and that the Lord was with her. He said, "Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." But Mary could not quite comprehend and said, "How shall this be?" The angel replied, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." What a wonderful God who in His wise providence revealed these things to Mary, the mother of the Son of God!

The conception and birth of Jesus add their testimony to the divinity of our Lord. After the Holy Ghost or the power of the Highest had overshadowed Mary she conceived and was found with child. "Then Joseph her husband, being a just man, and not willing to make a publick example, was minded to put her away privily" (Matt. 1:19).

We find that this old Jewish custom is still practiced among the Jews today. If a young man finds that the girl to whom he is espoused, or engaged, is not true to him, he can have it announced in the synagogue and thus the engagement is broken and he is free. But Joseph was not willing to make this affair public. "While he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son and thou shalt call his name JESUS: for he shall save his people from their sins." Thus was fulfilled the prophecy found in Isaiah 7:14, which was quoted by the angel. "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Then Joseph awoke out of his sleep and did as the angel had bidden him.

The birth of Jesus occurred during the reign of Caesar Augustus, who was a great politician and gave particular attention to the Jews. He was instrumental in building up Jerusalem and gave the Jews special favors in this program. He thus incurred a great government debt, and in order to collect money to meet this he sent out a decree that all the world (inhabited earth) under Roman rule should be taxed. This was first done when Cyrenius was governor of Syria. Every one in paying his tax was to go to his native city. Thus we see that Joseph would go into Judea to the city of David, Bethlehem, because he was of the house and lineage of David. "And so it was, that, while they were there, the days were accomplished that Mary should be delivered. And she brought forth her firstborn Son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn." In a marvellous way God moved upon the rulers of the land to tax the people in a special way so that Joseph returned to Bethlehem. Thus prophecy was fulfilled to the very letter, according to Micah 5:2,3.

Adoration of the Shepherds. "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward

(Continued on page 365)

Editorials

Jottings

"Behold, I bring you good tidings of great joy, which shall be to all people." The Christmas season will soon be with us again. During this time we especially emphasize the "good tidings" of the Gospel which came through the advent of our Lord Jesus Christ, but let us remember that we are commissioned to proclaim the "good news" at all times and seasons.

* * *

The Old Year is drawing to a close. A fitting question for us to ask ourselves is whether we made the best use of the days as they came to us through the year. And also, are we using them now to the best advantage? Time is a precious gift and we should not squander it, but render it back in service to the God who gives it to us. "Each day is a new gift from heaven, a new page on which to write better things than we inscribed on yesterday's page."

* * *

"Any fish can swim down stream, but it takes a mighty good one to swim up." This is an old saying that is probably much truer of human beings than it is of fishes. Every person, no matter what his station in life, will meet with obstacles, will have to face trying conditions, will find hardships to contend with. It is next to impossible to avoid things that cause stress and strain in life. In view of these facts it is not so much a question as to how to avoid the hard things of life, although we should always be orderly and balanced in our attitudes and actions, but how we shall meet them. We can assume a cringing, complaining, defeatist attitude toward them, or we can meet them with cheerfulness and courage and surmount them by the help of the Lord. "None of these things move me," said the Apostle Paul in speaking of hardships and trials that he knew awaited him. Such an attitude can only be taken if our lives are rooted in an all-conquering faith in God.

* * *

"War is murder on a colossal scale. The testimony of the Great War shows the wicked folly of such a struggle, and its aftermath has shattered the world's hope and issued in confusions and disorder, the magnitude of which we are yet incapable of measuring." This is not a quotation from a speech before a peace society or an extract from a sermon by a minister of the Mennonite, Quaker, or another church which has for centuries stood upon the peace principles enunciated in the New Testament. It is taken from a pastoral letter issued by the House of Bishops of the Protestant Episcopal Church. We are glad so many people at present are taking a negative attitude toward war. It helps to spread peace sentiment, and in the long run may help to keep our nation on a sensible track on the question of peace or war. Now is the time for us to fortify ourselves and to become Scripturally grounded on this question so that whatever the future may have in store, and indications are that some time another great war will come, we will be settled in our minds

as to what position we shall take in the matter. If we are properly settled and grounded in the teaching of the Scriptures there will be no question in our minds as to whether we will be loyal to our Lord and His teachings or whether we will be swayed by the masses who are given over to the blind patriotism sponsored by militaristic propaganda.

"We Have Seen His Star"

When we think of these words we at once have visions of three great and wise men riding from the east country on majestic, yet slow-moving camels, and following a glittering star in the skies above. Just how nearly our mental conceptions are in accord with the events that actually took place on that historic journey we cannot say. Nor does it matter a great deal. Perhaps there were more than three Wise Men. Perhaps they traveled in other ways than on camels, and many other details which we associate with this event, as we have learned it in song and story, may not be in exact accordance with the facts. But through all the maze of traditions, many of which are very beautiful and impressive, there are certain facts that stand out and of which we may be certain.

1. The Wise Men did come from the east country. It is significant that these men, among the first to do homage to the newborn King, came from a distant land, from among the Gentiles, races who were largely unfamiliar with the Scriptures and whom one would have suspected least of showing any interest in the Savior that was to come into the world. Although no doubt unconscious of the fact, they fulfilled the prophecy of Isa. 60:3, "And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

2. They saw the star. How did they recognize that this star betokened the birth of a king? We do not know, but the fact remains that they knew, and they also recognized that it was not the birth of their king, but of the King of the Jews. And yet they came, to give their worship and their gifts. And their coming was "an acted prophecy of the ingathering of the nations." They saw, they followed, they found the King, they worshiped. What a lesson for every one today, both Jew and Gentile!

3. The star meant something. The star was very real to these Wise Men from the East. It meant so much to them that they were willing to leave their homes in the far country and travel across mountain and plain and desert in their quest of the newborn King. And in a figurative sense the star means something to us. If we have really caught a glimpse of its glorious light we are willing to forsake all and follow its guiding rays wherever they may lead.

4. The star in prophecy. One of the earliest recorded promises of the coming of the Messiah tells of the coming of a star. "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel" (Num. 24:17). It is thought by some that the Magi were familiar with this Scripture, the assumption being that the Jews had carried their Scriptures with them to the east country, perhaps during the captivity. We do not know, but we do know that the prophecy was in the Scriptures and those who should have known it best saw no star and recognized no King in connection with the lowly birth at Bethlehem. Even in His birth it was largely true, "He came unto his own, and his own received him not."

5. The Day Star in our hearts. Peter in his second epistle makes this significant expression, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your heart" (II Peter 1:19). The Lamp of the Word shines upon us, leading us through the darkness of this world, and the Day Star shines in our hearts, revealing Himself in greater and greater fullness. Following the star to Bethlehem and giving our lives to the One of whom the star was a herald, we have the Day Star shining in our hearts and giving us fullness of light and life.

6. The Bright and Morning Star. There is one more Scriptural mention of the Star that we want to refer to. We find it in Revelation 22:16. Unquestionably Jesus is speaking of Himself when He says, "I am the root and the offspring of David, the bright and morning star." In the context He speaks of His coming again. At the time of the first advent the star heralded His coming. At His second advent He Himself is the Morning Star that heralds the coming of eternal day.

Christmas will soon be here again. Once again we will listen to the beautiful carols which tell of the star, the angel's, the Holy Child. But the important thing for us is not the outward celebrations, impressive and beautiful though they may be. What really matters for us is to know that we have seen the Star, the heavenly herald, and that we have found the Christ, the Savior of the world. If so, then the Day Star has brought light and life into our sin-darkened hearts, and we can look with joyful anticipation to the coming of the "Bright and Morning Star," to usher us into the light of eternal glory.

The Wise Men said, "We have seen his star." Have you seen the star of Bethlehem?

Planning for the New Year

This issue closes the twenty-sixth volume of the Christian Monitor. The Index found elsewhere tells the story of the articles that appeared during the year. The Index serves a good purpose in listing the titles so that one knows where to refer to for any particular article. But it also shows just what a wide range of material is provided in the 384 pages of one volume of the Monitor. We feel sure that if you study the scope of subjects treated during the past year you will not feel that you have received a bad bargain for the money which you spent for your year's subscription.

But the old year is now past, as far as the Monitor for 1934 is concerned. We believe the articles appearing on its pages were educational, inspirational, spiritually uplifting, and generally helpful. But as we plan for the year that is coming we want to make it even more so if we can. And we feel that we can by the help of our readers and contributors and through the guidance and blessing of God. With this issue a number of the series of articles that have been running for some time will come to a close. The articles on "The Prophetic Word" by Bro. Thut and the travel series by Anis Ch. Haddad on "From the Holy Land to the Heart of Europe" are among these. The series on "Modern Sin" will be continued, for a while at least. With this issue Bro. J. D. Hartzler resumes his articles on "Studies in Hymnol-

ogy," which will again continue for some time. Many other regular features of the paper will naturally be continued.

Among new features in 1935 will be a series of articles on "The Victorious Life" by Bro. J. D. Mininger. Bro. Mininger is well qualified to write on this subject, and our readers may look forward to something very helpful in his messages. They will continue throughout the year. Other features that will appear throughout the year will be new articles by Anis Ch. Haddad on points in eastern lands, a series of articles on the "History of the Work of the General Sunday School Committee" by Paul Mininger, and a series on "Laying the Foundations for the Home Beautiful" by Chester K. Lehman. Many other things of interest in educational, missionary, Christian life, Sunday school, young people's meeting, and other lines will appear from time to time. Fuller announcements will be made of these later.

We thank you for your help in making the Christian Monitor what it has been in the past and solicit your continued co-operation so that we may go on to even better things. Do not neglect to note our special subscription offer on the back page of this issue.

Young People's Meeting Topics for 1935

In the November issue of the Monitor we published the full list of topics for the coming year. You probably gave them a hurried glance, but they deserve careful examination and study. The Young People's Meeting is one of the great teaching arms of the Church. It fills a unique place that is not met by the Sunday school or any other organization directly sponsored by the Church. It is a medium of expression for our young people as well as an excellent means of religious instruction.

A good way to acquaint yourself further with the material provided for 1935 is to look through the new Topic Booklet which is off the press and ready for distribution. In the front of the book you will find a classified index giving the topics under the classifications of Seasonal, Junior, Missions, Consecration and Christian Life, Bible Study, Doctrinal, and Miscellaneous. You will find there a wide range of material which touches many phases of Christian life and doctrine. The person who follows the young people's meetings the year through, taking part whenever he is given assignments, listening carefully to the discussions at all times, and in every way maintaining a prayerful interest in this phase of the Lord's work, will receive a wide range of scriptural knowledge and Christian instruction.

One of the aims of the Christian Monitor is to provide adequate material for use of our Young People's Meeting workers in the arrangement of meetings, assignment of topics, and in giving helps for the discussion of the subjects. Both adult and junior meetings are given consideration in the preparation of the matter that you will find in the Young People's Meeting Department. Bro. J. R. Shank of Versailles, Mo., is our Young People's Meeting editor. He will continue to provide excellent material for our Young People's Meeting workers during the coming year. And do not forget the low rates which we give to Young People's Meetings, Sunday schools, or congregations for clubs of ten or more. May the Lord abundantly bless the work of our Young People's Meetings during 1935.

Christian Life

WONDERS OF JESUS

By Ursula Miller

I

The announcement of the birth of Jesus Christ, in a secular historical series of a number of volumes, is composed of but few words, a dozen or so. In the same volume Julius Caesar occupies page after page, and paragraph after paragraph. Bearing the historian's viewpoint in mind for contrast, we cannot fail to note the vast, even colossal, Gift which was showered upon the world when Jesus was born compared to the space allowed Him for a birth announcement.

Mankind was blest with a beauty rare and unsurpassed the night the manger cradled the Child. The peerless fragrance of this blessing after many years still penetrates and permeates the world of men.

Humanity contemporary with our Lord failed largely to grasp the rich, magnificent wonder and beauty of His coming, even as men in our day also fail to understand Him. Although secular history accords Him but brief mention, nevertheless in Sacred Books His coming is explained with care and great detail by various writers. His family tree is laid out at length. The stars, the heavenly host, and angels were aware of, and in unison bare witness to and announced the event with ecstatic rapture. How very full of wonder all this is! Furthermore, the same Book tells us with touching sublimity of His life on earth, His death, and second coming. Well may our meditation be given to the wonderful Jesus!

II

Throughout His brief life on earth Jesus was a marvelous being as our Bible ably informs us. "Never man spake like this man," and, "What manner of man is this?" are testimonies of His fellowmen concerning the Lord. These expressions reveal the amazement with which He was regarded. We know many astonishing facts about the earthly life of our Lord: when He was reviled, He reviled not; He prayed for His enemies; He was compassionate; He loved the poor, the sick, and the afflicted. One man said of Him, "Whereas I was blind, now I see," after contact with Jesus. Also, they "wondered at the gracious words which proceeded out of his mouth."

We cannot but believe that, during the years following His ascension, to this present time, there are people who still exclaim in wonder at His gracious words and healing power when He bridges all time and space to enter a heart of sin and cleanse it for His own abode. O, the divine wonders of Jesus! Was there a troubled soul? There He was to help. Were the multitudes hungry? There was Jesus. Were they blind? The Master was passing by and He always stops to heal. Are there weary? He is also rest.

Some passed Him by with scorn saying, "Is not this the carpenter?" or "Can any good come from Nazareth?" So it is today. Some pass Him by failing to crown Him King of kings and Lord of lords.

III

The thought occurs that while some paid the Lord scant heed, others were antagonistic, yet for many He was very life. He raised the dead for can one be dead when the Lord is near? The soldiers, hardened as they were, would perhaps not have crucified the Lord of glory had they believed Him to be the Son of God. But even they in the hour of His death testified, "truly this was the Son of God". Being in that wondrous Presence could not but reveal a conciliatory, saving power suffering for such as they. His death ever remains a wonder when we consider that He died of His own free will. Ordinarily men shrink from death and love life. But Jesus says magnificently, "No man taketh it from me," speaking of His life, "but I lay it down of myself. I have power to lay it down and I have power to take it again." The preceding verse tells us, "Then doth my Father love me because I lay down my life, that I might take it again." This power which Jesus claims and rightly, to die and revive at will, is without question the greatest power and wonder in the world. No other being in history ever laid claim to anything so marvelous. This power is a wonder of wonders, a matchless manifestation of divinity. Because of this and our belief in the One who possesses it, we may with Job exclaim, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God."



THE LOVELY LYRIC

By Ursula Miller

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men. Luke 2:13, 14.

From heaven a lyric came down one day
Oh days and years and ages ago,
With glory and beauty and starry array
And radiance gleaming with heavenly glow.

This lyric of Bethlehem entered our heart
And kindled an ardent, impelling desire
To follow the Christ who was born, apart
To the desert, through loneliness, danger,
or fire.

All through the centuries souls have been swayed

By hearing this beautiful, beautiful song;
And, learning and loving it quite undismayed
And undaunted have entered the heaven-bound throng.

Oh, a beautiful lyric came down one day
To the earth, alluring and lovely and sweet,
Guiding our souls 'long the heavenly way
Proclaiming a Name and a plan complete.

Protection, Kans.

Where is a greater wonder than this? Although many amazing things occur now, none even remotely touches it.

IV

Our Man of wonders has many names which fact places Him apart from other men. Each name is a gem for our hours of meditation. It was told Joseph, "Thou shalt call His name Jesus for He shall save His people from their sins." The name Jesus and the power to save from sin are irrevocably interwoven. And where in all the world can a mere name other than Jesus save from sin? "For there is none other name under heaven given among men whereby we must be saved." As long as the world stands the name Jesus will be wonderfully sweet to those saved from sin. Savior and Redeemer also are names which belong to His finished work of grace.

"Wonderful, Counsellor, the mighty God, the everlasting Father, and Prince of Peace shall he be called." Each name belongs to Him, each gives Him a distinct characteristic or different office. As my Father I look to Him for love, care and protection. I give Him adoration, esteem, reverence, everything. He is the Rose of Sharon and the Lily of the Valley, beautiful beyond compare and with a rare fragrance giving unsurpassed delight. He is the bread and water because He satisfies every longing of men.

The combination of the manifold beauties which make Him a being are His resultant Personality. His influence is still in the world though He no longer walks among men. Although men may be without conscious desire to do so yet they honor Jesus when they date their letters. Every where that Christmas is written or celebrated, His birth is both acknowledged and honored, although they may be of such a nature that He is dishonored at the same time. Churches, schools, hospitals are founded in that wondrous Name. Books make Him their theme of beauty; poems dwell upon His majesty; Paintings, great after generations, are the artists' conception of their Christ. Our great musical compositions are outbursts of worship of the wonders of Jesus. And I, when I dwell upon His wonders exclaim with Thomas, "My Lord and my God."

Protection, Kansas.

PEACE

By Harold Zook

Peace is a goal for which men have been striving ever since the beginning of time. All through the Bible we read of ways of obtaining peace, both individually and nationally. When the angels appeared to the shepherds and sang, "Peace and good will toward men," it meant that there had been brought into the world a new way of obtaining that goal. In observing the Christmas holiday we should keep this thought one of the uppermost in our minds. We, as Christians, can do much in promoting peace by showing the true Christmas spirit. This is not the only time that we should manifest good will, but it seems easier to give and to accept such teachings at this season of the year. Christmas carries with it many other profitable ideals but peace is certainly one of the most important and should be extended to as many individuals as possible.

West Liberty, Ohio.

THE PROPHETIC WORD

XII. The Coming of the Son of Man—Concluded

By John Thut

Bro. Thut concludes his series of articles on "The Prophetic Word" with this issue. He has taken us briefly through the field of prophetic study and has presented his material ably and clearly. Probably not all will agree with him in all the details of which he has written, but we feel every one will give him credit for his sincerity and ability. We thank him for his service in giving us this fine series of articles.

The kingdom of God in its contacts with humanity has two main aspects; it is now in the hearts of the individual believers and comes not with outward visible demonstration. Luke 17:20, 21. It is obvious from a passage like Luke 21:31 and context that in its second phase it is not yet here and that it will be inaugurated with great power and glory. To apply passages that describe its second phase to its present aspect and vice versa is a gross misapplication and misinterpretation of scriptures and a source of endless confusion on the subject. That the detailed descriptions of the prophets pertaining to a future glorious kingdom on earth do not apply to the present phase is clear from Christ's teaching that the kingdom of heaven (of God or Church) was kept secret from the foundation of the world and was being revealed through Him (Matt. 13:11, 17, 35) and the apostles, especially Paul. Rom. 16:25, 26; Eph. 3:1-9; I Pet. 1:9-12. The general fact that the Gentiles should become fellow heirs with Israel in the heritage of salvation was revealed through the prophets, but they present no specific details, no definite plan. It is only its second phase that concerns us in this discussion. No effort is made in this treatise to present a precise order of occurrences or a definite program in connection with His return; doubtless much of it will be simultaneous.

When the Lord shall descend with the voice of the archangel He will resurrect the dead in Christ and translate the living believers, who together shall ascend to meet the Lord in the air. It will be an occasion of great comfort and rejoicing to the believers; a glorious realization of their hopes; but it will be destruction and darkness to the ungodly. For the saint it will be complete victory over the sorrows and ravages of death, and final separation from the associations and contaminations of the world; and will be the ultimate triumph of the kingdom of God over the prince of the power of the air and his cohorts. Christ Himself said, "When the Son of man cometh will he find faith on the earth?" When Christian doctrine is thoroughly permeated with apostasy, Jesus Christ the Head of the Church shall suddenly appear in this time of near defeat of His Cause to avenge His own and be glorified in the saints. He shall then set up His kingdom which shall have dominion over the whole earth.

The return of the Son of Man will bring to fullness the times of the Gentiles, will terminate the Gentile oppression and supremacy over Israel. Refined by the tortures and pogroms of the great tribulation they will become sincerely penitent, be genuinely converted, and be reconciled to their Messiah at His appearing. Then ungodliness shall be turned away from Jacob and his sins forgiven (Rom. 11:26, 27), and he will be restored to his promised land in fulfillment of the covenants made with the patriarchs. Zech. 8:1-15; 12:9-14; 13:8, 9; 14:1-

11, 20, 21; Jer. 30:7-11; 31:31-40; Ezek. 37:15-28; Hosea 3:4, 5; Amos 9:11-15. The last reference cited is quoted by James at the Jerusalem conference (Acts 15:15, 16); but the change in the words denoting time is significant. "In that day" says the prophet; "after this," says James. Obviously, "after this" alludes to the close of the church age, to the time when the church, the body of Christ, is completed; then "in that day will I return and build again the tabernacle of David," etc. The Jews will then become a nation of unrivalled spiritual teachers and leaders, disseminating the Word of the Lord. Zech. 8:21-23; 12:8; Isa. 61:4-6.

But let us briefly sketch the result His coming will have on the world system. In a former article we noted that Habakkuk in analyzing this system names and defines its five main factors: 1. Pride, carnal ambition or self-exaltation; 2. Covetousness; 3. War; 4. Intemperance; 5. Idolatry.

Undue self-assertion or self-exaltation is a dominant tenet in a proud, ambitious man's philosophy of success in life. He is sufficient in himself without divine guidance, through self-reliance and self-determination, to overcome obstacles in his career, conquer misfortune and reverses, carve out his own destiny, and attain to honor and fame. To those inflamed with a carnal ambition it appears to be essential to exercise a superiority complex, to impose their desires and designs upon those who are content to pursue the common and ordinary human interests.

The self-determination and arrogancy ascribed to Lucifer are in a modified degree applicable to all the sons of pride:—"I will ascend, . . . I will exalt . . . I will sit . . . I will ascend . . . I will be like" (Isa. 14:12-15). Through conquest and alliances these domineering world leaders organize subdued people into nations and utilize the country's natural resources as a means of defense against the invasions of an enemy. Isaiah enumerates (2:10-17) these natural and artificial barriers on which man's national pride and selfish patriotism is built: the wealth of the inexhaustible forests, the beautiful mountains and hills with their stores of mineral wealth, the hills and valleys where are produced the cattle and grain for man's needs, walls or forts to resist the encroachments of an enemy; warships and merchant vessels as a means of defense and to carry on commerce, and art to develop the esthetic tastes of man. Vs. 13-16. Each and every country develops these to foster an intense spirit of nationalism. These may be used in successfully resisting an enemy, but they are ineffectual in resisting the Lord, who has been eliminated from the councils of the nations, when He shall return to crush the haughtiness, the egotism, and arrogancy of man. "In that day" and the "day of the Lord" (vs. 11, 12) are specific terms and refer to the time when the Lord shall return to this earth.

How vivid is the prophet's picture of the sudden collapse of this system of the sons of pride!

Covetousness is the root that produces the deplorable social disorders and corruptions unceasingly rampant in the history of humanity; this consuming passion also masses the natural resources of a country into fabulous estates, incorporating them into the huge mergers and supermergers that are such a conspicuous feature of our modern civilization. These avaricious financial wizards will yet succeed in forming a world-wide empire of finance, of capitalism that will bewilder and dazzle mankind. Through fraud, embezzlement, exploitation and profiteering, international systems of finance will dominate our present and future industries and commerce. How graphically the Revelator describes this gorgeous system as Babylon! Rev. 17 and 18. The laborer, oppressed and defrauded, will resort to violence to express his dissatisfaction, but James (5:1-8) admonishes the brethren under these trying ordeals to exercise patience unto the coming of the Lord. It is clearly implied that His advent will terminate the constantly recurring difficulties between capital and labor. "Go to now, ye rich men, weep and howl for the miseries that shall come upon you" (Jas. 5:1). The Revelator also announces the sudden collapse and disappearance of this elaborate system (Rev. 14:8) and portrays the rich man lamenting its sudden destruction. "The merchants of these things . . . shall stand afar off . . . saying, Alas, alas that great city . . . in one hour so great riches is come to naught." Rev. 18:10, 15-20. And so they weep and howl! Their avarice has blinded them to the glories of the Son of Man's presence!

There shall be wars and rumors of wars continuing through this dispensation, culminating in active world-wide preparations for war, organizing and marshalling the Gentile nations into one supreme effort to exterminate all revealed religion, both Jewish and Christian. Unto the consummation of the age desolations are determined. Dan. 7:21-26; 9:26, 27; Matt. 24:15, 16. The kings of the earth shall form an alliance against the Lord, but He shall hold them in derision, laugh at their universal federation, and break them with a rod of iron, dash them in pieces like a potter's vessel. Psa. 2. In view of the fact that unrivalled preparations for war are being made by the nations, Joel 3:9-16 is very applicable. Note the reverse order of the challenge in verse 10,—"beat your plough-shares into swords" etc., manufacture your tools of industry and peace into engines of destruction. And that contrary to the direct statements of Isaiah (2:4) and Micah (4:3) that they "shall beat their swords into ploughshares." Obviously the Lord shall so direct the nations to mobilize their armies in the valley of Jehoshaphat (v. 12) or Armageddon (Rev. 16:14-16) and He shall crush them in irretrievable defeat. Rev. 19:11-21. And then nations under His rule shall learn war no more; the continuous wholesale massacring of the human race will become a forgotten art.

The passion and impulses that may be classified under intemperance will become a general infatuation in the age of the world's maturity. Heedless of repeated warnings, determined against protests, humanity plunges recklessly into indulgence, intoxication, sensuality and pleasure. The Master describes it thus: His servants will become drunken, and He warns that He

will suddenly and unexpectedly make His advent and appoint the servant his portion with the hypocrites. The Master is not portraying world conditions but says His "servants" will become drunken and lapse into carousals. If the professed followers of the Master indulge in such orgies and debauchery, into what extremes of dissipation and degradation will the world have fallen? Can anything bring the world's determined career in gratification to a halt but judgment, the coming of the Son of Man unexpectedly to execute vengeance upon the ungodly? Matt. 24:45-49.

"In that day," the day of His coming He will abolish the universal system of idolatry,—a system of worship adhered to by the masses of mankind. Isa. 2:18-22. Paul commends the Thessalonian brethren because they turned away from idols to worship the living God and then admonishes them to wait for His Son from heaven. I Thess. 1:9, 10. Doubtless Paul knew that idolatry would never be eliminated as a system by missionary endeavor or by any other human agency, but that we must await the coming of the Son of Man who will accomplish its complete destruction. The images will be hurled at the owls and the bats—doleful creatures that infest the regions of darkness, appropriate types of the powers of spiritual darkness. These may now receive their images as the awakened and terrified idolaters flee for safety when the Lord arises to shake terribly the earth.

The reign of the antichrist and the false prophet will mark the climax of each one of these movements within the world system itself. These two human prodigies of sin and iniquity, energized by occult powers, having merged the nations into one political and religious unit will become supreme masters of its multifarious activities. During their administration mankind will reach its summit of pride and self-exaltation, setting up the arrogant and blasphemous antichrist as a standard of perfection, an ideal of humanity. II Thess. 2; Rev. 13. Commerce or capitalism will be expanded into an empire of international proportions directed by financial barons of unrivalled ability, and this gorgeous system—this elaborately adorned harlot, this seductive charmer—will beguile, will entrance the peoples of this earth. Rev. 17 and 18. These archdeceivers and warriors will subdue the nations, form a universal alliance, and marshal their armies against righteousness and in an assault upon the Lord Himself. Psalms 2; Rev. 19:11-21. It will be the culmination of lawlessness, violence, license, and lust; of tyranny and lawlessness. Matt. 24:45-49; II Thess. 2. Idolatry will be enthroned as the world's established religion—reaching its consummation in the deification of man, worshipping the antichrist himself. II Thess. 2; Rev. 13.

But in this crucial crisis, in this zenith of a godless materialistic civilization, the Lord shall descend with all His saints (Jude 14, 15; Zech. 14:5) to crush the concentrated forces of the nations, utterly demolish the world system itself (Dan. 2:35, 44, 45), capture its chief promoters, the antichrist and false prophet and consign them to the lake of fire (Rev. 19:19-21), and Satan to the bottomless pit for a thousand years. Rev. 20:1-3. No more will the allurements and the enticements of sin be flaunted before the deceived nations. Jesus Christ, the Messiah, born to be a king, now ruling in the

hearts of believers, shall then occupy the throne of His father David, the government shall be upon His shoulder, and of the increase of His government there shall be no end. Luke 1:32, 33; Isa. 9:6, 7. "The kingdoms of this world have become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever" (Rev. 11:15). Recognized as earth's greatest potentate He shall be proclaimed King of kings and Lord of lords! This glorious victory of righteousness achieved by the Word of God incarnate becomes the occasion for an ascription of praise among the innumerable multitudes in heaven; then let the righteous on earth rejoice with them in this triumphant celestial refrain! Alleluia! Rev. 19:1-6. For now the marriage of the Lamb has come! Rev. 19:7-9. His kingdom shall extend over the whole earth and shall never be destroyed. Dan. 2:35, 44, 45; 7:27. It shall extend from sea to sea;

all nations shall serve Him and the earth shall be filled with His glory! Psalms 72; Isa. 11:9; Hab. 2:14. Then shall be answered in glorious realization the fervent prayers of the saints who throughout this dispensation have prayed: "Thy kingdom come. Thy will be done on earth as it is in heaven." Hallelujah!

O, Thou Mighty One of Jacob; Thou incomparable, incorruptible Son of Man; Thou who art the Greatest of the great, the Mightiest of the mighty, succeeding where all others have failed; Thou invincible Conqueror of the powers of evil that be; Thou art forever worthy to receive our homage, our adoration, and our worship!

To quell the endless intrigues and selfish machinations of men and bring in everlasting righteousness, mayest Thou come! "Even so, come, Lord Jesus!" Amen!

Harper, Kans.

MODERN SIN

XII. The Theater

By Paul Erb

The theater is not of modern origin. We are able to trace its history quite definitely for three thousand years. There is, however, a modern development of the theater which has tremendously popularized it and infinitely multiplied its influence upon the people of the world. One authority on the theater estimates that the moving picture theaters of the world are patronized by a weekly audience of 250,000,000 people. "All the spectators at all the Greek dramas ever played . . . over a period of eight centuries probably numbered fewer than the attendants at the world's 50,000 picture houses last week. The next Charlie Chaplin film will play to more people in its first year after release than *Hamlet* has in three hundred and twenty-seven years" (Cheney, *The Theater*, p. 532). The cinema industry claims to be the third or fourth largest industry in the United States. The theater problem, for almost every Christian, has become the "movie" problem.

The theater stands under a twofold condemnation—what it has been, and what it is. Its history is a long story of repeated degradation and decline. The classical drama of Greece rapidly declined to mere social satire, and was suppressed at Athens. Roman culture borrowed the theater and debased it still further. "The Roman theater became more and more the nursery of vice" (Schaff). "No jest is too broad, no situation too suggestive, no gesture too disgusting" (Cheney, p. 94). "Then came the Christian Church, with conviction, moral courage, militant antagonism to sin. As the darkness of decay falls over Rome, the drama is seen fleeing before the righteous wrath of the Church fathers" (Cheney, p. 103).

The English and continental drama of later centuries had an entirely separate origin. As a means of teaching the illiterate people, the clergy devised little dramatizations of such events as the birth, the death, and the resurrection of Christ. On the platform of the church, as a part of the regular worship, these scenes were acted out. But gradually secularization set in, and entertainment became the objective. The trade guilds became the actors, and the stage became a movable platform on the street.

The Bible stories were emended to add fun. Noah's wife became a gossip who had to be driven into the ark with blows. The angelic announcement of Christ's birth is preceded by a hilarious sheep-stealing scene. Satan is the indispensable clown who drags his victims away into Hell's-mouth. These sacrilegious plays, says Lecky, "brought about the degradation of the Church and all religion."

When the New Learning brought about the union of the classical and the native drama, Shakespeare brought in the drama in its highest literary form. But again the moral tone sank lower and lower, until the Puritan regime closed the theaters. With their opening again under Charles II came a new era of shameless plots. "From the time the theaters were opened," writes Macaulay, "they became seminaries of vice." "The plays were brilliant, but indefensibly unmoral in outlook, and licentious in expression" (Cheney, p. 299). And from that day to this, although there have been frequent movements to purge the theater, the downward trend has been again and again manifest. "The theater, in times of excess, ever makes infidelity its favorite theme, and panders openly and brazenly to the sexual appetites," (Cheney, p. 88). According to Nathan, dramatic critic, nine hundred and ninety-nine of the present day movies "are the veriest dramatic ditch water."

Why this downward trend? In the first place the professionals of the theater, the actors, are spiritual degenerates. Hear the testimony of one of them, Clement Scott: "Stage life according to my experience has a tendency to deaden the finer feelings, and to substitute artificiality and hollowness for sincerity and truth. It is nearly impossible for a woman to remain pure who adopts the stage as a profession. The freedom of life, of gesture, of speech, which is the rule behind the curtain, renders it almost impossible for a woman to preserve that simplicity of manner which is, after all, her greatest charm. The whole life is artificial and unnatural to the last degree, and therefore an unhealthy life to live. A woman who endeavors to keep her purity is almost of necessity doomed to failure in her career." The moral tone of

the movie colony at Hollywood is a powerful testimony to the truth of this statement. Fidelity and happiness in the married life seems to be practically nonexistent there.

The second reason is this: the theater pictures human passions, which are bad. The younger Dumas, a dramatist, wrote to a friend: "You do not take your daughter to see my play. You are right. Let me say, once for all, that you must not take your daughter to the theater. It is not merely the place that is immoral; it is the work. Whenever we paint men, there must be a grossness that cannot be placed before all eyes. The theater, being the picture of the passions and the social manners, it must ever be immoral, the passions and the social manners being themselves immoral." It is true that there are good human passions and emotions. But the dramatist knows that good passions are less dramatic than the bad, that they do not stage as well. The theatergoers don't want to see the behavior of good people; they want to thrill at the escapades of the naughty ones. When the reformers ask for intellectual and moral pictures, the producers reply that they produce such pictures at a loss. Box-office returns show that the crowds flock to those cinemas that suggest the immoral; "it has been scientifically established that the film that never puts a strain on the intelligence of a fourteen-year-old child pleases the widest public" (Cheney, p. 535).

Again, there is a tendency to grossness when dramatic abstractions appear on the stage. There are many pictures which are innocent and beautiful as we image them in the mind, but which would be gross and offending if acted before us. We do not care to have actors represent to us the beautiful love of husband and wife, or the nakedness of Adam and Eve in the Garden. The beauty and the innocence would be gone. This important point explains why the objection of the Church is against the theater, rather than against the literature which the theater might use. It explains why we may well read a book or a drama at the very time that we would object to seeing it acted. Charles Lamb thought that Shakespeare was better read than seen. In his essay, *On the Tragedies of Shakespeare Considered with Reference to their Fitness for Stage Representation*, he says: "When the novelty is past, we find to our cost that instead of realizing an idea, we have only materialized and brought down a fine vision to the standard of flesh and blood." "The too close pressing semblance of reality give a pain and an uneasiness which totally destroy all the delight which the words of the book convey, where the deed doing never presses upon us with the painful sense of presence. The sublime images, the poetry alone, is that which is present to our minds in the reading."

If Lamb's authority is not enough for those who feel they must go to the theater for its educational value, let us hear Mr. Nathan again: "No first-rate, or even second-rate, critic any longer believes that the stage is the place for thought, or views the theater as an educational institution. No first-rate or even second-rate critic longer believes that the stage is the place for fine dramatic literature. Fine dramatic literature, in short, belongs not upon the stage, but in the library. The critic comes to realize that the place of the theater in the community is infinitely less the place of the university, the stu-

dio, and the art gallery than the place of the circus, the rathskeller, and the harem."

The fourth point in explanation of the downward trend of the theater is that divine motives and characters cannot be staged. Lessing, the German critic, has developed this idea in his writings. Human motives can be made evident upon the stage, but not so those motives and influences which come from God. The higher spiritual qualities seem improbable when acted. Moreover, consider the inadequacy of the mere acting of serious attitudes. The observer knows that the actor is merely playing a part, and the whole thing becomes a mockery. For this reason so-called religious plays can hardly be religiously effective. The great actor, Edwin Booth, wrote of the Passion Play of Oberammergau: "The impression produced generally was that of a show, nothing more, and all that has been written of its awful and religious effect is bosh, though doubtless sincerely meant by emotional and inexperienced folk." To the devout Christian the acting of so sacred a scene as that of Calvary is grossly sacrilegious.

The following considerations face the Christian in relation to his attendance at the theater:

1. The great majority of plays are unchristian and immoral. The protests and boycotts of the past summer constitute the testimony of even the theatergoers that the general tone of the theater has descended again, as it has so often before, to "sensational pieces, parading violence, nudity, and sexual perversion." (Cheney, p. 291).

2. Discrimination between good and bad is difficult, for how can one know beforehand what objectionable features have been introduced into even the best plays to catch the groundlings?

3. The consideration of influence should keep us from encouraging in any way an institution chiefly bad. Your attendance at all puts the stamp of your approval upon it. If you attend only the better performances, someone less able to discriminate is led by your example to the lower levels.

4. Abstinence from theater attendance costs little or nothing in culture and education. One can know all the best in literature and life without going near the theater. In fact, the movie habit is the chief enemy of good reading today, for the movie addict drifts into habits of mental laziness and dissipation.

5. Reform of the theater is a hopeless ideal, as the experience of three years should teach us. As a former actor says, "Theatrical reform is a Utopian dress that only incurably romantic and sentimental people indulge in." As a result of the protests of the past months, the producers at the present moment are announcing many of the old classics of literature as the plays of the coming season. Be not deceived; be sure that the box office is after all the most powerful influence, and before long the insistent corruptness of the human heart will wreck this reform, as it has others before it.

6. The testimony of the Church has always been against the theater. Neander, the church historian, tells us that "in Rome a man was looked upon as a Christian simply if he absented himself from the theater. The Christians . . . were obliged to renounce in their baptismal vows theatrical spectacles." All through the centuries the Church has registered her protest against this form of amusement for its members. The present relaxing on this point of discipline is of a piece with the rest of modern a-

postasy. He must be presumptuous indeed who sets his own judgment on the question against the wisdom of many generations of Christians who judged by experience.

7. The conscientious Christian will not permit questionable amusement to bring him into spiritual loss. Few indeed would claim that they get spiritual uplift at the theater. Many have confessed that attendance there is a spiritual drain. That should settle the matter. Have we not promised to leave all and follow Christ? Does He lead us into the murky atmosphere of the playhouse?

I close with this quotation from Hannah More, one of the celebrated actresses of the eighteenth century: "If the Scriptures are to be obeyed, the theater must be avoided. The only way to justify the stage as it is, as it has ever been, as it is likely ever to be, is to condemn the Bible: the same individual cannot defend both." To the Christian such an alternative means but one thing: the theater must go while he clings to the Bible, God's Book of wisdom, holiness, and truth.

(Adapted in part by the author from his treatise in the *Hesston College and Bible School Bulletin*, Vol. XIII, Number 4).

Hesston, Kans.

CHRISTMAS SERMON

(Continued from page 359)

men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things they had heard and seen."

We have endeavored to give the main lines of prophecy leading up to the birth of Christ and the leading events in connection with it. The birth of Christ is the great pivotal event in the history of the world. God came to earth in the person of His Son to consummate the marvellous plan of salvation which had been conceived from the beginning of the world. We do well to celebrate the event, but let us be sure that in our observances of the season we do not lose sight of the great purpose of His advent—the salvation of a lost and sinful race.

Mountville, Pa.

By the grace of God I resolve to set out as it were anew in the Christian race; to strive to forget past failures or discouragements, so far as they would tend to relax my endeavors or to lessen my hope; and yet so to remember them as to walk very humbly, watchfully, and circumspectly before God,—**"loving much,"** as one to whom indeed "much has been forgiven."—Charlotte Elliott.

Educational

STUDIES IN HYMNOLOGY

X. The Olney Hymns

By Jesse D. Hartzler

After a number of months Bro. Hartzler again takes up his "Studies in Hymnology." We trust that from now on these interesting articles will appear in a continuous series.

The Wesleys had proposed an evangelistic movement within the Church of England, but their proposals, which were largely to be carried out through song, resulted in a general hostility within the Church. William Romaine, one of the early promoters of the movement, was, however, strictly opposed to hymn singing. In his book "An Essay on Psalmody," London, 1775, he vigorously contends for the singing of Psalms. During this same period Martin Madan and John Bertridge were among the promoters of the hymn in the Anglican Church.

Augustus Montague Toplady, 1740—1778 (387). A. M. Toplady is most widely known as the author of *Rock of Ages*. It was originally published as "A Living and Dying Prayer for the Holiest Believer in the World," and as such it certainly has been used. Toplady was born Nov. 4, 1740 at Farnham in Surrey, England. It seems that he was converted while on a journey with his father, which reached into Ireland. However, the story that he was converted under an illiterate man cannot be accepted. The reader is here referred to A. B. Grosart's article in Julian's Dictionary, page 1182.

A number of his hymns have been in common use, but fewer are used as time goes on. His one hymn is *Rock of Ages*. Very few changes have been made in this hymn by hymn compilers. In the second line of the fourth stanza the original is, "When my eye-strings break in Death," which refers to an old belief that when a person died, the eye-strings snapped.

He was a vigorous controversialist, vehemently maintaining the Calvinistic doctrine as against the Arminian position of Wesley. The angry words that Wesley and Toplady flung at each other are really amazing. The story is told of how after an evening's bitter discussion of Calvinistic and Arminian doctrines, both Wesley and Toplady went to his home and each wrote a hymn; Wesley writing *Jesus, Lover of My Soul* and Toplady writing *Rock of Ages*. This, of course is simply a story, as *Jesus, Lover of My Soul* was published in 1740—the year of Toplady's birth.

John Newton, 1725—1807 (81, 178, 248, 283, 335, 553, 588, 645). John Newton and William Cowper were prominently associated together in the writing of hymns known as the Olney Hymns. These were originally sung at The Great House at Olney. Here he labored for eighteen years in the writing of hymns.

John Newton was a living example of what God can do by grace. Once an infidel and a

dealer of the slave trade, he became a converted man. His epitaph, which was written by himself, contained these words: "John Newton, Clerk, once an infidel and libertine, a servant of slaves in Africa, was by the rich mercy of our Lord and Savior Jesus Christ preserved, restored, pardoned and appointed to preach the faith he had long labored to destroy."

His godly, praying mother taught him the way of life, but she died when the son was seven years of age. His father took him to sea when he was only eleven, and he served in both the Merchant and Royal Navy. Later he deserted the Royal Navy, was caught, flogged, and the rank of midshipman was taken away from him. Thereafter he served as a common sailor.

Newton tells us that he made a profession several times during the period that he was from thirteen to sixteen, but the companionship of a friend together with the reading of "Characteristics" by Shaftesbury made a skeptic out of him. But his experience of facing death during a storm at sea had a wholesome effect upon him. It brought him back to the teachings of his mother, and afterward he tried to lead a godly life.

Later in life he came under the influence of Whitfield and Wesley. Here his thoughts were turned to the ministry and he was ordained curate of Olney, Bucks, although his candidacy for Holy Orders was questioned because of past records.

Newton did not claim to possess great gifts along the line of poetry, although he did possess much ability especially as related to hymnology. Some of his well-known hymns are, *Amazing Grace*, *How Sweet the Sound*, *Glorious Things of Thee Are Spoken*, *Come, My Soul*, *Thy Suit Prepare*, and *Approach, My Soul, the Mercy-seat*.

William Cowper, 1731—1800. (169, 367, 396). Wm. Cowper's hymns are nearly as well-known as any in the English language. For twelve years he was associated with John Newton in writing poems and hymns which later have been called the *Olney Hymns*. Cowper's temperament was such that he was subjected to periods of despondency. It is entirely possible that the stern theology of Newton was not the best for one like Cowper. Most of Cowper's hymns have a plaintive tone. Even in his brightest hymns as *Sometimes a Light Surprises* there is frequent reference to a sadness which the author has experienced and out of which he is brought by this light. *God Moves in a Mysterious Way* really seems to be a call out of the darkness, for he recognizes the hand of God leading

through the darkness. Such expressions as "God . . . rides upon the storm," "a frowning providence," "the bud may have a bitter taste," and "blind unbelief," are scattered throughout the hymn.

Some interesting story tellers would have Cowper hire a cab driver to take him to a river where he expects to end his life by drowning. The story goes on to say that the cab driver became mixed up in his directions and drove back to Cowper's home without reaching the river. Because of this seemingly providential event, Cowper sat down, so the story goes, and wrote the hymn *God Moves in a Mysterious Way*. This interesting story fits very well into the doings of a life such as Cowper's, but the facts in the case can scarcely be substantiated. In some respects this is similar to the story of the composition of Wesley's *Jesus, Lover of My Soul*. It is more likely that the song, taken with certain facts of his life, has been the origin of the story, rather than that the incident is the origin of the song.

O, For a Closer Walk with God is a prayer for guidance, much of which seems to show that the author was perplexed. He pleads for a "closer walk," and "a light to shine." He recalls "the blessedness I knew." A sad reminiscence is felt in one of the omitted verses:

"What peaceful hours I once enjoyed
How sweet their memory still!
But they have left an aching void
The world can never fill."

I will close this sketch with two stanzas from Mrs. Browning's elegy on "Cowper's Grave."

"O poets, from a maniac's tongue was poured
the deathless singing!
O Christian, at your cross of hope a hopeless
hand was clinging,
O men, this man, in brotherhood, your weary
heart beguiling,
Groaned inly while he taught you peace, and
died while ye were smiling."

"With quiet sadness and no gloom I learn
to think upon him,
With meekness that is gratefulness to God
whose heaven hath won him,
Who suffered once the madness-cloud to his
own love to blind him,
But gently led the blind along where breath
and bird could find him."

Hesston, Kans.

SHALL SIN BE IGNORED?

"The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

The moment the soul is conscious of failure, of coming short, or of transgressing, the only safe way is at once to confess, and come to the blood that cleanses from all sin. There is nothing more dangerous, or more damaging to the conscience than to say that is not sin, which we know is sin, simply because we are afraid that by such an admission our theory of holiness will break down, and the blessing be at an end. We are freed from these perplexities in the path of obedience when our doctrine is sound and scriptural, and our experience is up to the level of our privileges.

—Evan H. Hopkins.

FROM THE HOLY LAND TO THE HEART OF EUROPE

XXVI. The Homely Life in the Unfrequented Districts of Bavaria

By Anis Ch. Haddad

This concludes the series of European travel stories by our friend from the Holy Land. He has taken us with him to many places unfrequented by the ordinary traveler, as well as to some of the spots with which people are more familiar. We thank him for his fine descriptions and wholesome philosophies. He will continue to contribute to the Monitor on various subjects.

There is no doubt about it; traveling necessitates writing of many letters and makes the receiving of them a difficult matter. Such delight there is in finding letters addressed to oneself in strange places that we planned our summer holiday during a few months prior to our departure and furnished likely correspondents with our addresses. We read books, chartered maps of cities and galleries and museums to be seen, the mountains to be climbed, the lakes to be swum in. Then at the last moment we equipped our friends with slips saying:

Berlin—August 14 to August 20.

Cologne—August 21 to September 7.

Stuttgart—September 8 to September 21.

Rothenburg—September 22.

Munich—September 23 to October 5, etc.

The gaps allowed for longer stopovers or changes in plan, such as going by bus, or possibly foot, or by boat across the Lake Constance. Come what may, we said emphatically, we will be in those places on those days, we hope.

In Berlin, it was a blow to find that our friends had forgotten us. Twice daily we besought the concierge, but his answer was invariably, "No letters." After all it was so short time ago that we left, perhaps there has been nothing to say. Then a dark thought assailed us. We had been told that as letters reach one through the concierge, prompt arrival is often subject to his good temper, and that, in Gallic fashion, to his "tip." Perhaps we should have tipped more generously. That evening as he put us ceremoniously into the lift, we pressed a note into his hand. Not a flicker passed over his face, thumb and forefinger merely found a pocket in which to deposit the gain—not a smile and—certainly not a letter!

The natural charm of the Rhineland was heightened for us by the sight of a small assembly of letters waiting our arrival.

In Rothenburg, we expected no letters: we were there only for a day or perhaps two. An odd half hour before lunch was devoted to writing post cards. One of my friends who is a flower lover, must know that our balcony looks on a cobbled square with the long wall of a church at one end, and that, as I sit at the table facing the open doors, the scent of geranium, ageratum and ivy blow gently on me. Our balcony is just such a bower, as is every balcony and

window in Rothenburg.

Another friend, a swimmer, must be told that we arrived the previous evening in time to get the car to the sea-side. Our suits soon on, we ran across the sand, raced to the end of the pier and dived—deep, deep into the dark green waters of the Bodensee. The clasp of the water is soft, a few fishes dart against us. We swim out to a log, spend five minutes in trying to climb onto it: then, slipping for the twelfth time into the water, swim back to shore and dress quickly.

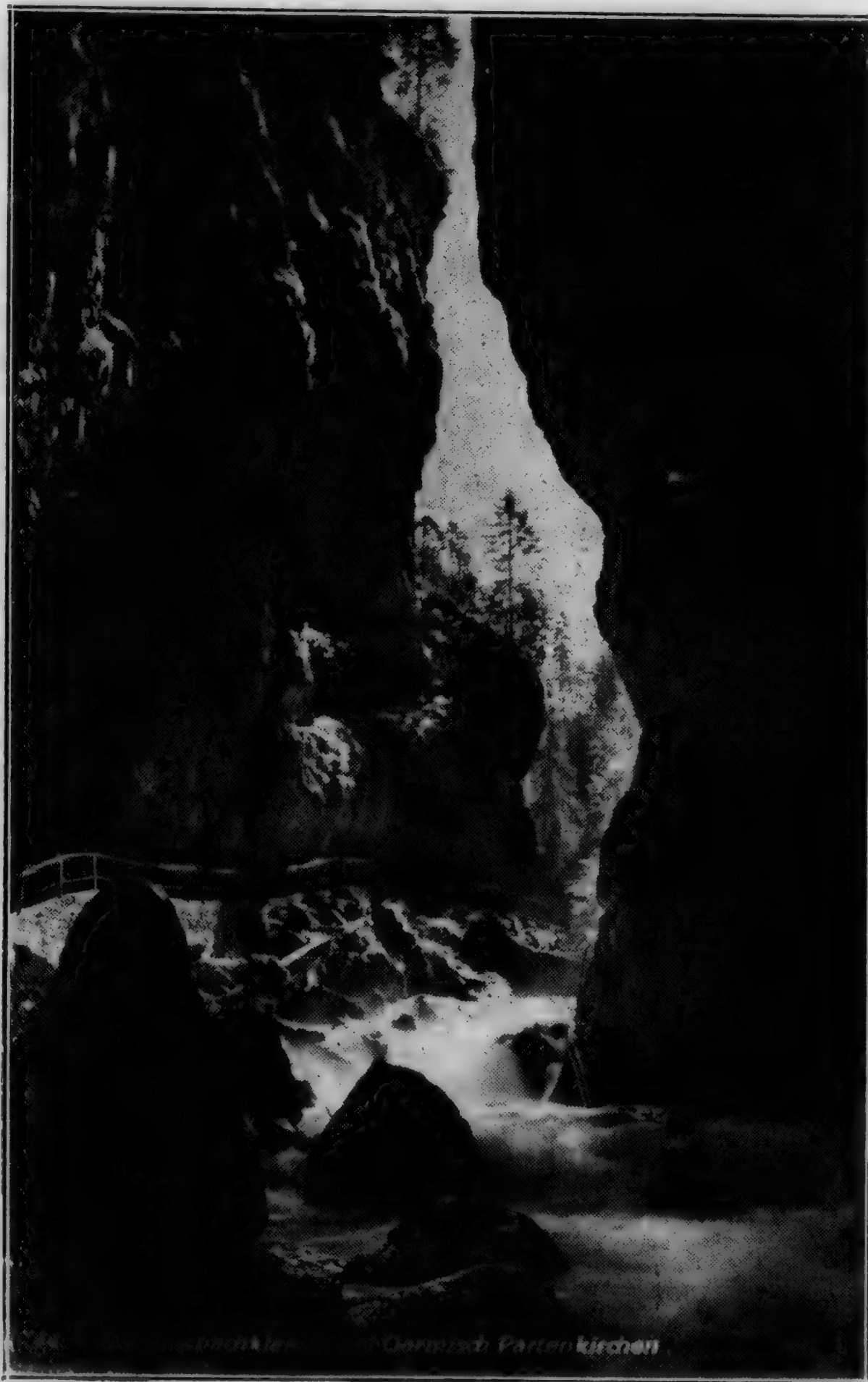
My third friend, always interested in what we eat and where we go, is told that, as we walked along the quay in the evening we were attracted by a garden with linden trees leafed into a green ceiling, pebbles underfoot and white-clothed tables coolly spaced. We went in and ordered sausages. Others, coming in, nodded to us. We hear German and Swiss patois being spoken and feel sure we

are the only people from the Holy Land, strangers to their country; and therefore were always looked at as the "three wise men from the East." A band takes its place in the stand outside; strains fill the air. A family enters and we exchange nods. All the town and all the recent arrivals are gathering to hear the music. Some linger in groups, up and down the cobbled walks. Here are some cyclists, still wearing their rucksacks; walkers from the Tyrol, leather shorts leaving brown legs free, gray braces, peaked hats; lovers with linked arms; children. The water laps against the wall. Hourly the lake boat enters the harbor. I read through the cards. If laid end to end they would make an illustrated travelogue, but eloquence has been sadly limited by space.

There is a clattering over the cobbles in the square. Looking out I see a yellow wagon drawn up to the door of our hotel. Two attendants sit on its high front seat. One, in livery, brings the horse to a stop, holding the reins formally; the other, in uniform, jumps down, opens a door in the rear, turns over some bags, reaches that one and removes a letter. In another moment steps are heard on the stair: "A letter, a letter for us! Isn't it wonderful? A letter in Rothenburg and delivered with all that style. But what is that equipage? The Rothenburg "post-wagen"—the "mail carrier," I craned for another glimpse. The two public servants, stiff and military in their demeanor, start off again on their rounds. The "clomp-clomp" of a horse's well-shod hooves ring out as the "post-wagen" turns the corner and is heard coming to a stop. Some one else has a letter!

The tourist tide that flows steadily through Southern Germany little affects the byways of Bavaria. Eastward and southward the course of travel takes its way and few of those who hasten to Munich or elsewhere, find an opportunity to visit those quaint little towns which stand aside from the well-known routes and do not loudly challenge the world's attraction. Of such is Rothenburg, known to artists and antiquarians as a most picturesque and profoundly interesting old town, but rarely mentioned in the notes of travelers.

Rothenburg is but a small town whose industry is in such trades as assist the agriculture of the district. The town occupies the summit of one of the spurs on the western slopes of the "Steiger-Wald," overlooking the valley, the steep descent to which is covered by orchards, vineyards, and grassy slopes. The terminus of the short railway from Steinach is a short distance outside the town, but as soon as you cross the moat, railways and all the familiar things of modern life are left five centuries distant. Old grey walls, tower supported at frequent intervals form an outward defence and a second line of fortifications incloses the inner and older part of the town. Within the gates, old houses with high-pitched gables, dec-



One of the Beauty Spots of Rural Bavaria

orated fronts and quaint windows, cluster thickly; grotesque old fountains spout a plentiful supply of water into deep stone basins, as they have continued to do for centuries: oil-lighted lanterns swing on chains across the cobble-paved streets and each turn presents a delightful medieval picture wonderfully preserved.

Of the many delightful old-time pictures which Rothenburg presents at every corner, the narrow street is my favorite; though many would perhaps prefer the yarn market of the fourteenth century and all the bustle around it. The streets that run from here, with their gabled houses and shops of uneven height and overhanging upper stories and signs swinging out, as they have done for at least five centuries, make another happy corner. But to many the most interesting hours are to be found near the church. You pass from the busy secular streets of the little town through one of the gateways and you are in an atmosphere of ancient peace. Nothing breaks the hush save at times the music of the cathedral organ and the faint treble of boys' voices, the cooing of the pigeons which haunt the west front, and the distant chatter of the jackdaws.

Yet neither in the quiet churchyard nor in the chapel itself is its true heart found. For all those five hundred years or more, Rothenburg has been the town of the plain, the market and the gathering place of the dwellers in all the villages and hamlets in the district. Mute and inarticulate till roused by some fierce injustice, the peasant during all these centuries has lived on the soil through many changing tenures, himself unchanging. To him today, as to his fathers before him, Rothenburg is the center of the world. And as you see him in the narrow streets on market day, you realize that Rothenburg belongs to him, exists for him, as it always has done. Mingling with the cheerful gazing crowds of country folks, men and women, amid the din of buying and selling, jostled in the narrow middle-age streets with the noise and savor of the farmyard all about you, you are back again into the bustle and hum, the color and the glow of those far-off days.

The countryman takes all the changes that may tempt him calmly, for his forebears also lived through many turns of the wheel. Back in the quiet of the Bavarian village in the valley the crowded day at Rothenburg serves for contemplation while he guides the plow and follows through the changing seasons, as his ancestors have done generation after generation.

Through the chances and changes of centuries, in spite of warlike assaults and popular commotions, and the insidious dangers of less troublesome times, the character of the town has been retained, the inhabitants adapting modern requirements to existing structures. The spirit of demolition has been suppressed by general consent, and so the Rothenburg of today presents very much the appearance it did in the seventeenth century, and much that then was ancient still remains, reminding of a long and interesting history stretching back to the tenth century and of a vigorous existence of five hundred years as a free city of the Empire.

In the public garden stands such a simple memorial as is found in many German towns to perpetuate the memory of those citizens who fell in the Great War: an obelisk inscribed with names and hung with garlands renewed as the anniversary of the Armistice Day comes around. In Rothenburg as elsewhere this day is observed with such pomp and ceremony as are available. There is firing of guns, ringing of bells, playing of brass bands, a great display of imperial colors and lusty singing of patriotic songs in the square.

During the long summer days there is no lack of interest and material for artistic study, but in the evening if you want any stimulating excitement, you must seek it in one of the places of amusements. You must fall in with the simple habits of the place, rise early, be prepared with an appetite for the homely midday meal, well-served with its not unpalatable combinations of sweet and sour. The sun blazes on the high pyramidal front and steep gable, and the broad doors, standing open, disclose a cool delightful retreat beneath a waving foliage. Entering we find a large room covering nearly the whole of the ground floor, a stone pillar in the center, supporting heavy crossbeams. Light comes in through low bull's-eye windows, forms and tables stand around and an old carved oak staircase gives access to the floors above. Young birch trees, cut to the height of the room, have a pretty decorative effect. On the walls are paintings, mottoes, and daggered rhymes of a convivial character, exhorting an imitation of the old Germans who invariably took another glass!

A courteous, kindly people are the inhabitants of Rothenburg: a trifle ceremonious, perhaps. Your hat will become limp with lifting in a morning walk. The visitor will find the townsfolk ever ready to respond to conversational overtures and to gratify curiosity that extends to quaint interiors and out-of-the-way nooks.

Jerusalem, Palestine.

(End)

THERE WILL BE NO CHRISTMAS IN RUSSIA

By Maurice Burkholder

At this time of year may our thoughts and minds be turned to the pitiful conditions that the followers of Christ are forced to contend with in Russia. The Russian government forbids any person in that country to celebrate Christmas.

The Soviets have discarded God altogether and have been teaching to the people very forcefully that religion is an opiate to drug their minds against social and material advancement. They have made Christmas a work day for the adults and a day of worldly pleasure for the children, for they take them to antireligious movies and concerts. They forbid them to sing carols and hymns of praise to their Lord. Their churches have been destroyed and the church bells melted.

It is a tragedy that they are not allowed to worship their Savior after they have once given their life to Him. How thankful we should be that we have a clause in our government Con-

stitution which enables us to have "freedom of worship." May our hearts and thoughts be with our unfortunate Russian brethren this Christmas as we celebrate His birth.

Nampa, Ida.

"TO BE BETTER OFF IS NOT TO BE BETTER"

(I Tim. 6:10, 17)

There are very many people who would be far worse off were they to come into possession of wealth. Many cannot stand too much financial prosperity. There are many people today who are in debt, but who forget those debts when they make more money. They are not made better when they become better off.

It is just as true that people who ordinarily are classed as poor reveal their real character when they become better off in material things, especially money. At once they assume airs, begin to live more luxuriously and extravagantly, forget God and the church, and act as though they are under no obligation to any one.

Paul gives us both warning and sound reasoning in the two verses of our lesson. These are the things he states:

1. The love of money is the root of all evil; the root of all kinds of evil. Note that it is stated the LOVE of money is this root of evil. Out of it grows a harvest of bad fruit indeed. How often this has been proved in life.

2. As a result of coveting money many have erred, or been seduced from, the faith. When people have much money, and sometimes little money, they forget God and religion, and become, as they think, independent of the One who created and preserved them, from Whom comes all good things.

3. They have pierced themselves through with many sorrows. Of course one cannot live on in forgetfulness of God and the best and highest things in life without suffering sometime for it. Trust in riches and you trust in that which is for a little time only. Let possessions become your god, and sorrows will become the consequences.

4. To be better, and therefore better off, is to not high-minded, but humble, to trust in God, who giveth us richly all things to enjoy. It is to do good, to be rich in good works, to give to the needy; and in so doing to be laying up treasure in heaven. To be better, in character, spirit, life and service, is to be desired more than merely to be better off in this world's goods.—United Evangelical.

LOOKING OVER DISCOURAGEMENT

One day John Wesley was walking with a troubled man who expressed his doubt as to the goodness of God. He said, "I do not know what I shall do with all this worry and trouble."

At that moment Wesley saw a cow looking over a stone wall. "Do you know," asked Wesley, "why that cow is looking over the wall?"

"No," said the worried man.

"The cow is looking over the wall because she cannot see through it. That is what you must do with your wall of trouble—look over it and above it." —D. Carl Yoder.

THE SUNDAY SCHOOL

NUGGETS OF TRUTH FOUND IN OUR SUNDAY SCHOOL LESSONS

By John F. Bressler

THE CHRISTIAN AS A WITNESS.—

I. Thess. 1:1-10

Lesson for December 2, 1934

Golden Text.—But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Gospel means "Good news," or "God news." "Go,"—good or God and "Spel,"—news. The news that God has for men are always "good news," and this is true even of His threatenings of doom.

The Epistle. This was apparently the first of Paul's letters to the churches, the first of that group which form so large a part of the New Testament and make plain the plan of redemption; illustrate Paul's method in dealing with men, and the kernel of the organization of the early church.

Paul's Companions. The success of any man's work is dependent largely on the type of men he can persuade to join him in the venture. In Silas and Timothy and Luke, Paul had helpers who, like Aaron and Hur with Moses, held up his hands while he urged the church on to victory. One of the greatest joys of Christian service is the fellowship of such men, and possibly the most poignant grief is that when a Judas betrays his trust.

The Church. Greek, Ecclesia. Originally a political assembly called together by the town clerk to decide matters of public welfare. As the town assembly was to the Greeks, much more so is the church in the kingdom of God,—a community of people called out to seek the greatest good for all and the glory of the King, Jesus Christ.

Grace. Grace is the sum total of God's goodness and love manifested to fallen man for their redemption. Fundamentally "peace" is unity,—(oneness with God), made possible through His grace and resulting in a condition of spirit that remains serene and untroubled under the most terrific strains of earthly conflict. This Paul wishes to the saints, and God has willed it for us.

Verses 2, 3. Christians are laborers together with God. It is a wondrous encouragement to a Christian to know that he is daily being remembered in loving prayer by his brethren; and it is a great comfort to us to know that our brethren are walking in such a manner that their lives are a more powerful testimony for the truth than any words they could speak. Faith make us work; love makes us labor (work and struggle unto exhaustion); and hope makes us steadfast. When hope dies men give up. But as long as

the Lord is on our side we don't need to lose hope.

Verses 4, 5. Paul may not have known the election of the individuals of the group of believers at Thessalonica but he did know that the election of God was found in the church composed of those who accepted the gospel as it came to them from the lips of messengers full of power and the Spirit, preaching in much assurance, and he had reason to believe from the changed lives that the Word of God had taken the proper effect there.

Verse 6. Paul was an imitator of Christ; the brethren were imitators of Paul; and their converts became imitators of them. So it has always been. We are imitators of those we admire and love; and it is a sad day for those who follow in your footsteps if you, by your example, lead them wrong.

Verse 7. Faith without works is dead, and that truth is never better shown than when men preach a creed they themselves do not put into practice. The deadness of power of the church, as an evangelizing force today can largely be attributed to this.

Verse 8. It is not the man with the strongest vocal cords whose message goes the farthest, but the man's whose life is in full harmony, through faith, with God.

Verse 9. When the outside world begins to speak of the saintliness of a group of believers, the church will begin to grow and it will continue to give effective testimony as long as this continues.

You cannot serve the true as long as you cling to the false; you cannot have life from the living as long as you worship the dead.

Verse 10. The living and true God raised His Son from the dead and exalted Him to his own right hand "from henceforth expecting till his enemies shall be made his footstool." This Jesus through His death and resurrection has delivered us from the kingdom of this world, is delivering us from the power of sin in the world, and will deliver us from the wrath to come in the next world.

THE CHRISTIAN AS TEACHER.—

Matt. 7:24-29; Acts 18:24-28

Lesson for December 9, 1934

Golden Text.—Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Tim. 2:15.

If I were giving an address to a group of Normal school students I would speak on the subject "The First Pupil." No doubt, upon the announcement of my theme they

would hark back to the first time they taught a class in the model school, but I wouldn't speak on that subject at all. I would take for a text Rom. 2:21. We never know a thing right until we do it. No teacher of language can teach it successfully unless he can use that language in daily conversation as well as his own mother tongue. No aeroplane mechanic can teach me flying unless in addition to his mechanical skill he has also had actual experience as a flier in the air; even so no man is fit to teach the truths of God who has not proved them by obedience thereto in daily life.

And furthermore, if you are not obedient to that which God has revealed, you will lock the doors to knowledge upon your own soul. Jno. 7:17.

Matt. 7:24. Faith cometh by hearing, but is perfected by doing. Jas. 2:22. The only safe place to build is upon an immovable foundation. In the spirit-life Christ is that foundation. In prophecy Mount Zion is used as the symbolical name for the church. Heb. 12:22; Psa. 125:1, 2; Matt. 16:18. Whether collectively as the church, or individually as a member a permanent structure of character can only be built by faith in Christ and obedience to His Word.

Verses 26, 27. When a few years ago Hollywood, Florida was destroyed by a tornado of unusual violence most people blamed the storm. Building engineers after a thorough examination blamed the buildings. Many buildings withstood the storm. Those that went down had poor foundations and weak bracing in the superstructure. Homes that were built as the Dutch build theirs here in Pennsylvania, all withstood the storm. The storms of life test our buildings. Disobedience in a little thing may be the wood-worm working from within that will destroy the tensile strength of a pillar necessary to the upholding of the entire structure.

Verses 28, 29. Christ as Creator of all things has all authority to tell His creatures what they shall do. I as one of His creatures have no authority over others except as He delegates it to me. But when Christ through His servants declares the truth to mankind these servants also have authority, and whosoever rejecteth them rejecteth Him that sent them.

But many teachers of the Word today are like the rabbis among the Jews,—they are so engrossed in speculating about hidden truths that they teach but very little truth applicable to every day living. Christ who knew all things but the hour of His return could have enlightened us concerning the things which have perplexed the curious for generations, but instead He taught concerning the problems of everyday life and ignored those things that would not make us any better if we knew

them. He has given us an example. Acts 18:24-28.

The most intelligent can learn from those who are comparatively ignorant. Apollos knew the letter, and to some extent had the illumination of the Spirit. But no man knoweth anything so perfectly that he cannot know it better. We teach that we do know; when we know better we will teach better. Apollos was no careless teacher; he was accurate; but after Priscilla and Aquilla had taught him more accurately he could powerfully confute the antagonists to the faith.

Humility, which allows us to learn from the least of God's children is the open sesame to the richest treasure house of knowledge,—the knowledge of spiritual things. Pride of knowledge even hinders growth in worldly knowledge. It is easy to teach the ignorant who know they are ignorant; but the ignorant who do not know their ignorance build an impermeable wall around their mentality by their pride which effectually seals them against further enlightenment. Only those open to instruction are capable of instructing.

THE CHRISTIAN AND THE LORD'S SUPPER.—I Cor. 11:23-34

Lesson for December 16, 1934

Golden Text.—For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.—I Cor. 11:26.

Verse 23. The Twelve received their knowledge of the things of the kingdom from the lips of Jesus while He was here in the flesh, and His final message to them was that they were to teach all that He had taught them to all the world. Paul received his knowledge directly from heaven, Gal. 1:11, 12 and having compared it with the teachings which Jesus gave the Twelve found that it was the same. Gal. 2:2-6. This was also given to him to give to others. I Cor. 9:16, 17. God may reveal His truth through various mediums but the truth itself never conflicts. The truths of Genesis are in full harmony with the truths of Revelations. It is ours to make the truth revealed to us, known to others. Holding it for ourselves alone we will lose it; giving it to others we retain it for ourselves.

The betrayal was the first overt act in the breaking of the body of Christ, and the last act in the drama was the breaking of His heart on Calvary. As He entered upon that tragic episode He instituted an ordinance to be observed through all generations by the church to hold vividly alive the remembrance of the one event which above all others reveals man's sinfulness and God's unfailing love,—the death on Calvary. He died for me.

Verse 24. I wonder what marvelous words He spoke to the Father when He gave thanks. At the ordinary meal we can understand what words He used when He gave thanks, but this was no ordinary meal. Did He here give thanks to the Father for the privilege of giving His body as the bread of God to give life to the world? Did He here thank the Father for the privilege of shedding His life's blood to become a life-giving drink to penitent souls? Did He thank the Father for thus being permitted to become the means of the world's redemption? I believe that such was the tenor of the thanks which He gave at

that hour. If so, should we not also in everything give thanks; and above all give thanks when we are permitted to become martyrs for the cause for which He died.

Verse 25. There are two covenants in the Book. The first being imperfect had to give way to the perfect, the everlasting covenant. Both were sealed with blood; the Old with the blood of sheep and cattle; the New with the blood of the Lamb of God. But it was impossible that the blood of bulls and of goats should take away sin. They were but shadows of the great sacrifice of Calvary. When Christ died upon Calvary He died not only for the redemption of sinners now living but also for the transgressions of the first covenant. Heb. 9:15. He is the world's only and everlasting Savior. Through the Passover the believing Jew looked forward to Calvary; through the Lord's Supper the believer looks back to Calvary.

Verse 26. The primitive church, fresh from the infilling of the Spirit at Pentecost observed this token daily; but presently they set aside the first day of the week for this purpose. The Church of that period was composed almost entirely of Jews. These observed the seventh day of the week according to the Mosaic Law, but gathered together on the first day of the week which was set apart to commemorate His resurrection and was accordingly called The Lord's Day. Upon this day the early church partook of the bread and the wine in remembrance of Him. This is to be observed till He come; for come He will that those who are partakers of the divine nature may be completely fashioned to His glorified likeness.

Verses 27-32. In communion we not only show His death, but also confess that that death has wrought a supernatural change in our hearts. If we have not been sanctified by the offering of the body of Christ we are unworthy to observe this sacred ordinance. God's punishment in this life is physical illness and if persisted in may induce premature death.

This meal is not to satisfy the appetite of the body but is the sign of a soul hunger which can only be satisfied by the Lord Himself.

THE CHRISTIAN HOME (Christmas Lesson).—Luke 2:8-19; Eph. 6:1-4

Golden Text.—Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

The most wonderful, and the most beautiful story ever told is the story of the advent of the Creator into the world in the form of a little babe. The angels of glory brought the news to the shepherds and the star heralded the message to the wise men of the East. He had to come. He loved mankind. They were lost, hopelessly lost. There was but the one way whereby He could prove to mankind His transcendent love and accomplish their redemption. His love compelled Him to take that way. Let us join with the angels in praise of the Babe of Bethlehem.

Luke 2:8. It seems good to the Father to reveal His deepest truths to the simplest minds. It is possible to be so engrossed in learning that we miss the best knowledge of all. I Cor. 1:26.

Verse 9. There is a veil of flesh that screens from us the spirit-world. At times God has seen fit to penetrate the veil. At such times we realize that there is another world, invisible as a rule, that is profoundly interested in the world of men and whose greatest joy is the salvation of the lost. We will not know until we stand accepted before Him the large part the angel host has in protecting, guiding and sustaining us mortals as we grope our way heavenward.

Verse 10. Fear of the supernatural is inherent to men in the flesh. It is only when we come to the time of bodily dissolution that the saints lose that fear. I John 4:17. The cause of that fear is sin. The less sin, the less the fear. It is also, as in this case, occasioned by the suddenness of the unusual. But whatever the cause God's message is "Fear Not."

Verse 11. The ordinary baby is born primarily to its parents and secondarily to the world; but this Babe was born primarily to the world and only incidentally to Mary. From His Father He inherited Deity and from His mother He inherited humanity. His was a perfect union of God with flesh. He is the Savior, the Christ or Messiah, and Jehovah the Lord. See Isa. 9:6.

The Babe of Bethlehem is the only one who ever had the power to choose His parents and His home and station. He chose godly parents and poor. Our children have no choice, but if the unborn generations could cry out they would cry "Give us fathers and mothers who are poor in spirit and fear God." The greatest menace to the world today is ungodly parents.

Verses 13, 14. The things that rejoice saints and angels, trouble the wicked. If you find your joy in the same things that a wicked world does, it proves that your heart is as theirs. This Christmas season let us rejoice more in God's gift to men, and in the gifts which we can give in Christ's name to others than in any gifts which we ourselves may receive.

Verses 15, 16. We judge men's character by the things they like to see. The mentality that pays to see Dillinger relics, or two-headed calves is deformed; but the desire to see the wonders of God is an attribute of the noblest of men. The shepherds came in haste and the wise men came from far to see the world's Redeemer. I, too, would come in haste, and travel far to see the King in His beauty as He reigns in everlasting glory. One glimpse of my Redeemer will more than compensate me for the toils of the journey.

Verses 17-19. The most wonderful theme of conversation is the works of God. Pondering divine truths in the heart, even though not understood at the time, leads to their final understanding.

Eph. 6:1-4. Real obedience is instant, willing and loving; it springs from the heart. Right and wrong are eternal principles, as unchanging as God. Right is not right because God says so, but because God is so; and He says so because He is so. It was the right thing for the Son to obey the Father and thereby He proved His fitness to call Himself the Son of God; even so it always was and always will be the right thing for children to obey their parents, and disobedience will always be wrong.

As the child honors its parents by loving obedience, so the father proves his fitness for fatherhood by chastening and admonishing them in the Lord and thus nurturing in them a godly character. One of the world's biggest jobs is to be a worth-while father or mother.

TEST OF A CHRISTIAN.—I Jno. 5:1-12
Lesson for December 30, 1934

Golden Text.—Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat loveth him also that is begotten of him.—I Jno. 5:1.

The first epistle of John was written mainly to give us tests by which we can learn for ourselves whether we are saved or not. There are some repetitions but including these there are at least twenty-six different tests whereby we can judge our standing. Evidence is cumulative. It might be that you are saved if you met but one of these tests, but I for myself would want stronger assurance than that. And for every one of these tests that you can meet and pass approved you have stronger assurance than before. Avoid extreme opinions. Some claim that you can never know; others claim that they know they are saved when every body who knows them doubts it. But of the two extremes it is better to be fearful of your standing than to be too sure about it. If you have doubts you will bestir yourself to make your calling sure but if you are lost and don't know it, you will make no effort to remedy your state.

Verse 1. The word "believe" in John's writings has a broader meaning than the word as it is used in the every day speech of today. As he uses the word it implies obedience. Used thus you have believing unto salvation. In this verse we have the plain statement that if I love God I will love all those who are born of God.

Verse 2. Unless we love God enough to do His commandments we have no right to claim that we love the church, the body of His children. Disobedience on my part hurts all my brethren. To claim that you love the church and yet do the things that hurt the church shows contradictions.

Verse 3. God's commandments are for our good always. The interpretation and application of these commandments by formalists may make them grievous to be borne; but obeyed in the spirit His yoke is easy and His burden light.

Verse 4. Are you overcoming the world, or is the world overcoming you. Here is a fair test of your faith. If you have saving faith, you win; if not you lose in the battle against sin in the world.

Verse 5. It is not sufficient that you have faith in Christ. You must believe in Him as the Son of God. If He is only a man, then Cursed is the man that trusteth in man; but if you trust in him as the Son of God, then Blessed is the one who maketh the Lord his trust.

Verse 6. Christ was baptized with water to fulfill all righteousness. But Christ was more than a perfect example of righteousness. That alone would be insufficient to meet our needs. He also shed His blood and thereby became our Redeemer. The Spirit gave His testimony to Christ at His baptism by resting

upon Him, and at His death by raising Him. The witness of the Spirit is truth.

Verses 7, 8. Whether in the secret councils of God, or in earthly manifestations, every evidence points to the fact of the Deity of the Christ. His earthly life proved it, and the Father's testimony makes the fact irrefutable.

Verse 10. I may be convinced of the Deity of Christ by argument; but if I have faith in Christ I do not need to be convinced by argument, I'll know it: I'll have the witness within. But to disbelieve the claim that God has made for His son is to make God a liar. But God cannot lie, so the man that denies the divine Sonship must be the liar.

Verses 11, 12. The oldest promise in the Bible is recorded in Titus 1:2. God promised man eternal life. But this life is in His Son, so the only way I can receive that promise is by receiving the Son. Failing to do so I will not only not have life but the wrath of God will abide upon me. He that believeth not is condemned already. "Eternal Life" signifies more than duration; it signifies kind. There is physical life, which is temporal; there is spiritual life which is eternal in essence and duration. And there is its converse, eternal death. As eternal life is the result of union with Christ, so eternal death is the result of separation from Christ. John 15:6.

Death is not an end of existence but an end of usefulness. Sinners are spiritually dead while alive in the flesh.

Lancaster, Pa.

THE SPIRIT OF CHRISTMAS

By Agnes Cripe

"What can be the matter with John?" thought Mamma Franklin as she sat sewing in the living room of her home. "He came in so quietly, closed the door so gently, and even hung his coat up in the closet. Oh! dear, I do hope he isn't going to have another attack of 'grippe.'" Mrs. Franklin shivered as she glanced out of the window at the snow covered landscape. As her eyes turned once more to the warm luxurious room, in which she was seated, the door opened, and a little boy ten years old entered.

Today his usually merry face was very grave, and he looked very thoughtful as he climbed on his mother's lap.

"What ails mother's pet? Is he sick?" she asked anxiously.

"No, Mother, dear, I'm not sick, but I feel so sad at heart. You see," he continued, "Jackie Smith and I always walk together going and coming from school. This morning it was very cold, and he was shivering, but he had no overcoat or mittens. After a while he said, 'My, I am so cold,' and I asked him, 'Where's your overcoat?' Then he told me that the one he had last winter was too small and his father couldn't buy him a new one. He said that he and his little sisters have been praying hard for an overcoat for him and shoes for them, but they did not get them. To-night, Mother, he has an awful cold." Then after a moment's hesitation he began again.

"Please, Mother, won't you beg Daddy not to buy me a fur-trimmed overcoat for

Christmas but get shoes and a coat for the Smith children instead?" The mother assured the child she would do all she could, and sent him off to play.

It was two weeks later, on Christmas evening, that John and his father, with their arms filled with packages, containing food and clothing, knocked upon the door of the humble home of the Smith family. Mrs. Smith answered the call. When she was informed that the packages were for them, tears came into her eyes, and she said, "It must be God Himself. God has answered our petitions for food and clothing."

Indeed, John and his father were duly repaid for their kindness, for it has been said that he who gives out of his narrow means or out of his abundance on Christmas day or any other day shall be blessed for his deeds.

LOYALTY TO GOD

It is an inspiring thought to know that God is always present and therefore always available. Dwell intently upon this sublime fact until it becomes clear and real to your consciousness, and you will experience a sense of augmented confidence and power. Affirm to yourself, over and over again, that God is real, present, immediately and always accessible to you, and that you can depend upon Him with confident assurance at any moment of the day. It is only reasonable that the power which made you can sustain you. It does sustain you. Listen much to God and He will instruct you and show you the way in which to go. In the degree of your meekness and obedience He will guide you toward light, truth, and perfection.

However long you may experiment independently, you will at length realize that you must harmonize your own will with the will of God. There is no other way to eternal truth and happiness. It is exceedingly difficult for some men to conform strictly to God's laws, though they know that His ways are necessarily best. Human perversity insists upon trying its own ways first, and then when it ignobly fails, turns to God and His divinely ordained laws as the only means to salvation and contentment. To conform to God's laws is an indication of strength and intelligence. True power and freedom come not through defiance of divine laws, but by willing obedience to them. Be loyal at heart to the will of God and you can never go astray.

The realization that Divine Mind is always present and is ready to co-operate with you, will stimulate in you new faith, power, and purpose. As you avail yourself of this great spiritual power, and use it in your daily activities, there will be open to you unlimited possibilities of endeavor and attainment. Today is the day for you to be renewed by the transforming of your mind, to make a new appraisal of your character and life. The more you launch your thought upon a high spiritual plane, the more swiftly will you progress toward the ideal life. What you habitually think, you gradually become. Seek constantly to make more of yourself and your opportunities. Think, meditate, reflect, and then act with resolution.

Ye shall know them by their fruits (Matt. 7:16).

MISSIONS

OUR CHURCH IN INDIA

VII. Period of Growth, from 1910-1920

By Geo. J. Lapp

The crossroads of 1909 and 1910 past, and the Church Constitution adopted by each individual congregation, our Indian brethren and sisters fully understood that we as missionaries would not leave them alone in the in the working out of their church and community problems and policies nor would we seek so to dominate the situation that everything had to go our way. The congregational and district administration was put on a strictly co-operative basis according to which we came into their councils to help them rather than they come into ours merely to listen to what we had to advise and to give their consent without being able to express their opinion. From the beginning the Indian delegation in annual conference outnumbered the missionary members, and as far as numbers were concerned they could overrule the missionary representation. But to our knowledge they have not sought to abuse their privilege and readily studied the Scriptures with us, and together with us, formulated their convictions into well-formed, constructive conclusions.

1. **Where had we worshiped?** In Dhamtari the congregation worshiped in the large school building. The leper congregation worshiped in an open shed. The Rudri brotherhood worshiped in the orphanage schoolhouse. Balodgahan worshiped in a small village school building made of mud and with a thatched roof. The first services of the new station of Sankra were held in a tent. On several occasions some of our Indian brethren expressed a wish that we might have temples in which to worship our God. One moonlight night after a prayer service an aged Indian brother, Nathanael, suggested that we make it a matter of prayer and at the same time search out a church site. That very night we looked around and found a plot of open ground across the road from the Sundarganj Mission property. We staked off a portion and made it a prayer meeting place and for some time at each meeting prayers ascended that God would open the way to procure property and build a house of worship. God answered our prayer, and soon afterward not only the land was secured but a small house of worship was erected to the joy of the congregation. In 1912 the Mission property at Rudri was sold to the Canal Department of Government and the community became broken up. Some of the brotherhood moved to Maradeo, many of them to Dhamtari, and the girls' boarding was moved to Balodgahan. Accordingly a small congregation was formed and later organized in Maradeo and they worshiped in the little village schoolhouse in which they meet to this day.

Everyone sat on the floor for worship. Our form of worship has been simple from

the beginning. The Indian people from childhood have the custom of drawing their limbs under them when they sit, and find it much easier than we who are accustomed to sitting on chairs. In church services we also often sat on the floor but found it difficult. However the people continued to sit on the floor until benches were put into the new churches which were later built. This matter will again have our attention.

2. **The first conference.** The 1911-12 Mission Report has this to say: "The Rules and Discipline prepared last year were this year translated into the Hindi language and placed before our congregations for approval. After approval steps were taken to choose delegates to the conference which was to be held in January (1912). Great anticipations were had for the conference by both missionaries and Indian brethren, the latter having never seen a church conference. When the time arrived a temporary organization was effected for the present meeting and the work proceeded. After the preaching of the conference sermon a number of live and important questions were discussed by the members of the conference and could our dear friends in the homeland have seen the manly and loyal way in which these subjects were discussed and the strong stand our Indian brethren took for the right they would have exclaimed, 'Truly, the Lord hath done great things for us!' A permanent organization as provided in the Constitution was then effected at the close of the conference. We rejoice that we now have an organized conference to which Indian delegates will be regularly sent and who will have a voice in helping to establish the Mennonite Church in this needy field." Twelfth Annual Mission Report pp. 7, 8.

The following is taken from the report of the first Annual Church Conference held in India:

On Tuesday, January 2, 1912, at 8:30 A. M. Bishop M. C. Lapp, the previously chosen moderator, called to order this conference in the Balodgahan church which had been dedicated only a few months before and is the only Mennonite church building in India.

The congregations were represented as follows:

Balodgahan: The brethren Elisha and Bisrampur.

Sankra: The brethren Kuarman and Mansaram.

Rudri: The Brethren Mukut, Sukrit, Parsadi, Mohan, Johan.

Leper Asylum: Bro. Rupdas.

Sundarganj: The brethren Nathanael, Sukhlall, Ujiyar, Parasaram, Amar Masih.

All Indian brethren were present except Bro. Nathanael, who was ill. All missionaries were present except Bro. C. D. Esch and Sister G. J. Lapp who were also prevented by illness. All the missionaries were con-

sidered as delegates by the Church Constitution.

After the singing of the appropriate hymns, "I Am Thine, O Lord," and "I Need Thee Every Hour," Bro. J. N. Kaufman conducted the devotional exercises by reading from the fourth chapter of Ephesians and leading in prayer. This was followed by the conference sermon by Bro. Geo. J. Lapp on Eph. 4:3. During the course of the sermon Bro. Lapp gave a sketch of various conferences and the Scriptural proof of the necessity of such gatherings. He also exhorted us to remain in the faith and retain a close Gospel standard in all the congregations.

In a previous meeting the following officers were chosen to serve in this conference, as follows: Bishop M. C. Lapp, Moderator; Bro. J. N. Kaufman, Assistant Moderator; the Brethren Parsadi and M. C. Lehman, Secretaries.

During the afternoon session the following questions were discussed:

1. **What relation should a Christian hold to his former caste?**

Resolution: We should separate ourselves entirely from all caste relationships and prejudices, should take on new names at baptism and never hide the fact that we are Christians.

2. **What can we do to better the spiritual condition of the Church?**

Resolution: We should try to indoctrinate the people of our various congregations and urge that family worship be carried on in all Christian homes. We should be examples of holy living ourselves and try to create a "hunger and thirst after righteousness."

3. **To what extent are we responsible for bringing the heathen to Christ?**

Resolution: This responsibility devolves upon all Christians, Matt. 28:19, 20, and we should all be alert to do what we can by tactful personal work, prayer, and public speaking. We should make a special effort to bring back any who have left Christianity and returned to their former castes.

4. **When and how should parents make arrangements for the marriage of their children?**

The question was tabled until the next Conference and the following resolution was drafted in the session of Jan. 7, 1913:—"Let parents proceed prayerfully in the marriage arrangements for their children. When the children arrive at a marriageable age the parents should consult the pastor together with four brethren of the congregation as well as the contracting parties in the marriage. However, no marriage is to take place in the event of either one of the contracting parties being under sixteen years of age." Note. The age for young men has since been raised to eighteen.

5. **What should be done with members who habitually remain absent from services on the Lord's day?**

Resolution:—Such members if not repentant and ready to attend church after repeated visitation by the pastor of the congregation where they reside may, with the consent of the bishop in charge, be kept from communion until such a time as they repent and make a confession before the congregation.

6. **What should be done with those who repeatedly refuse to take communion?**

This question was also tabled until the next conference. The resolution then drawn up is as follows: Those who refuse to partake of the communion cannot be considered members in good standing and unless they speedily repent shall, with the advice and consent of the bishop, be excommunicated until they repent.

By a unanimous vote it was decided to send our greetings to the General Conference of the Church in America.

It was also decided that the resolutions of this conference be read before each congregation of the Church by the pastors on the following Sunday.

The following officers were elected for the following year:

Moderator, P. A. Friesen.
Assistant Moderator, M. C. Lapp.
Secretaries, Elisha, M. C. Lehman.

After prayer by the Moderator the conference was brought to a close.

Thus was brought to a very successful close the first district conference session in India. All who attended felt that the Lord had been very near and that our Indian brotherhood had well proved that they had come to understand the way of the Lord much more perfectly than when they had at first found the Lord.

We shall devote the remainder of this discussion to giving you the questions that were discussed during the following sessions of Conference up to that of 1920 and the substance of the resolutions which were passed, which in themselves will give you an idea of both growth in comprehension and in the ability to build constructively the Church in India. They are as follows:

1913

Q. How should we provide for the poor of the Church?

R. Since the Rules and Discipline already provide for the poor of the Church it was urged that as soon as possible we ordain deacons in all the congregations and that in all the congregations the brotherhood devote much time to prayer that the Holy Spirit may direct as to who should be ordained to the office of deacon. The bishop will then in consultation with the ministry arrange for the ordination.

Q. How shall we provide for the regular expenses incurred in our congregations?

R. (Answered in a following Conference as follows.) In order to arrange for the collection of money for the regular expenses of the congregation the deacon should provide himself with a register in which is entered the amount to be contributed from each home. The deacon is also to have an assistant whose duty it shall be to assist him in collecting the settled amounts monthly. The money thus collected shall be in charge of the deacon, according to II Cor. 9:5-7.

Q. What can we do to induce people to attend religious services?

R. a. We should go to the homes of the brethren who absent themselves from religious services and through love induce them to accompany us to the Lord's house.

b. The pastor should teach the people that it is the duty of Christian believers to attend divine service.

c. We should pray that the Holy Spirit may help them to see their duty in this respect.

Q. How should we treat those who are expelled from the Church?

R. We should show them through love and a pious life the way by which they may receive pardon for and obtain freedom from the sin for which they have been expelled and again unite with the Church.

1914

Q. What Christian customs should be established in the home with reference to prayer and the training of children?

R. It is necessary for Christian parents to read the Word and pray for their children that they may be brought to Christ. Therefore it is the sense of this conference that regular daily worship be established in every home, that thanks be returned at every meal, and that prayer be a special feature at times of special opportunities such as baptism, times of sorrow, etc. Eph. 6:1-4.

Q. How should we as Christians associate with one another?

R. Our association should be in accordance with the following:

a. Have a forgiving spirit. Matt. 18:22.

b. Forbearing one another and exercise charity to another's failings. Matt. 5:22.

c. Not become a stumbling block to any one. Mark 7:41, 42.

d. Greet one another in a becoming manner.

e. Exercise the spirit of hospitality. Rom. 2:13.

f. In humility, patience, and love bear with one another. Eph. 4:2, 3; II Cor. 13; I Pet. 5:5.

Q. What are worldly alliances?

R. We consider the following as allied to the world:

a. Unholy fellowship.

b. Sakhi badna, Ganga Jal, Mahaprasad. (Forms of individual alliances of especially close friendship and familiarity which lead to social and other gross sins and immorality.)

c. Man-worship; Fellowship with heathen of such a nature that the result is loss of spiritual power and hurt to the name and influence of the Church. II Cor. 6:11-18.

Q. How should we observe Good Friday?

R. It seems proper to us to observe the day Christ was crucified and suffered excruciating pain for our sakes, therefore we urge that appropriate services be held in all the congregations and as far as is prudent observe it as a fast day. Matt. 27; Mark 15; Luke 23; Jno. 19; Gal. 3:1.

Q. Is tithing taught in the Bible? If so why do we not practice it?

R. We admit that everything we have belongs to the Lord. Tithing was commanded in the Old Testament (Lev. 27:30-33; Deut. 12:17, 18), and there is nothing to the contrary in the New Testament. See II Cor. 9:6-8. Therefore God's blessing will attend those who give the tithe to the Lord. See Matt. 23:23.

Q. Is it proper according to the custom of the country for parties who are engaged to be married to have communication with each other by letter?

R. Because of a certain relation that engaged parties bear to their parents and guardians we declare that any letter exchanged by said parties be sent to the parents or to the bishop and not to the parties direct.

Q. Is this Conference ready to establish a Sunday School Conference?

R. We advise the organization of a Sunday School Conference and that the Moderator appoint three brethren to serve as a committee to arrange time and place and make full arrangements for the Conference.

In subsequent articles we shall continue the questions and resolutions of the conferences held from 1912 to 1920, following with a discussion of the reasons for some of the questions that seem peculiar and perhaps unnecessary to be included in a conference program.

Dhamtari, C. P., India.

INTERPRETATIONS OF LOVE

Patience is Love on the anvil bearing blow after blow of suffering.

Zeal is Love in the harvest field, never tiring of toil.

Meekness is Love in company when it vaunteth not itself.

Perseverance is Love on a journey pressing on with unflagging step toward the end.

Joy is Love making its own sunshine where others see nothing but gloom.

Power is Love driving the soul's chariot wheels over all opposition.

Gentleness is nothing but Love in her own sweet voice and manner.—Sel.

A CHRISTMAS SERVICE IN INDIA

By William Friesen

A Christmas service in India no doubt would be interesting to anyone who had never witnessed one. It is also a service which is greatly looked forward to by the native Christian, who looks upon it as a time when he will get a gift at least once in a year; but perhaps that is not the only reason. He also looks upon it as a time for fellowship and rejoicing. About the time the sun is setting the people in the community are seen coming to the service, and it is not long before crowds begin to gather in the churches, each person dressed in his or her best garb.

The main program of the evening is usually rendered by the young people and those who have come home from the boarding schools in other mission stations. They are usually grouped off according to the class in which they are in school, and each class usually sings an appropriate song for the service after which each gives a scripture verse. Sometimes to add variety to the reading of the Scripture verses some one who has learned his in English will give it in that language, much to the amusement of any English speaking person, but on the other hand commanding a great deal of admiration from the natives. Talks are also given on Christmas subjects by some of the older members till at last the time is well spent.

The end of the service is what almost all look forward to. The reason is not hard to explain when one learns that a bag of sweets and fruit is given to everyone present. Besides, there are also articles of clothing given out to some of the poorer folk. The native boys and girls usually get their clothes given to them before the service so that they will have something new to wear for the occasion. This brings to a close a service which, though unlike many western Christmas services, nevertheless leaves a happy and cheerful glow in the hearts of the Indian people.

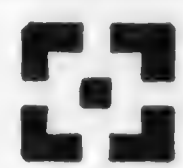
Goshen, Ind.

PEACE AND THE CHRISTMAS SPIRIT

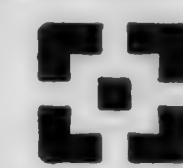
By Philip E. Yoder

Peace was a dominant chord in the angel chorus on that memorable Christmas Eve. Peace, as the result of Good will. Peace with God, peace among men—because men are in harmony with God and with one another. Peace in the industrial world—because good will makes laborers and bosses brothers. Peace among nations, because Christ's spirit of good will makes all men interested in the common good. Nationalism and class distinctions disappear.

There is no peace for the wicked and wrongdoer. Peace on earth is found among those people who are pleasing to God. Ill feeling, selfishness, and fear must be replaced by good will. World peace will come, not through disarmament conferences, but only where the Spirit of Christ dominates world governments. Then, and then only, will wars cease. Then the menace of war will no longer darken our horizons, but swords will be beaten into plowshares, ammunition factories will make fertilizer, and battle-ships will be turned into freight carriers. Then, and then only, will the spirit of peace and good will reign supreme. West Liberty, Ohio.



BIBLE STUDY



TABERNACLE STUDIES

XXXIII. The Relation of the Priests to the High Priest

By the Bible Study Editor

There is a necessary distinction to be made between the priests, the sons of Aaron, and the Levites who served in the sanctuary under the direction of the priests.

The Levites constituted by far the larger number of men, for the tribe of Levi sprang from three sons—Gershon, Kohath, and Merari. Num. 3:17. Of the Gershonites there were seven thousand, five hundred from a month old and up, who were numbered at the beginning of the journey through the wilderness. The Gershonites camped to the west of the tabernacle. Theirs was the duty of caring for all of the coverings and hangings of the tabernacle. The Kohathites, who pitched their tents on the south side of the tabernacle, numbered eight thousand, six hundred males. The duty assigned the Kohathites was that of bearing the ark, the candlestick, table, and altars and all the vessels of their ministry with the coverings and hangings that went with them. The Merarites, numbering six thousand, two hundred, pitched on the north side of the tabernacle, and they had the custody of the boards and pillars and sockets of the tabernacle. To them were given carts to convey the heavy materials.

At the time of the consecration of the Levites, those who were able to enter the service of the sanctuary, from twenty-five years and upward to fifty years were consecrated. Num. 8:23-26. Cf. Num. 4:23, 35, 43. Thirty years was the time of beginning actual service, while twenty-five was the time of entering as an apprentice under instruction of older servants. Those of all Israel who laid their hands on their heads were of the first-born. Num. 8.

The consecration service was much different from that of the consecration of the priests. The Levites were sprinkled with the water of purification, the ashes of the red heifer mingled with water. Num. 19. They were to shave all their flesh and wash their clothes. They brought the burnt offering and the sin offering, both young bullocks, and, after the laying on of the hands of the congregation on the Levites, the Levites laid their hands on the heads of the bullocks, and thus were they offered to the Lord. The sin offering preceded the burnt offering. Num. 8:12. There was a remission of sin before there could be an acceptance of the gift of service.

The sons of Aaron were washed and clothed, and offered the sin offering and burnt offering and the offering of consecration with Aaron, for he and his sons were consecrated together, and were sprinkled with the oil

and blood of the sacrifices that were made. The service of Aaron and his sons was at the altar, while the service of the Levites was only that of ministering to the priests while they served at the altar.

The Levites were wholly given unto the Lord from among the children of Israel instead of the first-born, (Num 8:16) but they were given to Aaron and to his sons as a gift from the Lord "to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel; that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary" (Num. 8:19).

In a general way all of the tribe of Levi served the Lord. The tithes that were paid by Israel belonged to all of the tribe of Levi. The tribe had been chosen of the Lord for Himself. It was the tribe of the priesthood—"If perfection were found by the Levitical priesthood" (Heb. 7:11). Yet, not all of the Levites were priests.

Aaron and his sons were recognized as Levites, that is, belonging to the tribe of Levi. When the test of Aaron's ministry was challenged the Lord said to Moses, "Write Aaron's name upon the rod of Levi" (Num. 17:3). The brothers, Moses and Aaron, were of the tribe of Levi, of the family of Kohath, the most numerous of the three families, and having the charge of the holy vessels of the tabernacle. But none of the Kohathites could serve at the altar save the family of Aaron. Aaron and his sons were separated from all of the Levites for the holy service within the tabernacle, and they pitched their tents at the east side of the tabernacle with Moses. They were located at the gate of the sanctuary where their services were available constantly for all who came to serve the Lord.

All of the service of the sanctuary of the Lord belonged to the tribe of Levi, out of all of the tribes of Israel. But the priestly ministry belonged alone to the family of Aaron who was chosen out of the tribe of Levi, and out of the family of Kohath, and the priests were called solely from the family of Aaron, which was after the order of the law of Moses. This constituted the Aaronic priesthood. The sons of Aaron and those who succeeded them in the Aaronic family were the only persons who were appointed and permitted to minister the sacrifices at the altar and to enter the holy place for the daily ministrations.

There were not two classes of priests; nor are there two classes of Christians, who may

be made to correspond with the priests and Levites respectively. There were two classes of service performed by the two classes of servants, which may correspond with two characteristics or qualities of the Christian life. The virtues of the One Sacrifice, as accomplished by Christ, could not be represented by but one sacrifice; therefore it took many sacrifices to represent the fullness of the One. There are many phases of Christian service and relationships to Christ that require more than one type to interpret them. The priests, therefore, who are associated with the altars of sacrifice represent one characteristic of Christian life, in our associations and relationships with Christ our Sacrifice. The Levites, who ministered in the things of the house of God under the direction of the priests, yet with them, represent a characteristic of Christian life, that of waiting upon the altar with service and gifts. Both qualities are essential in Christian experience. Our life would not be complete without either characteristic. The Levite is a brother of the priest. Surrounded by the priests and the Levites Aaron could praise the Lord in the fullest measure. "In the midst of the Church will I sing praises unto thee," is said of Christ. Heb. 2:12.

Levi was the mediatorial tribe. Two sons were born to Leah who longed for the love of her husband. The birth of her third son gave her hope that her husband would be joined unto her—she called his name Levi. Gen. 19:34. Her fourth son was named Judah—Praise, for she said, "Now will I praise the Lord." It was a cry of triumph from her heart. The hope through Levi, the third son and mediator, brought her to the son of triumph. The day will come when Levi and Judah will be associated in honor, for Ezekiel mentions the three gates north of the city, Reuben, Levi, and Judah. The priestly gate and the kingly gate will be side by side, but the priestly gate will be the central one. While Judah and the kings which sprang from his tribe were important, and the king tribe ruled over the priest tribe, yet, the priest tribe was important in that the king tribe worshiped through the priest tribe. But, in Christ there is united all of the power of the tribe of Judah and all of the worship of the tribe of Levi. This rulership and mediatorship was symbolized in the tribe of Levi in the priestly offices.

Aaron, the son of Levi was the High Priest wearing the golden crown, "Holiness to the Lord." He was the king of the priests. In him lay all of the authority and through him the law of the Lord was revealed to the people. He wore the breastplate with the Urim and Thummim, by which the will of the Lord was revealed. Before the inauguration of the priesthood, Moses smote the rock to bring water in the wilderness. After the anoint-

ing of Aaron, when water was to be brought forth out of the rock the Lord said, "Thou and Aaron thy brother speak to the Rock." Moses repudiated both the command to speak and the position of Aaron in what followed, for he smote the rock twice and lost his privilege of entering into the land. The place of authority and kingship of the High Priest in the tribe of Levi was not to be disregarded.

Under the High Priest were the priests, the sons of Aaron. All of their ministry was subject to the direction of their head. Without him no service in the sanctuary was complete. While the minor sacrifices could be offered by any one of the priests, and such priests could enter the holy place with the incense and replenish the oil of the lamp and partake of the shewbread, no such priest could perform the office which annually was required to consummate the offerings throughout the year. No priest could eat of the portion of every sacrifice of peace offering and thank offering. No priest could stand before the altar of incense to appear before God for the people. But every ministry conducted under the supervision of the High Priest and associated with his ministry was fully honored of God. The priests of the Levitical priesthood were required to honor the King-Priest of the tribe of Levi. Even Nadab and Abihu, son of Aaron after the flesh, were smitten with death in that they failed to recognize the authority of their High Priest and follow the law of his ministry.

In former articles we have noted the significance of the priestly ministry as it portrayed the spiritual relationships between the priests and their offerings and the High Priests. Their offerings, which represented themselves, portrayed their own sacrifice for sin, or their own life consecrated to God, along with the greater sacrifice that was made for them in the person of Christ. By such sacrifices are believers initiated into the family of faith to become priests unto God, ministering spiritual sacrifices unto God. But in all of the sacrifices offered there is a constant dependence on the offerings that go before them.

The ministry of the Levites was not associated with the ministry of the offerings and the service of the altars to bear the sins of the people, as was that of the sons of Aaron. Again the sons of Aaron stood for more than the consecration of themselves to God by the blood of the offerings. As priests ministering the blood of sacrifices for others they must represent what none of the believers in Christ can be. They were the mediators of the people, and in that respect represented the ministry of our Lord. Like Paul, the believer may say, "I am crucified with Christ," for my own blessing," but he cannot say with Christ, "I am crucified for another's guilt." Let this distinction be understood in the ministry of the sons of Aaron, the priest.

The ministry of the Levites was a ministry for all of the other tribes, and, as with all other tribes, none could approach to the altar to offer sacrifices. The priests ordained by some of the tribe of Dan is proof of this fact.—Judges 17:12. The Lord had chosen the tribe of Levi instead of the first-born of all Israel, and for all of the people. Their

cattle were to be taken instead of the first-born of Israel's cattle. See Num. 3, 8. Both chapters give account of this consecration. The Levites served instead of the first-born of each family. Their cattle were taken instead of the first-born of every flock and herd. Were helpers required for service it was at hand in the persons of the Levites. Were offerings required they were in the possession of the Levites. In the family of Aaron there were but Aaron and his four sons to serve at the altars, and in the house of Levi there were twenty-two thousand, three hundred men who were able to do the work of the tabernacle. One may also judge as to the number of the cattle available for every service of the daily ministrations. We have but one Lord and Savior, Jesus Christ, our High Priest, who has the hosts of the redeemed to serve Him in His ministry for the world. As the Levites were separated into various groups for service in the temple by David (I Chron. 15, 23, 24) and these groups were arranged in part according to the gifts which they possessed, so each of the Lord's host may use his gift according to his ability. Again, the groups of Levites were arranged in courses of service, each in turn serving in the house of the Lord. One may not do all of the service, but should not fail when his duty is required.

As the descendants of Aaron grew to mature years they were consecrated to the service of the sanctuary, even as the sons of the Levites were called to service. There was no lack of material or persons for the worship of the Lord. His priesthood was perpetual. Each served in his proper sphere and in his proper place and time. The glory of the High Priest was recognized by all. His greatest glory was in this that those who served with him recognized his place, his headship over the house of the Lord and, that the law, by which he himself and all of his servants were governed in their ministry, was the law of God.

In the next issue will be given the manifestation of the relation of the priests to their head.

SCIENCE AND THE HUMAN MIND

A great deal of our unhappiness has its roots in our mental life. This has been discovered in man's great quest for contentment and satisfaction. For experimental study the word *Soul* could perhaps be used synonymously with *Mind*. The mind or soul presents a field of mystery impossible for man to understand, let alone correct. Our mental life has both an objective and a subjective side. We have in our minds an outer and an interior world. The objective side of the mental phenomena includes perception, sensation and conception—all that is connected with the outside world surrounding us. On the other hand, the subjective side concerns that part of our inner lives which belongs to us alone, and includes our emotions and the phenomena of the will. Not all that goes on is felt or known by the individual. That part of the mind which is aware of the outside world is called consciousness. It is a very small part of the whole mind. In the mysterious regions of the unconscious, or subjective mind are many of the unexplainable factors that go to make up

human variability. It is the place of oblivion into which a name or a telephone number suddenly drops just when most wanted and whence it emerges again quite as amazingly. Our hopes and dreams, they tell us, are born there. Imagination and fancy, poetry and great works of art take form here long before they assume shapes into reality. Within this limitless sphere of the unconscious mind are contained all time and space! Indeed a strange department of our being. Think of it—an unconscious mind. How can there be such a faculty? Perhaps this realm of mystery, that science calls unconscious mind, is nothing other than the great darkness within man, that darkness that came as the light went out when our forbears violated God's command.

And they tell us this is the greater part of our mind. Only a small fraction of our brain power is ever developed; some psychologists say as little as twenty per cent. Divide twenty per cent into two minds, objective and subjective, and make the subjective the greater, then we have a very small part of our brain power active in the objective sense. Why should there be eighty per cent of inactive brain power? Perhaps the answer can be had from the theory of the fall of man. In previous articles we have argued that the body has been affected by sin. Organic functioning of the body is disturbed. Sickness and death has resulted. Perhaps that other and finer being—the mind—has suffered similarly. Its poise and balance have been disturbed and its functioning powers limited.

Sin has indeed had its far-reaching effects. The body is dying and cannot be saved except through the resurrection power of Christ. The mind is in darkness and cannot be illumined, save through the light of Christ. He is that light that lighteth every man that cometh into the world. Unbelief brought sickness and death to the body; ignorance and darkness to the mind. Faith brings a new and quickening power to the body and light and understanding to the mind. A believer in Christ has more light, more illumination in his objective and subjective mind than the best trained and wisest psychologist, psychiatrist or psychoanalyst. He has a God-consciousness that the unbeliever knows nothing about. This God-consciousness gives him poise, balance, equilibrium, strength and happiness. He has found what others are seeking. Are you in a mental dilemma? Have you complexes? Is there such inner darkness?—Let the Light of Heaven through God's only Son find its way into your being and you will become a child of light.—Harry Lindblom in the Evangelical Beacon.

"JOY IN TRIBULATION"

It is written of John Bradford, "When the morning dawned on which he was to be put to death, he had such peace within that he swung up on the rail of the bedstead in his dungeon, and while he swung he cried, 'Oh, I am so happy! We shall light a fire to-day that will never be put out.' Then he went forth, smiling and joyful, to the stake at Smithfield, glorifying God."

The highest duties oft are found
Lying on the lowest ground;
In hidden and unnoticed ways,
In household tasks, on common days.

—Monsell.

THE YOUNG PEOPLE'S MEETING

NOTES AND SUGGESTIONS

By the Y. P. B. M. Editor

The cry of the infant child stirs the mother instantly to arise and minister to its need. If it is food and drink she supplies it. If it is pain she seeks to relieve it or make it more endurable. As the days lengthen into weeks, months, years, this same mother keeps reaching out for the welfare of her child physically, mentally, socially. Does she likewise have the same concern for this child morally and spiritually?

A certain individual hears a cry. It is not like the cry of the infant whose present want makes a present cry for a present ministry. But it is a cry that enters into his heart nevertheless and causes stirring of sympathy at the need of the youth, intellectually, morally and spiritually. That stirring settles into pain when he sees that the parents who have given so much care and earnest attention to the material side do not have a vision of the higher things of life. The great appetite of youth for something to feed their minds and hearts and souls upon are being cheaply supplied with a literature that "makes a go" financially because it satisfies a popular call. It is being satisfied with the attractions of a frivolous society whose moral standards are none too high and whose spirituality is greatly lacking.

The cheap dime novel has been "put out" by sentiment as it ought to be put out. The dance and the card table have been "tabooed" as belonging to the wicked. The saloon has been marked with the disgrace it deserves. Other destructive institutions have been marked with the disgrace it deserves. But what does the devil care for all this, if, in the revolving of time, he can bring about the same destructive ends through other more subtle and therefore more dangerous agencies. The large publishing houses lump their jobs for the international supply of literature. They collect their stories by the score and put the matter of selection into the hands of experts at entertainment of the youth. The stories come into the hands of youth again and are even in some cases handed out by Sunday-school teachers and officers. And what are they? Not ideal for the building of the character of Christian youth. Not true to the teaching of Jesus Christ. Not true to the highest standards of morality. Not true to the standards of spirituality. But they satisfy the call for reading while that deeper cry of youth, whose souls are drifting away into fields of sin and departure from God, rises upon the inner ear of the man of God and his heart leaps up with a concern to somehow replace the poisonous food with that which is more wholesome.

May God bless the sacrifice and the service of the men and women of true spiritual vision who are making their service count in the supplying of this great need. But we would like to enlist the concern of heart of many more of our young people's workers, and just as many of the young people themselves in this great and far-reaching service. And the Young People's Meeting with its selected topics is one of our opportunities, if we can manage so to co-operate with one another and God in making its messages reach as far as possible. Let us keep our meetings in the Lord's channel of service. Let us strive for and encourage a literature that is valuable, not because we can get it more cheaply but because of the character-building material we can hand out in it.

BIBLE PRECEPTS AND EXAMPLES —SERVICE (Jr.).—Matt. 20: 25-28; Gal. 6:1-10

Topic for December 9

MOTTO

"Bear ye one another's burdens."

MEDITATIONS ON THE TOPIC

I. **Service.**—Serving others is the greatest position one can occupy in the kingdom of heaven. When we have lost our usefulness to others we have lost all that makes us of any distinction. When the world would honor their great men they place them in positions where others serve them. But when God brought His Son into the world and gave Him the highest place in the universe He did it by making Him the greatest servant that ever lived. No one ever performed a greater service than Jesus when He made Himself of no reputation and took upon Him the form of a servant in the likeness of men, yielding Himself to the death of the cross that whosoever will may have life.

Service is a position that all can occupy. No one is so small or so poor or so weak, but they can attain to some kind of service for the good of others. A kindly word, a kindly deed, a look of sympathy, a prayer of compassion, a sacrifice in unselfishness,—these are in the reach of

every soul who would consecrate their life in service to others. And while there are some who have been distinguished, like Jesus in some remarkable service, the field for service is still large enough with room enough for those with only the ability to do a small service.

And Jesus looks upon the motive of the heart and the service of the heart more than in the measure of what is done. He saw the sacrifice of the poor widow, not in a measure of material weights but in a heart of sacrifice and devotion to duty. If we purpose to serve God with a willing sacrifice it counts before Him as much as the larger work done with a similar sacrifice.

II. **The Text.**—Matt. 20:25-28.—This gives Jesus' view of true greatness in contrast to the usual worldly view of greatness. He sets Himself as the example of His teaching.

Gal. 6:1-10.—"Doing good" is the substance of this passage whether that good be in helping the erring brother or helping our teachers or in sowing to spiritual things. Every deed of good resolves itself into some form of service.

III. **Suggestions for Junior Programs.**—Make the Scripture a basis in the meeting for the juniors. Read the passages from the Outline Study and let all have a part in the development of the thoughts contained in them. Use the examples of service by assigning them to different individuals for study and a prepared message. Seek to bring the applications of the

principles of service home to the life and surroundings of the boys and girls. Service includes the home, duties toward parents, brothers and sisters; it includes the community, duties towards neighbors, friends; it includes school, duties toward teachers, fellow pupils; it includes Church, duties toward pastors, teachers and all associated in the meeting; it includes strangers who come to us and those in lands beyond. If we enlarge the vision of the boys and girls they can find a large field of service in which they can do something to help others. Show them this field.

OUTLINE STUDY

I. Examples of Service.

1. The good Samaritan.—Luke 10:30-37.
2. The virtuous woman.—Prov. 31:10-31.
3. Job.—Job 29:11-16.
4. Dorcas.—Acts 9:36-41.
5. Those of the right hand.—Matt. 25:34-40.

II. Teachings about Service.

1. We should do what we can.—Mark 14:8; Matt. 25:22, 23.
2. It is greater to serve than to be served.—Mark 10:43, 44.
3. It proves our love for Jesus.—Jno. 21:16.
4. We should bear one another's burdens.—Gal. 6:2, 10.
5. It may be a very small act in Jesus' name.—Matt. 10:42.
6. We should follow the example of Christ.—Matt. 20:28; Phil. 2:5-8.
7. All as to the Lord.—Col. 3:17-25.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Serve."
2. A Life of Service for Jesus.
 - a. Like those on the right hand.
 - b. Like the Good Samaritan.
 - c. Like the virtuous woman.
 - d. Like Job.
 - e. Like Dorcas.
3. What Can I Do?
 - a. Doing what I can.
 - b. Lifting the loads of others.
 - c. The cup of cold water.
 - d. Serving at home, at school, at play.

For Seniors.

1. The Greatness of Service.
2. The Opportunity of Service.
3. The Joy of Service.
4. Saved to Serve.

PERSONAL THOUGHT

What is your life worth to Christ and His cause? Do we plan to be served or do we plan to serve others?

SEED THOUGHTS

"No service in itself is small,
None great though earth it fill;
But that is small that seeks its own,
And great that seeks God's will."—Sel.

It is almost as presumptuous to think you can do nothing as to think you can do everything.
—Phillips Brooks.

Hunger, thirst of body or spirit, strangerhood, nakedness, sickness, some kind of bondage or danger or distress—these are your opportunities.—Huntingdon.

"Go labor on; spend and be spent—
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?"

Little services for others that we fretfully
think of as hindrances, may be God's highest
work for the day.—Sel.

"Sowing in the morning, sowing seeds of kind-
ness,
Sowing in the noontide and the dewy eve,
Waiting for the harvest, and the time of reap-
ing,
We shall come rejoicing, bringing in the
sheaves."—Shaw.

A life is beautiful only as it is useful.—Sel.

THE CHURCH OF CHRIST.—Eph. 4: 1-16; I Tim. 3:1-16

Topic for December 16

MOTTO

"He is the head of the body the Church."

MEDITATIONS ON THE TOPIC

I. **Christ's Church.**—Jesus had in His thought an assembly of believers who would be devoted to the cause for which He gave Himself. And while this assembly would not be in one place locally and materially, they were all in one place in their relation to Christ. And whether they were in the uttermost part of the earth in being scattered abroad, they would all be as near to Christ as the body is to its head. Every member of that body is moved and used as the head directs. And while this body seems to be separated by the bounds of space, they shall never be separated from the bonds of love and union in the Spirit. And when the limitations of this time world have passed they shall be united in the presence of the throne of God in an inseparable company eternally.

Jesus had in mind His triumphant Church. But He also had in mind the Church here in the flesh. He saw it as a growing body. He saw its incomplete development and its need of being organized into a helpful organization by which every part of the growing body might be nourished and built up till it could reach its perfection. As a growing body there are imperfections to reckon with. But Christ has provided for these. If we fulfill His will we shall have to deal with these according to His instruction and blessing.

It would be folly for us to refuse the task of being a part of the earthly organization which is striving to fulfill the Master's will in forwarding the earthly work which He has left for those in the flesh to do. If we hinder this work, or mar its influence and refuse to do its work, we are simply resisting Christ's body of which He is the head.

II. **The Text.**—Eph. 4:1-16.—Here the oneness of the believer is considered, along with the duty of each individual to keep that unity in the bonds of peace. Each individual has a place. Special gifts are given to make it possible for the whole body to be cared for and nourished in its growth. The laws of this service need to be observed by all that all might grow together.

I Tim. 3:1-16.—Here some of the official qualifications are set forth. And the Church is shown to be the pillar and ground of the truth in the world.

III. **Suggestions for Junior Programs.**—The Junior mind may well be made to see the usefulness of the Church of Jesus Christ on earth. If we belong to Christ we want to belong to the working body of Christ in the world which keeps His ordinances and carries on His work. That work especially has been a blessing to the boys and girls who have been brought into its influence by parents and friends. The songs and prayers, the teaching and preaching, the fellowship of brethren who love and serve one another, can be understood as an essential

part of the life of the Christian. Seek to picture the service of the Church and show it to be the plan of Jesus Christ that it should be so. Follow the suggestions of the outline of assignments for juniors. Let the juniors have an active part in the reading of Scriptures bearing on the subject. Let the full benefit of the organization plan of God for the Church be impressed upon every mind as seen in the texts used in connection with the topic.

Let appropriate songs be selected that set forth the Church and its dearest fellowships in Christ Jesus.

OUTLINE STUDY

I. Christ's Place in the Church.

1. As His body, He constitutes the head.—Eph. 1:23; Col. 1:18.
2. As a holy temple, He is the foundation.—I Cor. 3:11; Eph. 2:20; I Pet. 2:4, 6.
3. It is His purchased possession.—Acts 20:28; Eph. 5:25.
4. It is His bride.—Eph. 5:28-32; II Cor. 11:2; Rev. 19:7-9.
5. High Priest over.—Heb. 10:21, 22.
6. As among candlesticks, He walks amidst the churches.—Rev. 1:12, 13, 20.
7. He is the Vine and the Church is the branches.—Jno. 15:1-5.
8. A family of God—in which Christ is a brother.—Eph. 3:14, 15; Heb. 2:11.

II. The Organization.

1. Overseers appointed by Christ through the Spirit.—Acts 20:28.
 - a. Ordained by laying on of hands by elders.—I Tim. 4:14.
2. Stars in His right hand.—Rev. 1:20.
3. Elders.—I Pet. 5:1-4; Tit. 1:5-9.
4. Men with various gifts.—Eph. 4:8-12.
5. Deacons.—I Tim. 3:8-13; Acts 6:1-7.
6. Chosen representatives.—II Cor. 8:18-23.

III. Its Government and Discipline.

1. Authority.—Matt. 16:19; 18:18; Heb. 13:17.
2. Discipline.—I Cor. 5:5; II Cor. 13:2, 10; Tit. 3:10.
3. Regulation.—I Cor. 15:6, 28; I Cor. 7:17; 11:34.
4. Membership.—Acts 2:41, 42.
5. Ordinances.—I Cor. 11:2; II Thess. 3:6.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Church."
2. What is the Church of Christ?
 - a. People who accept Christ as their Redeemer.
 - b. They become children of God.
 - c. They are a temple of the Holy Spirit.
 - d. They will be united with Him in glory.
3. Our Duties toward Christ's Church on Earth.
 - a. To heed the message she bears for Christ.
 - b. To become a member in truth.
 - c. To keep her services and ordinances.
 - d. To help her carry the message to others.

For Seniors.

1. The Union of Christ and His Church.
2. The Organization of the Church.
3. Our Duty toward the Church and Her Services.
4. Gospel Authority for the Church.

PERSONAL THOUGHT

Am I ready to fulfill the plan of God for me in reference to His Church?

SEED THOUGHTS

The fellow who says he has "no use for the Church" ought to go where there are no churches. A civilized community would not miss him and would be better off without him.—A. R. Adams.

So, from generation to generation, the spiritual Church is rising upwards toward its perfection; and, though one after another of the workmen pass away, the fabric remains and the great Master-builder carries on the undertaking.—Wm. M. Taylor.

The church service is not a convention. Do not send a delegate. Come, and bring your family with you.—Sel.

If absence makes the heart grow fonder, how some folks must love their church.—Sel.

The Church may go through her dark ages, but Christ is with her in the midnight; she may pass through her fiery furnace, but Christ is in the midst of the flame with her.—C. H. Spurgeon.

And this is the mission of the Church—not civilization, but salvation—not better laws, purer legislation, social elevation, human equality, and liberty, but FIRST, the "kingdom of God and His righteousness;" regenerated hearts, and all other things follow.—A. E. Kittridge.

"COME AND WORSHIP."—Matt. 2:1-12

Topic for December 23

MOTTO

"He is thy Lord; and worship thou him"

MEDITATIONS ON THE TOPIC

I. **Worship Christ Jesus.**—Worship is an act of the spirit in man which moves him in adoration of a superior. There is the deepest enjoyment in true worship. It desires fellowship with others who have the same emotions. It seeks to draw out others to enjoy the same emotions. "O magnify the Lord with me, and let us exalt his name together," says the psalmist. Worship belongs to the Lord only. We may give due respect and honor to fellow beings. We may honor those who are over us in the flesh or in the Lord. But, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

It is a refreshing act to call men to come and worship the Christ. When we know of a truth that He is God's Son. That He is the very God, who is the source of all life and all power and wisdom. As we think of all His wondrous works, the grace He has bestowed upon us in the sacrifice of Himself, the power He has shown in His triumph over death, His readiness to manifest His power in behalf of His saints, our spirit goes out in contemplation and is moved to adoration and praise. And it is our delight to call for others to come and join with us in our praises and bow with us in our devotions.

When we worship the Christ, we unite not only with the saints of earth, but we join the hosts in glory. It is their great delight to glorify the mighty God and to herald His praise. How we ought to rejoice in the privilege of entering into such a glorious chorus of praise. John heard it on the Isle of Patmos and rejoiced. He describes his experience thus, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever" (Rev. 5:13).

II. **The Text.**—Matt. 2:1-12.—The wise men were seekers for the Christ that they might worship Him. They encountered the wily Herod who pretended to want to worship Him. God revealed his wicked designs and sent the wise men home by another route that Herod might not find the young Babe of Bethlehem.

III. **Suggestions for Junior Programs.**—The aim should be to impress what there is in the Child Jesus that made the different ones seek to worship Him. And having seen this to kindle a desire within the boys and girls to also join in the worship of Him who is not now the Christ-child, but the Lord at the right hand of God in glory.

Follow the suggestions in the outline for Junior assignments. The development of each point in this suggestive outline will make the service complete. The boys and girls may find and make preparation on each point from the Bible account given and also from the ones that call for reflection in their application to ourselves. Perhaps the most practical theme would be "How shall we worship Him?" Enter into some of these forms and acts of worship by singing songs that pour out the emotions of the heart and by spending some time in "bowing down" after special illuminating thoughts have been expressed concerning the nature of His being. If angels and the heavenly hosts bow, why should not we specially bow to show our reverence toward Him.

OUTLINE STUDY

I. The Worthiness of Jesus for Worship.

1. He is the Son of God.—Isa. 9:6; Heb. 1:1-4.
2. He has done glorious things.—Luke 13:17.
3. He is glorious in His being.—Col. 1:11; Phil. 3:21; Rev. 1:13-15.
4. He is a king of power.—Rev. 19:11-16; Psa. 45:1-17.
5. He is a gracious Savior.—Rev. 5:8-14.
6. He is the eternal King.—Rev. 22:3-5.
7. He had being before He became flesh.—Jno. 1:1-4; Col. 1:15-19.
8. He left glory to come to men and went back to glory.—Jno. 16:28; Jno. 17:5.
9. He is able to glorify those who believe in Him.—Jno. 17:22-24.
10. He will judge the people righteously.—II Cor. 5:10; II Tim. 4:1.
11. He is sinless.—II Cor. 5:21.
12. He is altogether lovely.—Cant. 5:16.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "Worship."
2. The Greatness of the Christ Child.
 - a. Angels worship Him.
 - b. Shepherds worship Him.
 - c. Wise men worship Him.
 - d. Simeon and Anna worship Him.
 - e. Many saints worship Him.
 - f. Shall we worship Him?
 - g. Every knee shall bow some day.
3. Why Worship the Christ?
 - a. He is the Son of God.
 - b. He is worthy of our worship and praise.
 - c. How shall we worship Him?

For Seniors.

1. The Glory of the Son of God.
2. Worship the Lord Jesus.
3. Proving our Devotion to Our Savior and King.

PERSONAL THOUGHT

Do we have such an understanding of the Christ that we are moved to worship Him?

SEED THOUGHTS

Worship renews the spirit as sleep renews the body.—Cabot.

He praises God best that serveth and obeyeth Him most; the life of thankfulness consists in the thankfulness of life.—Sel.

Worship is easier than obedience. Men are ever readier to serve the priest than to obey the prophet.—Fairbairn.

The truest worship is a life;
All dreaming we resign;
We lay our offerings at Thy feet,—
Our lives O God, are Thine!—Jno. Weiss.

My Saviour! fill up the blurred and blotted sketch which my clumsy hand has drawn of a Divine life, with the fulness of Thy perfect picture. I feel the beauty I cannot realize; robe me in Thine unutterable purity.

—F. W. Robertson.

"Oh, could I speak the matchless worth,
Oh, could I sound the glories forth,
Which in my Saviour shine!
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In tones almost divine.

"I'd sing the precious blood He spilt,
My ransom from the dreadful guilt,
Of sin, and wrath divine:
I'd sing His glorious righteousness,
In which all perfect heavenly dress
My soul shall ever shine.

"I'd sing the characters He bears,
And all the forms of love He wears,
Exalted on His throne;
In loftiest songs of sweetest praise
I would to everlasting days,
Make all His glories known.

"Well the delightful day will come,
When my dear Lord will bring me home,
And I shall see His face;
Then with my Saviour, Brother, Friend,
A blessed eternity I'll spend,
Triumphant in His grace."

—Samuel Medley.

THE TRANSFORMED LIFE.—

Rom. 12:1-21

Topic for December 30

MOTTO

"Put on the new man which after God is created in righteousness and true holiness."

MEDITATIONS ON THE TOPIC

I. **The Transformed Life** is a life that has made a change in its nature and character from the former life. The spirit that pervades and controls the transformed life is no longer the spirit of the world but the Spirit which is of God. When our life was controlled by the spirit of the world it was like the world in its motives and purposes. It worked in opposition to the way of holiness and God. It sought the things that are earthly, sensual, devilish. In such a sphere we were subject to the passions of selfishness and followed the course which the flesh and worldly motives dictated. But now in the life of the Spirit of God, our life is completely changed. Christ is our Master and Lord. His cause is the main purpose of our life. His righteousness is the walk in which we wish to travel. All our time, our talents, our possessions, our labors are at His disposal. Every evil or hindrance that in any measure possessed our life is gladly surrendered to His disposal and put away or destroyed. "Old things have passed away; behold all things have become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." II Cor. 5:17, 18.

The transformed life has all its workings from the inner life outward. The tongue speaks forth that which is within the heart. The hands work upon the task which the inner purpose has set for them. The whole body works in subjection to that life which now has taken possession. It is but natural that the aspect of the outward life shall experience material changes in conformity to the inward motive, in the way of dress, occupation, countenance, and general behavior.

II. **The Text.—Rom. 12:1-21.**—This passage sets forth the nature of the transformed life and how it works out in the conduct of the Christian.

III. **Suggestions for Junior Programs.**—This is a theme that can be made interesting to juniors. There is so much to describe the activities of the two contrasted lives: the one conformed to this world and the other transformed. While it is true that there may be formalities that seem to describe the work of a transformed life which are only outward pre-

tense, it is nevertheless true that there are certain well defined courses of action that characterize the life of a worldling and the life of a Christian that there need be no quibbling about the irregularities of hypocrites who put much emphasis on some things while glaring inconsistencies are seen in others. The worldly life can be characterized as a life that is pleased with the things that the world is pleased with. Earthly enjoyments forgetful of God and of righteousness, eating, drinking, playing cards, dancing, merry making, display of person, talents, wealth, etc.

The transformed life is pleased to do the things that please God and to walk in the way of His righteousness. All earthly enjoyments are received as from Him and with a thought to use them only as His glory may be made to shine in our life. "Whether therefore ye eat or drink, or whatsoever you do, do all to the glory of God." "Temperate in all things" we "use this world as not abusing it." We need earthly things as eating, drinking of lawful things, wearing clothing, but when these things are used they are used in the spirit of godliness and in the bounds of the law of the new life in which the grace of purity, humility, love, holiness, consecration to God, devotion to the cause of His kingdom are predominantly expressed, while all the appearance of evil is sifted out.

Follow the suggestions of the outline for Juniors in working out the program of the meeting.

OUTLINE STUDY

I. The Former Life.

1. Is the life of conformity to the world. Rom. 12:2a.
2. Called the "old man."—Eph. 4:22; Col. 3:9; Rom. 6:6.
3. Called a "walk according to the course of this world."—Eph. 2:2, 3.
4. Living in the flesh to the lusts of men.—I Pet. 4:2, 3.
5. Living in folly.—Tit. 3:3.
6. The works of darkness.—Eph. 5:3-8.
7. The life directed by "the god of this world."—II Cor. 4:3, 4.

II. The Transformed Life.

1. A life no longer conformed to this world.—Rom. 12:2.
2. A life directed by the Spirit of God.—Gal. 5:18-25.
3. A life that sits in heavenly places.—Eph. 2:4-10.
4. A life in the image of the Creator.—Col. 3:10-14; Eph. 4:23, 24, 32.
5. A life walking in the light of God.—Eph. 5:8-10, 14-21.
6. A life regenerated and renewed by the Holy Spirit.—Tit. 3:5-8.
7. A life in which the light of God shines forth.—Phil. 2:13-16; I Pet. 2:9, 12.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Textword, "New."
2. Changing from the Old to the New:
 - (1) **Old.**
 - a. The old life walks in the flesh.
 - b. The old life follows the world.
 - c. The old life is full of selfishness and hatred.
 - d. The old life is full of pride and vanity.
 - e. The old life seeks earthly treasures.
 - (2) **New.**
 - a. The new life obeys the Word and Spirit of God.
 - b. The new life does not follow the world.
 - c. The new life bears the fruit of the Spirit.
 - d. The new life is adorned with the hidden jewels of the heart.
 - e. The new life seeks the things of heaven.

For Seniors.

1. The Spirit of the World.
2. The Spirit of God.
3. How the Transformation May Be Made.

SEED THOUGHTS

What is worldliness? It is simply pursuing the activities of the present life without the thought of God.—Sel.

You may have to live in the crowd,
But you don't have to live like it.—Sel.

The ship's place is in the sea, but God pity the ship when the sea gets into it. The Christian's place is in the world, but God pity the Christian if the world gets the best of him.—Selected.

Attachment to Christ is the only secret of detachment from the world.—A. J. Gordon.

Each sinner transformed into a saint is a new token of a redeeming power among men. That token declares to observers, not that there is a King in heaven, not that there is a "Father of Lights" but that there is a Saviour. And this is the testimony that the world especially needs.
—Wm. Arthur.

The demand of the day is for a higher standard and style of Christian Life. Every follower of Christ must represent his religion purely, loftily, impressively, before that multitude of "Bible readers" whose only Bible is the Christian.—T. L. Cuyler.

CHAPTER STUDY—GOING FORWARD.—Joshua 1

Topic for January 6

MOTTO

"Every place that the sole of your foot shall tread upon, that have I given you."

MEDITATIONS ON THE TOPIC

I. **Instructing a New Leader.**—Moses was dead. His leadership was finished. God was commanding a new man to take the lead. He was not new to Israel or God as a man, for he had been proven faithful under the leadership of Moses. But the work of chief command in Israel was new and needed some inaugural steps to make it effective. God was giving Joshua the necessary assistance and instruction to fit him to lead the people.

He is assured of success through the promises of God. He is promised victory over all opposition. He is to be courageous. He is to proceed upon the instructions of the law of the Lord as delivered to Moses before him. To assure success he must make that law a study continually. And he must obey it without variation.

And when Joshua began to take the command according to the will of God, the Lord then inclined the hearts of the people to heed his words and proceed to carry out his commands. It is not enough that a man is appointed to be in the lead. There must be an inclination on the part of those whom he is to command to follow his leadership. In true religious leadership, God has something to do to make the leadership effective. He inspires confidence in the new leader by showing the people that He is with him. He gives the words of command that are in harmony with the God-ordained leadership that has gone before. He accompanies the words of new beginnings with the power and blessing that will inspire confidence that they are directed from above. Joshua enjoyed the promised loyalty of the people.

II. **The Text.**—Joshua 1.—The above meditation gives a summary of the text.

III. **Suggestions for Junior Programs.**—Take up the record of Joshua's past and give the boys and girls a comprehensive view of his life of faithfulness to God. He had been a close attendant of Moses as his minister. He had been faithful with Caleb in bringing a report when they were sent to spy out the land of Canaan with ten others. And when God would choose a man to take the command after Moses, He chose a man who had been obedient to his chosen leaders and had been faithful in his

work and walk with God. It will be well to impress the fact upon the boys and girls that God is looking for men and women who will carry on the work after older ones are gone. He is sure to choose those who have worked with their elders and have been true to Him. Now while we are yet tender in years is the time to learn the lessons of faith and obedience and courage if we would be ready for the task that comes to us when older ones are dead.

Then impress the lessons of the chapter. God's presence with His people assures them of success. God's book if fully obeyed will make their way prosperous and successful under the blessing of God. To get the blessing the Book of God must be studied and obeyed.

If the people would inherit the land they must obey God's chosen leader as he commands them by the mouth of God. Make such assignments for study as may be adapted to the age and understanding of the boys and girls and which will contribute to the interest of the meeting.

OUTLINE STUDY

I. Introductory.

1. How Moses had served God before.—Cf. Deut. 34.
2. Joshua's past record.
 - a. Parentage.—Num. 13:8, 16.
 - b. His service at Rephidim.—Ex. 17:8-13.
 - c. His service with Moses in the Mount.—Ex. 24:13; 33:11.
 - d. His work as a spy.—Num. 14:6-10.
 - e. His ordination as Moses' successor.—Num. 27:18-23.

II. God Speaking to Joshua.—Josh. 1:1-9.

1. Go over Jordan.—vv. 1, 2.
2. The promised possession.—vv. 3, 4.
3. The promised victory by God's presence.—v. 5.
4. Exhorted to be courageous.—vv. 6, 7, 9.
5. The importance of the law for success.—v. 8.

III. Joshua Takes Command.—Josh. 1:10-15.

1. Directing the officers.—vv. 10, 11.
2. A special message to Reubenites, Gadites, and the half-tribe of Manasseh.—vv. 12-15.

IV. The People Respond to Joshua's Leadership.—vv. 16:16-18.

1. A promise to obey.—v. 16.
2. If the Lord is with Joshua.—v. 17.
3. Death the judgment of the disobedient.—v. 18.

SUGGESTIVE ASSIGNMENTS

For Juniors.

1. Text Words, "Possession," "Possess."
2. Tell the Story of Joshua.
 - a. His work as a spy.
 - b. His work as a captain.
 - c. His work as Moses' minister.
 - d. His ordination as a leader of Israel.
3. How Joshua Was Like Moses.
4. Promises God Made to Joshua and Israel.
5. The Importance of Knowing and Keeping the Law.

For Seniors.

1. The Man of God's Choosing.
2. Joshua's Qualifications for Leading.
3. The Secret of Success.
4. Accepting God's Leaders.

PERSONAL THOUGHT

If we would go forward with success, we must go forward according to the command of God under His chosen leadership.

SEED THOUGHTS

"Lord of the Church, we humbly pray
For those who guide us in Thy way,
And speak Thy holy Word:
With love divine their hearts inspire,
And touch their lips with hallowed fire,
And needful strength afford."

"Help them to preach the truth of God,
Redemption through the Saviour's blood;
Let not the Spirit cease"

On all the Church His gifts to shower;
To them a messenger of power;
To us of life and peace.

"So may they live to Thee alone;
Then hear the welcome word, 'Well done!'
And take the crown above;
Enter into the Master's joy,
And all eternity employ
In praise, and bliss, and love."
—Edward Osler.

"Holy Bible, book divine!
Precious treasure, thou art mine!
Mine to tell me whence I came;
Mine to teach me what I am;
Mine to chide me when I rove;
Mine to show a Saviour's love;
Mine to guide my wayward feet;
Mine to judge, condemn, acquit;
Mine to comfort in distress,
If the Holy Spirit bless;
Mine to show by living faith,
Man can triumph over death;
Mine to tell of joys to come,
In the saint's eternal home:
O thou holy Book divine,
Precious treasure, thou art mine!"

—John Burton, Jr.

LOVE LIFTS

A cobbler is not a man to whom you would look for great deeds, although he shall rank above many a millionaire if he consecrates his few talents and opportunities to God. In England there lived, many years ago, a cobbler by the name of Carey. He heard of the wretched condition of the heathen, which caused him to sigh, to pray, and to give for them. At last he resolved himself to go to the heathen and to equip himself for missionary work. While patching shoes, he learned four languages that he intended using in his future work. He pleaded for funds among his friends and acquaintances and succeeded in getting enough to go with his wife and children to India, although the derision and contempt he received was far more plentiful than the financial help. Having gone to Bengal, he labored there for forty-one years under the blessing of God. At the age of seventy-one he died, leaving four sons, each of whom walked in the father's steps, each a man of God and a missionary. The sum total of Doctor Carey's life work is twenty-five congregations founded among the heathen; the translation of the Bible into forty heathen languages under his direction; institutions that not only clothed and fed the heathen and helped them when sick, but also sent Bibles into the world in twenty-five languages. And this man was at one time a cobbler.

Why do I tell this story? To arouse interest in missions? To be sure. But also for another reason: To illustrate the fact that love lifts. You complain of a lack of power to rise. Suppose you ask for grace to serve. Then every power within you will be quickened by the Spirit of God. Five pounds will presently be ten; for the Lord gives power to those willing to serve.

Had Carey not aspired to be a soul winner he might have been a cobbler all his life. You want to rise? Well, the first step is: Down on your knees for prayer. The second is: Out among men to help them, without thought of gold or glory. The third is: Love lifting you to where you may serve the best.—Fuel for the Fire.

COMMENTS ON WORLD NEWS

THE VOICES OF THE AGE IN THE LIGHT OF THE VOICE OF THE AGES

MENNONITE GROUP AGAINST MILITARY SERVICE IN HOLLAND

If it be possible, as much as lieth in you, live peaceably with all men.—Romans 12:18.

We have just received a letter from the Secretary of the Peace Committee of the Dutch Mennonites, J. ter Meulen, 24 Borneostraat, The Hague, inquiring as to the Mennonites in America who believe in the **Doctrine of Nonresistance**, who are also **Conscientious Objectors to War**. In this letter he included a statement of principles. They would like to co-operate with other groups, for mutual benefit, since they are in the minority in the Church, as well as in the nation, of Holland. The following is a part of their statement:

Statement of Principles.

We believe that the Gospel of Jesus Christ calls us to serve for peace and against war.

We hold that we fail of our duty as a Christian Community, in so far as this truth is too little acknowledged and adhered to.

We cannot participate in war, preparation for war, or military service, because our conscience forbids us.

Explanatory Statement.

In connection with these principles—

We want to support conscientious objectors to military service morally and practically, because conscience, when called by God, may not yield even to the authority of the State;

We also reject defensive war if in these days it be possible to call any war defensive, because no purpose can justify the means;

Realizing what a large part social relationships play in the causes of war, we acknowledge the great value of the attempts made to build up a new society in which the chances of war become less.

We know that, in these principles, we are one with our Mennonite forefathers as well as with most Mennonites abroad and with other groups such as the Quakers.

We consider the penetration of these principles in our Brotherhood of great value for the building up of Christian religious life, and therefore we see it as our calling, with all deference to others' convictions, that we should bear witness to our principles with all our strength in our congregations.

Holland has been known as a peace-loving country, but right now the tide seems to be flowing in the Fascist direction, when the Prime Minister, Colyn, often enacts laws without consulting Parliament. Resistance to this oppressive order is well nigh impossible, although widely condemned, except by the printed and the spoken word. The Non-frontier News gives the following comment:

Each year about twenty to thirty war resisters are imprisoned, and not as previously, in a special prison built for mental cases, but now in a beggar's colony out in the country, for tramps, drunkards, etc. These war resisters, so greatly are they feared for their propaganda, are not allowed open-air work but labor in workshops under close supervision.

A symptom of the general reaction is the stand taken on anti-militarism by the Labor Party at its Congress last Easter, when it abandoned the Actions resolutions of 1928 and 1931 for open opposition to war preparedness, and consented to fight against Fascism or Communism.

Lately the Rev. E. Stanley Jones was in Holland and was warmly welcomed by the Protes-

By the World News Editor

This department seeks to cull the outstanding events of the day in church, educational, political and social circles, with an interpretation of the news in the light of the Word of God.

tant church groups. But the weekly, "Christianity and Culture," refused to print an article by Dr. Jones, which was later printed, however, by the anti-militarist religious paper, "Church and Peace," edited by Professor Heering, author of "The Downfall of Christianity." The editor who would not print the Jones article declared, "Most friends of Stanley Jones knew not that his opinion about militarism was so radical." A pamphlet has been printed, containing many of Jones' comments on war. The first war resister from the Catholic Church has just gone to prison for refusal of military service on grounds of his religion.

THE DEPRESSION IS OVER ACCORDING TO HENRY FORD

And WE KNOW that ALL THINGS work together for good to them that LOVE GOD, to them who are called ACCORDING TO HIS PURPOSE.—Romans 8:28.

With startling certainty the Apostle Paul, by inspiration declares that "all things work together for good, to them that love the Lord, to them who are the called according to His purpose." **This means ALL things**—this includes the depression years—the uncertainty—the hardships—the small pay envelope—the lost fortunes—the lost homes—the anxiety—the broken plans—and all the rest of it. It seems impossible to believe for those who do not love the Lord; and hard for some who love the Lord; but to the spiritual and observant child of God it is true. However, on the other hand for Henry Ford the depression is over:

He announced on November 1 that the Ford Motor Company is "out of the depression" and that its 1935 production schedule will be set at 1,000,000 units or more for the first time in four years.

The statement by Mr. Ford said that "the depression is over" for the Ford Company and that it would be over for the whole country "very soon if American industrialists would just forget the alphabet schemes and take hold of their industries and run them with good, sound, American business sense."

Ford's 1935 plans will involve an outlay of \$415,000,000, company officials reported.

Here is what Ford officials say their 1,000,000-car program is expected to cost the company in its dealings with 6,008 suppliers throughout the United States:

1. Freight bills for the movement of raw and finished materials will approximate \$74,000,000.
2. The sum of \$100,000,000, the biggest item in the Ford budget, will go into the production of automobile bodies by Detroit body building companies.
3. Steel, iron and non-ferrous materials will take about \$75,000,000, and \$53,600,000 of this sum will go to buy steel in the open market. The non-ferrous metals of aluminum, copper, lead, tin and zinc are budgeted at about \$12,000,000.
4. Tires will take \$22,500,000, with \$6,000,000 for crude rubber. And another \$32,000,000 will go for the finishing of the bodies. Lumber requirements are listed at \$3,000,000.

The United States Government in many ways is seeking to come to the same conclusion. The various stimulants tried, and those in process of trial such as the "General Improvement Plan," are yet of unknown value.

Essential features of tentative plan: Combination loans and grants to **state and local governments** for sewers, schools, etc., upwards of 1 billion. **Low cost housing** of various kinds, including slum clearance, tenement modernization, individual homes for the lower class of workers, to be owned by government corporation, rented and eventually sold to occupants, something under 1 billion. These two are the largest classifications. **Rural rehabilitation** of various kinds, including aid to electric companies to **extend electric lines**, perhaps 250 millions. **Liberal loans to railroads** for variety of purposes, including maintenance, streamline trains, etc., perhaps 200 millions. **Grade crossing elimination**, with portion of cost on railroads, around 200 millions. **Heavy traffic roads**, emphasis on bottle-necks near cities, 250 millions. **New federal government buildings**, 200 millions. **CCC**, 300 millions. Other groups to be considered later. Figures not exact at this stage.

The Government policy is still to **FORCE** business activity, by:—(a) Controlled Inflation. (b) By Government Direction or Management of Bank Credit Policy. (c) By Creation of Construction of many kinds with Government money. Time only will tell how far these artificial stimulants will work. To some of us from the sidelines, it seems that a general overhauling of our living in general would be helpful, **more economy in living**, and **less spending** of hard earned cash. **Less high salaried men**, and **more general distribution** of the cash earned. **A more equal division of the work** for there are some homes in which many work at paying jobs, while other families are without any wage earner. Then there ought to be **less municipal, State, and National spending** of the public funds. **More people back to the farms** to live on small lots, as millions do today in Europe. **Less spending for armaments**, and **more for constructive improvements**, that would help everybody and reduce the high taxes.

Let the recovery be nigh, or far off! What has the depression taught us? What good has come to us? Do eternal things seem more abiding, and satisfactory? Will there be less of depending upon uncertain riches, and more trust in the Living God? Will we do more investing in souls, and less in "Wildcat Stocks and Bonds?" Will the depression leave us more spiritual, less worldly, and more interested in that "CITY, WHOSE BUILDER AND MAKER IS GOD?"

THE SALVATION ARMY—ITS NEW COMMANDER—AND ATTITUDE TOWARD DRINK

He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy is he.—Prov. 14:21.

He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.—Prov. 14:31.

The Salvation Army since the early days of General Booth's work in the slums of London, has been one continuous ministry to the poor and outcast. Many of these

poor are in dire circumstances through no fault of their own, but the system under which they live, and the sins of those before them. Others are poor through sin, and the curse of strong drink. Most of them are the latter. Regardless, the Salvation Army is the friend of the poor in some seventy countries. There was a day in which the Salvation Army was reviled, hated, even stoned, occasionally imprisoned; but today they have worked their way into the hearts of millions in many lands. Their ministry, and that gratis, to the soldiers during the World War gave them undying fame. The courage of their men and girls in times of danger, give them abiding respect.

In a recent 18,000 rally,

Evangeline Booth, the new international commander of the Salvation Army, received a farewell in Madison Square Garden, N. Y., on Thursday evening, November 1, when ten massed bands and a chorus of 1,000 voices sounded the militant Salvationist hymns. On the platform sat Homer S. Cummings, United States Attorney General; Bishop William T. Manning, Miss Helen Keller and Bishop Francis J. McConnell, of the New York Methodist Episcopal area. From the 18,000 persons who jammed the Garden came a frequent chorus of "amen" as the general portrayed the Salvationist activities in eighty countries throughout the world.

"Our passion is for the neglected and the unfortunate," she cried. "The child, deserted in some bridge recess; the man, broken in character, broken in heart, broken in pocketbook; the woman—discarded by society, against whom the door of her only home has been closed; those who are without God, and without help—these are our people!"

"The haunts and shadowed ways, the forgotten places and unknown courts, these are the paths where our feet must travel. And their occupants—those who struggle with the unmasterable miseries of poverty—those who contend against the inestimable tragedies of sin—those who go down under the high billows of sorrow—these are our people. For ours is a gospel writ in blood, and what it writes is Service, Sacrifice and Brotherhood. We feel that to cumber the ground without service to our common humanity, is a living death, but to pass away dispensing comfort, faith and hope is life eternal."

There is a danger that the movement may become primarily humanitarian, but through contact one cannot deny the fact that many of their rescued men and women, have become "new creatures in Christ Jesus." There are things about the organization, etc., that Bible-taught Christians wish were different, withal we must say with the Lord Jesus, and the Apostle Paul, "He that is not against us, IS FOR US," and "Just so CHRIST IS PREACHED." God bless them for all the good they have, and are accomplishing.

Another favorable attitude of the Salvation Army is their **undying antagonism against liquor**. Working as they do in the front line trenches of human misery, they have been able to see the fearful havoc caused by "Demon Rum." Note the late striking statement by the New Commander Evangeline Booth:

DRINK has drained more blood,
Hung more crepe,
Sold more homes,
Plunged more people into bankruptcy,
Armed more villains,
Slain more children,
Snapped more wedding vows,
Defiled more innocence,
Blinded more eyes,
Dethroned more reason,
Wrecked more manhood,
Dishonored more womanhood,
Broken more hearts,
Blasted more lives,
Driven more to suicide,

And dug more graves than any other poisoned scourge that ever swept its death-dealing waves across the world.

The Salvation Army literally believes the message of the new song, entitled, "Old Alcohol."

Tune: "Robin Adair"

What is there wrong with beer?

Just Alcohol.

What made my liver queer?

Just Alcohol.

Where's my digestion fled?

What made my nose so red?

Oh, but the fault is thine,
Old Alcohol.

What is there wrong with wine?

Just Alcohol.

What made the world seem fine?

Just Alcohol.

What when the night was o'er,

What made my head so sore?

Oh, it was thee alone,
Old Alcohol.

But now I've done with thee,

Old Alcohol;

I'm pledged to be T. T.—

No Alcohol.

No more I'll cheated be,

From thy deceits I'm free!

I've no more use for thee,
Old Alcohol.

SIX MONTHS UNDER REPEAL IN WASHINGTON, D. C.

For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, etc.—I Peter 4:3.

One hundred per cent increase in traffic fatalities are reported for the six months of repeal of the Eighteenth Amendment in the city of Washington. Many of the arrests were caused by persons totally unfit to drive an automobile, and yet fail to present the complete syndrome of drunkenness.

The accompanying table gives the figures for Washington in graphic form:

	1st 6 mos. 1933	1st 6 mos. 1934	Per Cent increase
Traffic fatalities	33	66	100.0
Driving while intoxicated, arrests	112	165	47.3
Intoxication, arrests	8,515	12,123	42.3
Jail commitments, intoxication	5,426	6,889	26.9
Disorderly conduct, arrests	3,068	3,819	24.4
Jail commitments, disorderly conduct	788	975	23.7
Total arrests	53,410	63,550	18.9
Traffic law violations, misdemeanors	4,604	5,357	16.3
Total jail commitments	9,511	10,204	7.2

Notice that conditions in Toronto, a Canadian city, are similar, since the return of the tavern—a so-called respectable term for the saloon of bygone days.

Thirsty thousands turned the clock back in Ontario on July 24, as a Toronto morning paper stated in a glaring headline (speaking the plain truth without intending it!) "Ontario turned the spigot full open yesterday," said that newspaper, which has long been active in its support of the liquor interests "and beer flowed out of taps and bottles for the first time in seventeen years legally and openly." An intensive publicity campaign had been carried on by the trade in a determined effort to prove that the people of Ontario had at last obtained the dearest wish of their hearts. The fact is that the people of Ontario were not given a chance to vote on the question of increased facilities for drinking. The new law was foisted on them by the men who want to sell beer and wine, sell it to young and old alike, and sell it in ever-increasing quantities. A well-known temperance investigator made a tour of Toronto's down-town hotels on the first night of the "loosening up" of the liquor law, and this is what he reports: "Tonight I

saw conditions that I had hoped would never be witnessed in my native city of Toronto. I remember the old bar-room with its maudlin sounds and disgusting smells, but it was largely a masculine proposition. These new beverage rooms with their mixed crowds out-revel the old bar. Fully forty per cent of the drinkers in the Royal York and King Edward were women, mostly, indeed, mere girls. If the liquor sold was not intoxicating, then the imbibers were mighty fine actors, for many of them gave perfect imitations of various degrees of tipsiness. For myself I have renewed my vows of hostility to the whole damnable liquor traffic. This condition must be ended. It will be ended. The moral sense of Canadians will assert itself."

THE BEST WAY TO SETTLE THE DIFFICULTIES BETWEEN CAPITAL AND LABOR

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be **MADE FOR ALL MEN**.—I Timothy 2:1.

The above counsel sounds old-fashioned—so do the statements about the sunrise and the sunset—but the sun remains indispensable to our physical welfare. It also looks as if prayer were indispensable to our economic welfare. It may sound academic to speak of such a simple formula as being the solution of the labor and capital fracas, but we want to say with all the emphasis possible—**THAT PRAYER IS THE LONE SOLUTION**—people must lay hold upon God. Unless God steps in, civilization is doomed, as it often has been in the past. Only a great revival saved England, when the French revolution raged. It is a revival for America or a revolution. Both Fascism and Communism are raising their bloody heads. Both are the robbers of true liberty, freedom of speech, and true democracy. Democracy cannot exist apart from character and personal righteousness. America rose on the foundation of men who believed in God and the Bible, men who supported the Christian Church. We quote the daily press report of a wonderful demonstration of what we are saying. The event happened in Lebanon, Pa.

Some mill workers in the South may be proficient at leading strikes, but in the Lebanon Woolen Mills they are able to lead a prayer-meeting. The factory is an open shop on unions, but a closed shop on religion, especially as regards the "Leadership Group" made up of officials and office workers. In this connection, an advertisement for a stenographer for the mill specified "none but active Christians need apply."

The Lebanon Mills have carried on amid strikes with two prayer-meetings a day, six days a week. The meetings have been held since 1916.

"I decided then," says John E. Edgerton, president of the mills, "that if religion is a good thing on Sunday, it is a good thing on Monday, and every other day in the week, and there is no reason why it should not be mixed up with business."

Before days were split into two shifts, only one such service was held each day. The present system, with two shifts, calls for meetings at 6.00 A. M. and 2.00 P. M., just before each set of employees goes to the machines.

Mr. Edgerton, a past president of the National Association of Manufacturers in the United States, president of the Tennessee Manufacturers' Association, and a church leader said "the whole atmosphere of the mill changed during the meetings of eighteen years ago."

"There were cordiality and friendliness and better spirit," he said. "Our production began to increase. But, most important of all, the people were happier."

But increased production and happier workers are not the only result Mr. Edgerton ascribes to

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 Believe and gladly pray
 And God will give you kindly rest,
 Sweet peace and joy today.
 —Robert Deardorff.

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WORLD NEWS

(Continued from page 381)

the prayer-meetings. He points out that the mill
 has gone unscathed through the labor upheavals
 that have hit his colleagues.

"I believe very strongly," he said, "that the
 principles of the Christian religion will cure any
 labor trouble or any other kind of trouble. But
 you must not only believe in them—you must
 practice them."

WASHINGTON MONUMENT GETS
REPAIRS

Shattered by lightning, battered by gales
 and perceptibly shifted to and fro by the
 sun's rays, Washington National Monument
 has been found structurally unsound. New
 marble stones must be set in the gigantic
 obelisk to take the place of blocks cracked by
 the elements.

On close survey, made possible since steel
 scaffolding has incased the monument, it has
 been found that some of the marble blocks
 have been split in several directions by light-
 ning bolts; others have been cracked by the
 heavy pressure exerted from the top; still
 others have not been able to withstand the
 constant slight movement and swaying of the
 monument and have weakened.

Despite the cracks, including the large ones
 cutting completely through the marble, the
 monument is safe. Engineers reporting the
 deterioration said it was not dangerous if
 halted. The damaged blocks are merely the
 facing for the real structure, which is of gran-
 ite, built in walls as much as fifteen feet thick
 most of the way up.

Where the blocks have cracked all the way
 through, engineers attribute the destruction
 to the swaying of the monument. Although
 the swaying is invisible to the eye, the monu-
 ment in a high wind moves several inches.
 This movement does not begin until the wind
 has been blowing a gale for hours. Then
 gradually the shaft gets into motion, until
 finally the plummet which hangs inside shows
 that it sways back and forth at a steady pace.
 Even the sun has moving powers. It beats
 on the south side of the monument and the
 stone expansion caused by the heat moves
 the structure as much as two and five-eighths
 inches to the north. With it all some of the
 blocks have weakened and cracked through.
 —Sel.

FASCISM

Perhaps those who have favored us with
 letters upon the subject of Fascism—especial-
 ly those who, after all the long series of ar-
 ticles published by us in such strong criticism,
 assume that we are supporters of it!—will
 note this brief statement upon the subject.

Fascism arises through the sense of deep
 peril to which the Christian State is subjected
 by the unchecked plotting of communists and
 such like revolutionaries. When feeble gov-
 ernment gives to patriotic citizens a sense of
 insecurity, such citizens are apt to organize
 themselves for self-defence.

Fascism also bases itself ostensibly upon
 excellent principles, and until there is more
 unmistakable proof that these ostensible
 principles are falsely professed and are really
 only a cloak for secret revolutionary designs,
 we do not feel at liberty to accept the charges
 against it.

Our ground of objection to it is two-fold:
 first, that independent semi-military organi-
 zations constitute a peril to the democratic
 State; secondly, that the very use of the
 name "Fascist" links them up with such a
 movement as the Italian, which has destroyed
 democratic Government at one stroke. What-
 ever benefits Italy has derived from Fascism,
 she has lost her political liberty: and, as lov-

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dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

B.C. 1451.
CHAP. 2.
ch. 20. 10.
Ester 9. 30.

all his people, a hand; and thou didst unto Amorites, which 3 So the LORD

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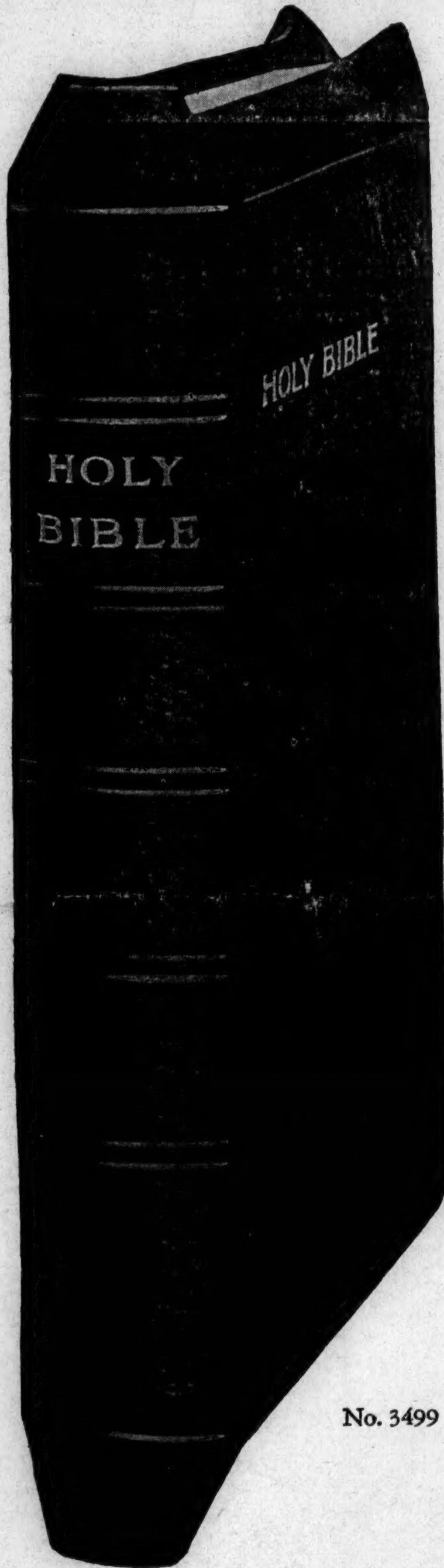
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ers of liberty more than prosperity, we must needs oppose any such movement as Mussolini's. If British Fascists of the various types do not sympathize with tyranny, why do they take a hateful Roman title?

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